

# Concordant Literal

## New Testament



THE MEMORIAL EDITION

## THE VALUE OF THIS VERSION

THE CONCORDANT LITERAL NEW TESTAMENT is probably the most uniform and consistent English translation available today. The Concordant system first determines, by means of vocabulary analysis, the one single English word which is the most suitable equivalent for each word of the Greek vocabulary. It then endeavors to use this single word consistently all the way through the New Testament.

Drawbacks associated with rigid uniformity in translation are largely compensated for by means of occasional idiomatic variants, and signs and superior letters in the text itself.

The value of such a literal and uniform translation should be apparent to every serious student. The English reader, without recourse to Analytical Concordances and other helps, becomes aware of the various shades of meaning of each of the original Greek words simply by seeing its uniform English equivalent in all of the divinely inspired contexts.

Hence the CONCORDANT LITERAL NEW TESTAMENT is God's Word made available in a much more *useful* form. It presents facts, rather than an interpretation of them. It strives to provide, in readable English, as much evidence from the Greek Original as possible.

Webster defines the word "literal" as that which is "*according with the letter of the scriptures, adhering to fact or to the...primary meaning of a term or expression.*" Here is a literal translation which is also readable, a uniform translation which is also understandable.

## SPECIAL FEATURES OF THIS VERSION

It is printed in a large, readable typeface, with all that directly represents what is found in the original text in *boldface*, and all that has been added to avoid ambiguous renderings or to make the meaning clear, printed in *lightface*.

There are large margins on all sides, for those who wish to mark their copy. Paper is especially suitable for ball-point pen.

Deviations from the Original are marked by signs and small abbreviations. There is a handy *Abbreviation Key* bound inside the back cover so that it may be *folded out* alongside the open book, for easy reference as one reads.

Each important doctrinal word is translated uniformly by the same English word in every occurrence in the New Testament.

Pronouns which are emphatic in the Greek are marked by an accent.

Every untranslated occurrence of the Greek word "the" (the definite article) is marked.

Verbs are rendered by a corresponding English grammatical form. Any deviations are marked to show the form used in the Greek.

Prepositions could not be translated into English by a single uniform equivalent, but variations from the STANDARDS are marked.

The *Abbreviation Key*, brief *Instructions for Use* (page 3), and a comprehensive *Explanatory Introduction* (page 607) are provided to assure the reader of gaining the fullest benefit from all the features of this Version.

## A WORD ABOUT THIS VERSION

IN A "CONCORDANT" VERSION the English STANDARD equivalents for words in the Original are strictly *uniform* throughout. When possible, this STANDARD word has been used in the Version. A *consistent* vocabulary is provided for any STANDARD equivalent which does not itself make good readable English in all of its occurrences, and these words are as *concordant* as idiom will allow. Thus one English STANDARD represents only one Greek word, and this controls the flexibility required in the interests of usage and idiom.

We learn the meaning of words from their usages in the contexts in which we find them. Discordant renderings give words a nebulous or false meaning, thus leading the reader unwittingly into error. The Concordant method automatically compels the use of the nearest English equivalent, for it is the only word which can satisfy all the contexts, and is not needed for any other Greek word. Since the vocabulary was fixed by analysis *prior to translating*, much of the bias and prejudice which might otherwise color the renderings could be avoided.

The Concordant method of translation is unique in that it recognizes and acknowledges the frailties and failures of those who labored to produce it, as well as the deficiencies of our English tongue, and makes provision for both, so that they are largely overcome.

The manuscript evidence which provides the basis for this Version has been reproduced in a separate volume, "THE CONCORDANT GREEK TEXT," which also contains an interlinear ultra-literal English translation, which uses the uniform STANDARD equivalents without regard for idiom or usage. In it one finds the basic facts necessary to test any interpretation.



THE MEMORIAL EDITION

# Concordant Literal New Testament

*Conforming to the basic laws of language, in that,  
as far as feasible, each expression constantly  
represents its closest equivalent in the  
Original, each word of which is  
given a standard exclusive  
English rendering*



Unavoidable shortcomings due to English idiom are largely overcome by using variant words, and superior letters and signs as well as lightface type for words that are not found in the Original.

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## INSTRUCTIONS FOR USE

THE CONCORDANT VERSION is an endeavor to make God's Word available *in a more useful form*. It attempts to present *facts*, rather than an interpretation of them. It strives to provide all the evidence so that anyone may know the truth, and be *sure!*

These instructions provide a bare outline of how to use the version. They should be read first. They are summarized on the Abbreviation Key bound inside the back cover. It may be folded out and consulted as the Version is read.

There is a comprehensive Explanatory Introduction near the end of this volume. It amplifies these instructions and tells how the Version was made.

These instructions cover (1) the typefaces used, (2) how the functions of the verb are distinguished and marked, and (3) the meaning of the signs and abbreviations and their location.

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### (1) SIGNIFICANCE OF THE TYPEFACES

#### BOLDFACE AND LIGHTFACE TYPE

**Boldface** type is used for words (or even *parts* of words) having exact counterparts in the Greek.

**Lightface** type is used for words (or parts of words) which have been added to clarify the meaning of the Greek, avoid ambiguous renderings, and make the English read more smoothly.

Sometimes only the first part of a word will be printed in boldface type.

**faithfulness** = **faith**.    **illness** = **ill**.    **greatest** = **greater**.

Some words have only the *ending* in boldface type. Such endings are usually “-ing,” “-ed,” “-s,” or “-de” (as in “**made**”). If these endings are taken from the auxiliary words and *attached to their supplements*, the original counterpart of the Greek verb will be restored. committing **adultery** = **adulter-ing**.    made **ready** = **readi-ed**.  
carrying . . . into **effect** = **effect-ing**.

The following examples are self-explanatory:

does **come** = **comes**,    did **come** = **came**.  
draws **near** = **nears**,    drew **near** = **neared**.

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## (2) HOW THE VERB FUNCTIONS ARE SHOWN

The grammatical form of the verb in the Greek is shown in the Concordant Version as far as feasible.

The Greek verb, like the English, distinguishes between three conditions:

### <sup>1</sup>ACT FORMS

1. ACT (or ACTION) forms are *incomplete*, with action going on. They are expressed by adding *am*, *is*, or *are* to the verb and the ending *-ing* (see *normal* example below). Or they may be shown by prefixing the vertical stroke ('). Note this sign on the *idiomatic* example.

Normal: **I am loving the Father** (John 14:31).

Idiomatic: 'Flee into Egypt. Literal: Be fleeing (Matt. 2:13).

### <sup>2</sup>FACT FORMS

2. FACT forms are *indefinite* as to time. When conveying abstract ideas, they express *timeless* truth. In the Concordant Version they are shown by using the *simplest* form of the verb (see *normal* example). Whenever other forms must be used, they are marked with the horizontal bar (-).

Normal: **Thus God loves the world** (John 3:16).

Idiomatic: ...**among whom you also once walked**

Literal: ...**you also once walk** (Col.3:7).

Since the English language has no verbal adjective for the FACT form, the relatively few occurrences of such participles are expressed by prefixing the horizontal bar (¯) to verb forms with the suffix *-ing*, such as “*¯praying*.”

Example: **Paul, entering to him and ¯praying** (Acts 28:8).

#### °STATE FORMS

3. STATE or *complete* forms give the state resulting from an action. They are prefixed by *have*, *has*, or *had*, or shown by the high circle (°).

Normal: **This has occurred** (Matt. 1:22).

Idiomatic: **It is °written** (Literal: **It has been written**).

#### ¯°FACT-STATE FORMS

Certain special verbs, because of their meaning, are a combined form, being both a FACT and a °STATE. As there is no special English form to use in translating them, they are always marked with the special combined FACT-STATE sign (¯°). The most common of these verbs are: ¯°give, ¯°place, ¯°let, ¯°carry.

#### THE MIDDLE° VOICE

English has two voices, the ACTIVE (where the *subject* does the action himself, “I testify”); and the PASSIVE (where the subject is *acted upon*, “it is testified”).

Greek has *three* voices, the ACTIVE (“I testify”), the PASSIVE (“it is testified”) and the MIDDLE° (“I am at-testing”)—such English equivalents, however, are very rare). In the MIDDLE° voice the subject is affected, more or less, by the action. Its force varies greatly, so that it sometimes seems to be Passive or Active. As this voice can seldom be given any consistent English equivalent, the forms of the MIDDLE° voice are *always followed* by the special sign, a circle with a dot in the *middle* (°).

Active voice: **He destroyed the house.**

Passive voice: **The house was destroyed.**

Middle<sup>o</sup> voice: **The house perished<sup>o</sup>.**

#### LOCATION OF SIGNS ON VERBS

BEFORE: tells *function* ('ACT, 'FACT, °STATE, -°FACT-STATE).

AFTER: tells *voice* (MIDDLE<sup>o</sup>).

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### (3) THE SIGNS AND ABBREVIATIONS

#### THE °PLURAL

Usually words which are plural in the Greek can take the corresponding plural form in English, normally ending in *-s* or *-es*. Where the English ending is in light face type (*tidings*) the singular form was used in the Greek. Where the plural form is in the Greek, and English requires the singular, the sign of the °PLURAL (three horizontal strokes before the word) may be used, although this is marked *only* when the distinction is significant enough to warrant it.

Normal: **houses.**

Idiomatic: °you = you (plural), or ye. °fruit = fruits.

#### EMPHATIC PRONOUNS'

The personal pronoun required in English is shown in the ending of the Greek verb, so that one word in Greek (*proeleusetai*) is the equivalent of a whole English sentence ("he shall be coming before"). Sometimes, for emphasis, the Greek writer adds to this form a separate word for the same pronoun he has already indicated by the suffix to the verb. Hence, in a sense, he has really *repeated* the pronoun (*autos proeleusetai* = "he' shall be coming before").

In the Version the English pronoun is followed by an accent mark' (**he'**, **she'**, etc.) in these cases.

## OMITTED WORDS

Every Greek word used has an English equivalent in the CONCORDANT VERSION except in a very few cases where this seemed impossible. Then it is inserted in small superior letters, above the line, between the words.

Example: Such <sup>as</sup> we became among you

## OMITTED ARTICLE ('the) AND CONNECTIVE ('and)

Greek uses the definite article ('the) far more often than is usual in English. When it does *not* appear in the Greek, and we have *added* the article, it will be printed in lightface type (the). Where it *does* appear in the Greek, and we have *omitted* it, a small dot (·) on the word it belongs to in the Greek takes its place ('love. "God's: *the* [things] of *the* God). Occasionally English idiom demands the insertion of lightface words after this dot ('Who is **being taken up**).

Omitted **and's** are replaced by a superior plus sign (+). If the plus is *between* the words, it means the **and** has been omitted entirely. If it is attached to the front of a word ('even) it means that word *takes its place* in the English.

## LOCATION OF SUPERIOR LETTERS

Superior letters are located in three positions with regard to the words of the text.

(1) BEFORE. If a superior letter appears *before* an English word, that English word has *taken the place* of the word indicated (in abbreviated form) by the superior letter.

<sup>a</sup>some = any. <sup>b</sup>with = beside. Exception: <sup>b</sup>come = become.

(2) BETWEEN WORDS. If a superior letter appears *between* words, it means that the word represented by the superior letter has been *omitted* in the version.

Idiomatic: And <sup>to</sup>a snare and <sup>to</sup>a repayment (Rom. 11:9).

Literal: And into a snare and into a repayment.

(3) FOLLOWING. If a superior letter *follows* a word, it indicates that the word represented by the superior letter should be *added* to the word in our text.

**which<sup>a</sup>=which-any, but <sup>a</sup>which=any.**

In studying the flyleaf you will note that the same letter occasionally can have two different meanings, depending on whether it is on the *front* of a word, or *following* it.

**<sup>d</sup>other=different, but to<sup>d</sup>=toward.**

**<sup>c</sup>for=concerning, but be<sup>c</sup> or been<sup>c</sup>=become.**

**<sup>a</sup>you=same, yourselves<sup>s</sup>=ye same, but for<sup>s</sup>=for the sake of.**

#### TWO GREEK NEGATIVES

Greek has two negatives, *mê*, the conditional, and *ou* (*ouk, ouch*), the unconditional.

Note how these are distinguished in the version:

Conditional: **no, not** (note lightface "t"), **neither, nor, none,**  
<sup>a</sup>**either, <sup>a</sup>or, or <sup>a</sup> prefixed to any other word.**

Unconditional: **not, no<sup>t</sup>, neither, nor, none, <sup>a</sup>either, <sup>a</sup>or,**  
 or <sup>t</sup> prefixed to any other word.

Exceptions: **<sup>a</sup>any, <sup>a</sup>anyone=no one. <sup>t</sup>any, <sup>t</sup>anyone=not one**

#### VERSE NUMBERS

Verse numbers appear in the left margin, except when two verses begin in the same line. In that case the first one appears in the left margin, and the second in the text itself (See John 5:41, 42).

#### QUOTATION MARKS

The quotations from the "Old Testament" have been compared with the Hebrew and quotation marks used *only* where there is an actual citation, not a mere allusion. This is why a portion of a quotation may be enclosed in quotation marks while the rest is not (See Luke 3:4, 5).

*Further instructions will be found beginning on page 607.*







## MATTHEW'S ACCOUNT

The scroll of the lineage of Jesus Christ, the Son of David, the Son of Abraham.

- <sup>2</sup> Abraham begets Isaac; now Isaac begets Jacob; now  
<sup>3</sup> Jacob begets Judah and his brothers. Now Judah begets Pharez and Zarah ° of Tamar. Now Pharez begets  
<sup>4</sup> Hesron; now Hesron begets Aram; now Aram begets Amminadab; now Amminadab begets Nahshon; now  
<sup>5</sup> Nahshon begets Salmon; now Salmon begets Boaz ° of Rahab; now Boaz begets Obed ° of Ruth; now Obed  
<sup>6</sup> begets Jesse; now Jesse begets David the king.

- Now David begets Solomon ° of the wife of Uriah;  
<sup>7</sup> now Solomon begets Rehoboam; now Rehoboam begets  
<sup>8</sup> Abiah; now Abiah begets Asaph; now Asaph begets Joshaphat; now Joshaphat begets Jehoram; now Jehoram  
<sup>9</sup> begets Uzziah; now Uzziah begets Jotham; now Jotham  
<sup>10</sup> begets Ahaz; now Ahaz begets Hezekiah; now Hezekiah begets Manasseh; now Manasseh begets Amos; now  
<sup>11</sup> Amos begets Josiah; now Josiah begets Jeconiah and his brothers ° at the Babylonian exile.

- <sup>12</sup> Now after the Babylonian exile Jeconiah begets Shal-  
<sup>13</sup> thiel; now Shalthiel begets Zerubbabel; now Zerubbabel begets Abihud; now Abihud begets Eliakim; now  
<sup>14</sup> Eliakim begets Azor; now Azor begets Zadok; now  
<sup>15</sup> Zadok begets Achim; now Achim begets Eliud; now Eliud begets Eleazar; now Eleazar begets Matthan; now  
<sup>16</sup> Matthan begets Jacob; now Jacob begets Joseph, the husband of Mary ° of whom was born Jesus, Who is termed ° "Christ."

17 Then all the generations from Abraham till David are fourteen generations, and from David till the Babylonian exile are fourteen generations, and from the Babylonian exile till the Christ are fourteen generations.

18 Now 'Jesus Christ's 'birth was thus: At the 'espousal of His 'mother, Mary, to 'Joseph, ere<sup>or</sup> their coming together, she was found 'pregnant °by holy spirit. Now Joseph, her 'husband, being just and not willing to hold her up to infamy, intended covertly to dismiss her.

20 Now at his brooding over these things, 'lo°! a messenger of the Lord appeared to him °in a trance, saying, "Joseph, son of David, you may not be 'afraid to 'accept Miriam, your 'wife, for 'that which is being generated in her is ° of holy spirit. Now she shall be bringing° forth a Son, and you shall be calling His 'name Jesus, for He' shall be saving His 'people from their 'sins."

22 Now the whole of this has occurred that that may be 'fulfilled 'which is 'declared by the Lord through the prophet, saying:

23 "Lo°! The virgin shall be 'pregnant  
And shall be bringing° forth a Son,  
And they shall be calling His 'name 'Emmanuel,' "

which is, being construed°, "God with us."

24 Now, being roused from 'sleep, 'Joseph does as the messenger of the Lord bids him. And he accepted °/his wife, and he knew her not till ° she brought forth a Son, and he calls His 'name Jesus.

2 Now, at 'Jesus' being born in Bethlehem of 'Judea in the days of Herod the king, 'lo°! magi from the East came°  
2 along into Jerusalem, saying, "Where is He 'Who is 'brought forth King of the Jews? For we perceived His 'star in the East, and we came to worship Him."

3 Now, 'hearing of it, 'King Herod was disturbed, and

<sup>4</sup> 'all Jerusalem with him. And, gathering all the chief priests and scribes of the people, he ascertained<sup>o</sup> <sup>b</sup>from them where the Christ is 'born<sup>o</sup>. Now 'they say to him, "In Bethlehem of 'Judea, for thus it is 'written<sup>o</sup> through the prophet:

<sup>6</sup> 'And you, Bethlehem, land of Judah,  
Are you in any respect least among the 'mentors  
of Judah?  
For out of you shall 'come<sup>o</sup> forth the 'Ruler<sup>o</sup>  
Who<sup>a</sup> shall 'shepherd My 'people 'Israel.'"

<sup>7</sup> Then Herod, covertly 'calling the magi, ascertains  
<sup>8</sup> exactly <sup>b</sup>from them the time of the star's appearing<sup>o</sup>. And, 'sending them into Bethlehem, he said, "Having gone, inquire accurately concerning the little Boy. Now if ever you may be finding Him, report to me, so that I' also, coming, should be worshiping Him."

<sup>9</sup> Now 'those who hear the king went, and 'lo<sup>o</sup>! the star which they perceived in the East preceded them till, coming, it was standing over where the little Boy was.  
<sup>10</sup> Now, perceiving the star, they rejoiced with great joy,  
<sup>11</sup> tremendously. And, coming into the house, they perceived the little Boy with Mary, His 'mother, and, falling, they worship Him. And 'opening their 'treasures, they 'bring Him approach presents, gold and frankincense and myrrh.  
<sup>12</sup> And, being apprised<sup>ac</sup> in a trance not to go back to<sup>d</sup> Herod, through another way they retire into their 'country.

<sup>13</sup> Now, at their 'retiring into their 'country, 'lo<sup>o</sup>! a messenger of the Lord is appearing<sup>o</sup> <sup>ac</sup>in a trance to 'Joseph, saying, "Being roused, 'take along the little Boy and His 'mother and 'flee into Egypt, and be there till I should 'speak to you, for Herod is 'about to be seeking the little Boy 'to destroy Him."

<sup>14</sup> Now he, 'being roused, took along the little Boy and

<sup>15</sup> His 'mother by night and retires into Egypt. And He was there till the decease of Herod, that that may be 'fulfilled 'which is 'declared by the Lord through the prophet, saying, "Out of Egypt I call My 'Son."

<sup>16</sup> Then Herod, perceiving that he was scoffed at by the magi, was very furious, and, 'dispatching, he massacred all the boys 'in Bethlehem and in all its 'boundaries, from two years and below, according to the time which he

<sup>17</sup> ascertains exactly 'from the magi. Then was fulfilled 'that which is 'declared through Jeremiah the prophet, saying,

<sup>18</sup> A sound in Rama is heard,  
Lamentation, and much anguish;  
Rachel lamenting over her 'children,  
And she would not be consoled, 'for they are not.

<sup>19</sup> Now at the decease of 'Herod, 'lo<sup>o</sup>! a messenger of the  
<sup>20</sup> Lord is appearing<sup>ac</sup> in a trance to 'Joseph in Egypt, saying, "Being roused, 'take along the little Boy and His 'mother and 'go<sup>o</sup> into the land of Israel, for they are 'dead 'who are seeking the soul of the little Boy."

<sup>21</sup> Now he, 'being roused, took along the little Boy and His  
<sup>22</sup> 'mother and entered into the land of Israel. Yet, 'hearing that Archelaus is reigning in 'Judea in the stead of his 'father Herod, he was afraid to 'pass forth there. Now, being apprised<sup>ac</sup> in a trance, he retires into 'parts of 'Gallilee. And coming, he dwells<sup>io</sup> in a city 'termed<sup>o</sup> Nazareth, so that that may be 'fulfilled 'which is 'declared through the prophets that: A Nazarene shall He be 'called.

<sup>3</sup> Now in those 'days, coming<sup>o</sup> along is John the baptist,  
<sup>2</sup> heralding in the wilderness of 'Judea, saying: "Repent!  
<sup>3</sup> for 'near is the kingdom of the heavens!" For this is he of 'whom it is 'declared through Isaiah the prophet, saying,

"The voice of one imploring:  
 'In the wilderness make ready the road of the Lord!  
 Straight... be making the highways' " of Him!

4 Now he', 'John, had his 'apparel 'of camel's 'hair and a leather girdle about his 'loins. Now his 'nourishment was locusts and wild honey.

5 Then went° out to<sup>d</sup> him Jerusalem and entire 'Judea,  
 6 and the entire country about the Jordan, and they were baptized° in the Jordan river by him, confessing° their 'sins.

7 Now, perceiving many of the Pharisees and Sadducees coming° on<sup>to</sup> his 'baptism, he said to them, "Progeny of vipers! "Who intimates to you to be fleeing from the  
 8 impending indignation? <sup>do</sup>Produce, then, fruit worthy of  
 9 'repentance. And you should not be presuming to be saying among yourselves, 'For a father we 'have 'Abraham,' for I am saying to you that 'able° is 'God, out of these 'stones to rouse children to 'Abraham.

10 "Yet already the ax is lying° <sup>at</sup>at the root of the trees. Every tree, then, which is not <sup>do</sup>producing ideal fruit is  
 11 'hewn° down and 'cast° into the fire. For I', indeed, am baptizing you in water <sup>for</sup>for repentance, yet He 'Who is coming° after me is stronger than I, Whose 'sandals I am not competent to bear. He' will be baptizing you in holy  
 12 spirit and fire, Whose 'winnowing shovel is in His 'hand, and He will be scouring His 'threshing floor, and will be gathering His 'grain into His 'barn, yet the chaff will He be burning up with unextinguished fire."

13 Then 'Jesus is coming° along from 'Galilee on<sup>to</sup> the  
 14 Jordan to<sup>d</sup> 'John 'to be baptized by him. Yet 'John prohibited Him, saying, "I 'have need to be baptized by Thee,  
 15 and Thou' art coming to<sup>d</sup> me!" Yet, answering, 'Jesus said to<sup>d</sup> him, "By your leave, at present, for thus it is

becoming for us to fulfill 'all righteousness." Then he is giving Him leave.

<sup>16</sup> Now, being baptized, 'Jesus straightway stepped up from the water, and 'lo! opened up to Him were the heavens, and He perceived the spirit of God descending <sup>17</sup> as if a dove, and coming° on Him. And 'lo! a voice out of the heavens, saying, "This is My 'Son, the Beloved, in Whom I delight."

**4** Then 'Jesus was led up into the wilderness by the spirit <sup>2</sup> to be tried by the Adversary. And, 'fasting forty days and <sup>3</sup> forty nights, subsequently He hungers. And, approaching, the 'trier said to Him, "If you are 'God's Son, 'say <sup>4</sup> that these 'stones may be becoming° cakes of bread." Yet 'He, answering, said, "It is °written°, 'Not on bread alone shall °man be living°, but on every declaration going° out through the mouth of God.'"

<sup>5</sup> Then the Adversary is taking Him along into the holy <sup>6</sup> city, and stands Him on the wing of the sanctuary. And he is saying to Him, "If you are 'God's Son, 'cast yourself down, for it is °written° that

'His 'messengers shall be 'directed° concerning  
Thee'

and

'On their hands shall they be lifting Thee,  
Lest at some time Thou shouldst be dashing Thy  
'foot °d against a stone.'"

<sup>7</sup> 'Jesus averred to him, "Again it is °written°, 'You shall not be putting on trial the Lord your 'God.'"

<sup>8</sup> Again the Adversary 'takes Him along into a very high mountain, and is showing Him all the kingdoms of the <sup>9</sup> world and their 'glory. And he said to Him, "All these to you will I be giving, if ever, falling down, you should be worshipping me."



<sup>10</sup> Then Jesus is saying to him, "Go away, Satan, for it is written<sup>o</sup>,

The Lord your God shall you be worshipping,  
And to Him only shall you be offering divine  
service."

<sup>11</sup> Then the Adversary is leaving Him. And 'lo<sup>o</sup>! messengers approached and waited on Him.

<sup>12</sup> Now, hearing that John was given up, He retires into  
<sup>13</sup> Galilee, and, leaving Nazareth, coming, He dwells <sup>to</sup>in Capernaum, which is beside the sea in the boundaries of  
<sup>14</sup> Zebulon and Naphtali, that that may be fulfilled which is declared through Isaiah the prophet, saying,

<sup>15</sup> The land of Zebulon and the land of Naphtali,  
The sea road the other side of the Jordan,  
Galilee of the nations—

<sup>16</sup> The people sitting<sup>o</sup> in darkness perceived a great  
light,  
And to those sitting<sup>o</sup> in the province and shadow  
of death, light arises for them.

<sup>17</sup> Thenceforth begins<sup>o</sup> Jesus to be heralding and saying,  
"Repent! for near is the kingdom of the heavens!"

<sup>18</sup> Now, walking beside the sea of Galilee, He perceived two brothers, Simon, "termed<sup>o</sup> Peter, and Andrew, his brother, casting a purse net into the sea, for they were  
<sup>19</sup> fishers. And He is saying to them, "Hither! After Me,  
<sup>20</sup> and I will be making you fishers of men!" Now, immediately leaving the nets, they follow Him.

<sup>21</sup> And, advancing thence, He perceived two others, brothers, James of Zebedee and John, his brother, in the ship with Zebedee, their father, adjusting their nets.  
<sup>22</sup> And He calls them. Now, immediately leaving the ship and their father, they follow Him.

23 And Jesus led them about in the whole of Galilee, teaching in their synagogues and heralding the evangel of the kingdom, and curing every disease and every debility among the people.

24 And forth came the tidings of Him into the whole of Syria. And they bring to Him all who have an illness, those with various diseases and pressing<sup>o</sup> torments, also 'demoniacs<sup>o</sup> and 'epileptics<sup>o</sup> and paralytics, and He cures them. And there follow Him vast throngs from Galilee and the Decapolis and Jerusalem and Judea and the other side of the Jordan.

5 Now, perceiving the throngs, He ascended into the mountain. And, at His being seated, His disciples came to Him. And opening His mouth, He taught them, saying,  
3 "Happy, in spirit, are the poor, 'for theirs is the kingdom of the heavens.

4 "Happy are those who mourn now, 'for they shall be consoled.

5 "Happy are the meek, 'for they shall be enjoying the allotment of the land.

6 "Happy are those who are hungry and thirsting for righteousness, 'for they shall be satisfied.

7 "Happy are the merciful, 'for they shall be shown mercy.

8 "Happy are the clean in heart, 'for they shall see<sup>o</sup> God.

9 "Happy are the peacemakers, 'for they shall be called sons of God.

10 "Happy are those persecuted<sup>o</sup> on account of righteousness, 'for theirs is the kingdom of the heavens.

11 "Happy are you whenever they should be reproaching and persecuting you and saying every wicked thing against you, falsifying<sup>o</sup> on My account. 'Rejoice and exult<sup>o</sup>, 'for your wages are vast in the heavens. For thus they persecute the prophets before you.

- 13 "You' are the salt of the earth. Now, if the salt should be made 'insipid, 'with "what will it be 'salted? "For nothing does it still 'avail except to be 'cast outside, to be 'trampled° by 'hmen.
- 14 "You' are the light of the world. A city 'located° upon a  
15 mountain 'can° not be hid. Neither are they burning a lamp and placing it under a 'peck measure, but on a 'lamp-stand, and it is shining to all 'those in the house. Thus let  
16 shine your 'light in front of 'hmen, so that they may 'perceive your 'ideal acts and should 'glorify your 'Father 'Who is in the heavens.
- 17 "You should not 'infer that I came to demolish the law or the prophets. I came not to demolish, but to fulfill.
- 18 For verily, I am saying to you, Till 'heaven and 'earth should be passing by, one iota or one serif may by no means be passing by from the law till all should be occurring°.
- 19 "Whosoever, then, should be annulling one of the least of these 'precepts, and should be teaching 'hmen thus, the least in the kingdom of the heavens shall he be 'called. Yet whoever should be doing and teaching them, he' shall  
20 be 'called great in the kingdom of the heavens. For I am saying to you that, if ever your 'righteousness should not be superabounding more than that of the scribes and Pharisees, by no means may you be entering into the kingdom of the heavens.
- 21 "You hear that it was declared to the ancients, 'You shall not 'murder.' Yet whoever should be murdering shall be  
22 liable to the judging. Yet I' am saying to you that every-one 'who is 'angry° with his 'brother shall be liable to the judging. Yet whoever may be saying to his 'brother, 'Raka!' shall be liable to the Sanhedrin. Yet whoever may be saying, 'Stupid!' shall be liable "to the Gehenna of 'fire.
- 23 "If, then, you should be offering your 'approach present

- on the altar, and there you should be 'reminded that your  
24 'brother 'has anything against you, leave your 'approach  
present there, in front of the altar, and 'go away. First be  
placated toward your 'brother, and then, coming, be  
offering your 'approach present.
- 25 "You be humoring your 'plaintiff quickly while<sup>o</sup> you are  
with him 'on the way, lest at some time the plaintiff may  
be giving you up to the judge, and the judge to the deputy,  
26 and you should be 'cast into jail. Verily I am saying to  
you, By no means may you be coming out thence till you  
should be paying the last quadrans.
- 27 "You hear that it was declared, 'You shall not be com-  
28 mitting adultery.' Yet I' am saying to you that every  
man 'looking at a woman to<sup>d</sup> 'lust for her already commits  
29 adultery with her in his 'heart. Now, if your 'right 'eye  
is snaring you, 'wrench it out and 'cast it from you, for it  
is 'expedient for you that one of your 'members should  
'perish<sup>o</sup> and not your whole 'body be 'cast into Gehenna.  
30 And if your 'right hand is snaring you, strike it off and  
'cast it from you, for it is 'expedient for you that one of  
your 'members should 'perish<sup>o</sup> and not your whole 'body  
'pass away into Gehenna.
- 31 "Now it was declared, Whoever should be dismissing  
32 his 'wife, let him be giving her a divorce. Yet I' am saying  
to you that everyone 'dismissing his 'wife (outside of a  
case of prostitution) is making her commit adultery, and  
whosoever should be marrying her who 'has been dis-  
missed<sup>o</sup> is committing adultery<sup>o</sup>.
- 33 "Again, you hear that it was declared to the ancients,  
You shall not be perjuring, yet you shall be paying to the  
34 Lord your 'oaths. Yet I' am saying to you absolutely not  
to swear, neither 'by 'heaven, 'for it is the throne of 'God,  
35 nor 'by the earth, 'for it is a footstool for His 'feet; nor  
36 <sup>o</sup>by Jerusalem, 'for it is the city of the great King; nor 'by

your 'head should you be swearing, 'for you are not 'able°  
 37 to make one hair white or black. Yet let your 'word be  
 'Yes, Yes,' 'No', No'.' Now 'what is in excess of these is  
 ° of the wicked one.

38 "You hear that it was declared, 'An eye 'dfor an eye,' and  
 39 'A tooth 'dfor a tooth.' Yet I' am saying to you not to  
 withstand a 'wicked person, but anyone who 'slaps you  
 40 'on your 'right cheek, turn to him the other also. And  
 he 'who 'wants to sue you and 'obtain your 'tunic, leave  
 41 him your 'cloak also. And anyone who 'conscripts you  
 42 one mile, 'go with him two. To him 'who 'requests you,  
 'give; and from him 'who 'wants to borrow° from you,  
 you may not 'turn.

43 "You hear that it was declared, 'You shall be loving your  
 44 'associate' and you shall be hating your 'enemy. Yet I' am  
 saying to you, 'Love your 'enemies, and 'pray° for° those  
 45 who are persecuting you, so that you may 'become° sons  
 of your 'Father 'Who is in the heavens, 'for He causes  
 His 'sun to 'rise on the wicked and the good, and makes  
 46 it 'rain on the just and the unjust. For if ever you should  
 'love those who are loving you, °what wages 'have you?  
 47 Are not the tribute collectors also doing the same? And  
 if ever you should 'greet° your 'brothers only, °what are  
 you doing that is excessive? Are not 'those of the nations  
 48 also doing the same? You', then, shall be perfect as your  
 'heavenly 'Father is perfect.

6 "Yet take 'heed not to be doing your 'righteousness in  
 front of °men, in order to° be gazed at by them, other-  
 wise surely you 'have no° wages °with your 'Father 'Who  
 is in the heavens.

2 "Whenever, then, you may be doing alms, you should  
 not be trumpeting in front of you, even as the hypocrites  
 'do in the synagogues and in the streets, so that they should  
 be 'glorified by °men. Verily, I am saying to you, They

<sup>3</sup> are collecting their 'wages! Yet you, doing alms, let not  
<sup>4</sup> your 'left hand 'know <sup>o</sup>what your 'right is doing, so that  
your 'alms may be in 'hiding, and your 'Father, 'Who is  
observing in 'hiding, will be paying you.

<sup>5</sup> "And whenever you may be praying<sup>o</sup>, you shall not be  
as the hypocrites, 'for they are 'fond of <sup>o</sup>standing in the  
synagogues and 'at the corners of the squares to be pray-  
ing<sup>o</sup>, so that they may 'appear to <sup>h</sup>men. Verily, I am saying  
to you, 'They are collecting their 'wages!

<sup>6</sup> "Now you', whenever you may be praying<sup>o</sup>, 'enter into  
your 'storeroom, and, 'locking your 'door, pray<sup>o</sup> to your  
'Father 'Who is in 'hiding, and your 'Father, 'Who is  
<sup>7</sup> observing in 'hiding, will be paying you. Now, in pray-  
ing<sup>o</sup>, you should not 'use useless repetitions even as 'those  
of the nations. For they are supposing that they will be  
<sup>8</sup> 'hearkened to in their 'loquacity. Do not, then, be 'like  
them, for <sup>o</sup>aware is 'God, your 'Father, of what you 'have  
need before you 'request Him.

<sup>9</sup> "Thus, then, you' be praying<sup>o</sup>: 'Our Father 'Who art in  
<sup>10</sup> the heavens, 'hallowed be Thy 'name. Thy 'kingdom  
come. Thy 'will 'be<sup>c</sup> done, as in heaven, on earth also.  
<sup>11</sup> Our 'bread, our 'dole, be giving us today. <sup>12</sup>And remit to  
<sup>13</sup> us our 'debts, as we' also <sup>o</sup>remit those of our 'debtors. And  
mayest Thou not be bringing us <sup>to</sup> into trial, but rescue<sup>o</sup> us  
from the wicked one.'

<sup>14</sup> "For if you should be forgiving <sup>h</sup>men their 'offenses,  
<sup>15</sup> your 'heavenly 'Father also will be forgiving you. Yet  
if you should not be forgiving <sup>h</sup>men their 'offenses,  
neither will your 'Father be forgiving your 'offenses.

<sup>16</sup> "Now whenever you may be fasting, 'become<sup>o</sup> not, as the  
hypocrites, of a sad countenance, for they 'disguise <sup>s</sup>their  
'faces so that they may 'appear to <sup>h</sup>men to be fasting.  
Verily, I am saying to you: 'They are collecting their  
<sup>17</sup> 'wages. Now you', when fasting, rub<sup>o</sup> your 'head with oil

18 and wash<sup>o</sup> your 'face, so that you may not 'appear to  
'hmen to be fasting, but to your 'Father 'Who is in 'hiding,  
and your 'Father, 'Who is observing in 'hiding, will be  
paying you.

19 "Do not 'hoard for yourselves treasures on 'earth, where<sup>e</sup>  
moth and corrosion are causing them to disappear, and  
20 where<sup>e</sup> thieves are tunneling and stealing. Yet 'hoard for  
yourselves treasures in heaven, where<sup>e</sup> neither moth nor  
corrosion are causing them to disappear, and where<sup>e</sup>  
21 thieves are not tunneling nor stealing; for wherever your  
'treasure is, there will your 'heart be also.

22 "The lamp of the body is your 'eye. If, then, your 'eye  
23 should be single, your whole 'body will be luminous. Yet  
if your 'eye should be wicked, your whole 'body will be  
dark. If, then, the light 'that is in you is darkness, how  
dense is the darkness!

24 "Now no<sup>t</sup> one 'can<sup>o</sup> be slaving for two lords, for either  
he will be hating the one and loving the <sup>a</sup>other, or will be  
upholding<sup>o</sup> one and despising the <sup>a</sup>other. You 'can<sup>o</sup> not  
be slaving for God and mammon.

25 "Therefore I am saying to you, Do not 'worry about  
your 'soul, <sup>a</sup>what you may be eating, or <sup>a</sup>what you may be  
drinking, nor yet about your 'body, <sup>a</sup>what you should be  
putting<sup>o</sup> on. Is not the soul more than 'nourishment, and  
the body than 'apparel?

26 "Look at <sup>to</sup> the flying creatures of 'heaven, that they are  
not sowing, neither are they reaping, nor are they gather-  
ing into barns, and your 'heavenly 'Father is nourishing  
them. Are not you<sup>t</sup> of 'more 'consequence than they?

27 "Now <sup>a</sup>who<sup>o</sup> of you by worrying is 'able<sup>o</sup> to add on to  
28 his 'stature one cubit? And <sup>a</sup>why are you worrying <sup>a</sup>about  
apparel? 'Study the anemones of the field. How are they  
growing? Not toiling are they, nor yet are they spinning.

29 Yet I am saying to you that not <sup>a</sup>even Solomon in <sup>a</sup>all his

30 'glory was clothed° as one of these. Now if the grass of the field, which 'is today, and tomorrow is 'cast° into the stove, 'God thus is garbing; not much rather you, °scant of faith?

31 "You, then, should not be worrying, saying, "What may we be eating?" or "What may we be drinking?" or 'With  
32 "what may we be 'clothed°?" For for all these the nations are seeking. For °aware is your 'heavenly 'Father that  
33 you 'need all of these. Yet 'seek first the kingdom and its  
34 'righteousness, and these all shall be 'added to you. You should not, then, be worrying °about the morrow, for the morrow will be worrying of itself. Sufficient for the day is its own 'evil.

7 "Do not 'judge, lest you may be 'judged, ° for 'with what judgment you are judging, shall you be 'judged, and 'with what measure you are measuring, shall it be 'measured to you.

3 "Now °why are you observing the mote 'that is in your 'brother's 'eye, yet the beam in your 'eye you are not  
4 considering? Or how will you be declaring to your 'brother, 'Brother, let me 'extract the mote out of your  
5 'eye,' and 'lo°! the beam is in your 'eye? Hypocrite! 'Extract first the beam out of your 'eye, and then you will be 'keen-sighted to be extracting the mote out of your 'brother's 'eye.

6 "You may not be giving 'that which is holy to 'curs, nor yet should you be casting your 'pearls in front of 'hogs, lest at some time they shall be trampling them 'with their 'feet and, turning, they should be tearing you.

7 "Request and it shall be 'given you. 'Seek and you shall  
8 'find. 'Knock and it shall be 'opened to you. For everyone 'who is requesting is obtaining, and 'who is seeking is finding, and to him 'who is knocking it shall be 'opened.

9 "Or °what °man is there° among you, from whom his



son will be requesting bread—no stone will he be handing  
10 him! Or he will be requesting a fish also—no serpent will he be handing him!

11 “If you’, then, being wicked, have perceived how to be giving good gifts to your children, how much rather shall your Father Who is in the heavens be giving good things  
12 to those requesting Him? All, then, whatever you should be wanting that <sup>a</sup>men should be doing to you, thus you’, also, be doing to them, for this is the law and the prophets.

13 “Enter through the cramped gate, for broad is the gate and spacious is the way which is leading away into destruction, and many are those entering through it.  
14 Yet what a cramped gate and narrowed way is the one leading away into life, and few are those who are finding it.

15 “Take heed of those false prophets who<sup>a</sup> are coming to you in the apparel of sheep, yet inside they are rapacious wolves.

16 “From their fruits you shall be recognizing them. Not<sup>a</sup> from thorns are they culling grapes, nor from star thistles  
17 figs. Thus every good tree ideal fruit is <sup>do</sup>producing, yet  
18 the rotten tree noxious fruit is <sup>do</sup>producing. A good tree can not bear noxious fruit, neither is a rotten tree  
19 producing ideal fruit. Every tree not producing ideal  
20 fruit is hewn down and cast into the fire. Consequently, from their fruits you shall surely be recognizing them.

21 “Not everyone saying to Me ‘Lord! Lord!’ will be entering into the kingdom of the heavens, but he who is doing  
22 the will of My Father Who is in the heavens. Many will be declaring to Me in that day, ‘Lord! Lord! Was it not in Your name that we prophesy, and in Your name cast out demons, and in Your name do many powerful  
23 deeds?’ And then shall I be avowing to them that ‘I never knew you! Depart from Me, workers of lawlessness!’

24 "Everyone, then, who<sup>a</sup> is hearing these 'sayings of Mine and is doing them shall be 'likened to a prudent man who<sup>a</sup>  
25 builds his 'house on the rock. And the rain descended, and the rivers came, and the winds blow and they lunge at that 'house, and it does not fall, for it had been founded<sup>o</sup> on the rock.

26 "And everyone 'who is hearing these 'sayings of Mine and not doing them shall be 'likened to a stupid man who<sup>a</sup>  
27 builds his 'house on 'sand. And the rain descended, and the rivers came, and the winds blow and they dash against that 'house, and it falls: and the fall of it was great."

28 And it <sup>b</sup>came<sup>o</sup>, when 'Jesus finishes these 'sayings, that  
29 the throngs were astonished<sup>o</sup> <sup>on</sup>at His 'teaching, for He was teaching them as One having authority, and not as their 'scribes.

8 Now, at His 'descending from the mountain, vast  
2 throngs follow Him. And 'lo<sup>o</sup>! a leper, coming to Him, worshiped Him, saying, "Lord, if Thou shouldst be willing, Thou 'canst<sup>o</sup> cleanse me!" And, 'stretching out His 'hand, He touches<sup>o</sup> him, saying, "I am willing! Be 'cleansed!" And immediately, cleansed is his 'leprosy.  
4 And 'Jesus is saying to him, "'See that you may 'tell it to no one, but 'go away; show yourself to the priest and 'bring the approach present which Moses bids, <sup>for</sup>for a testimony to them."

5 Now at His entering into Capernaum, a centurion came  
6 to Him, entreating Him and saying, "Lord, my 'boy is 'prostrate<sup>o</sup> in the house, a paralytic, dreadfully 'tormented<sup>o</sup>." And He is saying to him, "I, coming, will 'cure him."

8 And answering, the centurion averred, "Lord, I am not competent that Thou mayest 'enter under my 'roof, but  
9 only 'say the word and my 'boy will be 'healed! For I also am a <sup>h</sup>man 'set<sup>o</sup> under authority, having soldiers

under me', and I am saying to this one, 'Go,' and he is going°, and to another, 'Come°,' and he is coming°, and to my 'slave, 'Do this,' and he is doing it."

<sup>10</sup> Now, 'hearing it, Jesus marvels. And He said to 'those following, "Verily, I am saying to you, <sup>b</sup>'With no' one in  
<sup>11</sup> 'Israel so much faith did I find. Now I am saying to you that many from the east and the west shall be arriving and reclining with Abraham and Isaac and Jacob in the  
<sup>12</sup> kingdom of the heavens, yet the sons of the kingdom shall be 'cast out into 'outer 'darkness. There shall be 'lamentation and 'gnashing of 'teeth."

<sup>13</sup> And 'Jesus said to the centurion, "Go! As you believe let it 'come to be with you!" And healed was the boy in that 'hour. And the centurion, 'returning into his 'house in the same hour, found the boy 'sound.

<sup>14</sup> And 'Jesus, coming into Peter's 'home, perceived his  
<sup>15</sup> 'mother-in-law °prostrate° and with a 'fever. And He touches° her 'hand, and the fever °leaves her. And she was roused and waited on Him.

<sup>16</sup> Now, evening <sup>b</sup>'coming° on, they °bring to Him many 'demoniacs°, and He cast out the spirits with a word, and  
<sup>17</sup> all 'those who 'have an illness He cures, so that may be 'fulfilled 'which is 'declared through Isaiah the prophet, saying, He' our 'infirmities got, and the diseases He bears.

<sup>18</sup> Now 'Jesus, perceiving the vast throngs about Him, gives  
<sup>19</sup> an order to 'come away <sup>to</sup>to the other side. And, approaching, one scribe said to Him, "Teacher, I will be following Thee wheresoever Thou mayest 'come away."

<sup>20</sup> And 'Jesus is saying to him, "The jackals 'have burrows, and the flying creatures of 'heaven roosts, yet the Son of 'Mankind 'has no' where that He may be reclining His 'head."

<sup>21</sup> Now a different one of the disciples said to Him, "Lord, permit me first to 'come away and entomb my 'father."

22 Yet Jesus is saying to him, "Be following Me, and leave the dead to entomb their <sup>o</sup>own dead."

23 And as He is <sup>o</sup>stepping into the ship, His <sup>o</sup>disciples  
24 follow Him. And <sup>o</sup>lo! a great quaking occurred in the sea, so that the ship was <sup>o</sup>covered by the billows. Yet He  
25 drowsed. And, approaching, they rouse Him, saying,  
26 "Lord! Save us! We are perishing!" And He is saying to them, "Why are you timid, scant of faith?" Then, being roused, He rebukes the winds and the sea, and there  
27 <sup>o</sup>came a great calm. Now the <sup>h</sup>men marvel, saying, "What manner of Man is this, that the winds as well as the sea are obeying Him?"

28 And at His coming <sup>to</sup>to the other side, <sup>to</sup>to the country of the Gergesenes, two <sup>o</sup>demoniacs meet Him, who were coming <sup>o</sup>out of the tombs, very ferocious, so that no <sup>o</sup>one is <sup>o</sup>strong enough to be passing by through that <sup>o</sup>road. And <sup>o</sup>lo! they cry, saying, "What is it to us and to Thee, Son of <sup>o</sup>God! Didst Thou come here to torment us before the season?"

30 Now there was, far from them, a herd of many hogs, grazing <sup>o</sup>.

31 Now the demons entreated Him, saying, "If You are casting us out, dispatch us into the herd of <sup>o</sup>hogs." And  
32 He said to them, "Go!" Now they, coming out, come away into the hogs. And <sup>o</sup>lo! the entire herd rushes down the precipice into the sea and died in the waters.

33 Now the <sup>o</sup>graziers fled, and, coming away into the city,  
34 they report all, and the case of the <sup>o</sup>demoniacs. And <sup>o</sup>lo! the entire city came out <sup>to</sup>to meet with Jesus, and, perceiving Him, they entreat <sup>so</sup>that He may be proceeding from their <sup>o</sup>boundaries.

9 And, <sup>o</sup>stepping into a ship, He ferries over and came into His <sup>o</sup>own city.

2 And <sup>o</sup>lo! they brought to Him a paralytic, <sup>o</sup>prostrate

on a couch. And Jesus, perceiving their faith, said to the paralytic, "Courage, child! 'Pardoned° are your 'sins!"

3 And 'lo°! °some of the scribes say among themselves, "This man is blaspheming!"

4 And Jesus, perceiving their sentiments, said, ° "Why are  
5 you brooding°= wickedness in your 'hearts? For "what is easier, to be saying, "Pardoned° are your 'sins,' or to be  
6 saying, "Rouse and 'walk'? Now, that you may be perceiving that the Son of 'Mankind 'has authority on 'earth to pardon sins"—then He is saying to the paralytic, "Being roused, pick up your 'couch and 'go into your 'house."

7 And, being roused, he came away into his 'house.

8 Now, on perceiving it, the throngs were afraid, and they glorify 'God, 'Who is giving such authority to °hmen.

9 And Jesus, passing by thence, perceived a °hman 'termed° Matthew sitting° on at the tribute office, and He is saying to him, "Follow Me!" And, rising, he follows Him.

10 And it °came°, at His lying° back at table in the house, and 'lo°! many tribute collectors and sinners, coming, lay° back at the table together with Jesus and His 'disciples.

11 And, perceiving it, the Pharisees said to His 'disciples, "Wherefore is your 'teacher eating with 'tribute collectors

12 and sinners?" Now hearing, He said, "No' need 'have the 'strong of a physician, but °those having an illness.

13 Now 'go, 'learn °what this is: Mercy am I wanting, and not sacrifice. For I did not come to call the just, but sinners."

14 Then coming° to Him are the disciples of John, saying, "Wherefore are we' and the Pharisees fasting much, yet

15 your 'disciples are not fasting?" And Jesus said to them, "The sons of the bridal chamber 'can° not be mourning, °in as much as the bridegroom is with them. Yet coming° will be the days whenever the bridegroom may be 'taken away from them, and then they will be fasting.

- <sup>16</sup> “Now no<sup>t</sup> one is patching a patch of unshrunk shred on an old cloak, for the patch which fills it up is lifting some from the cloak itself, and the rent is becoming<sup>o</sup> worse.
- <sup>17</sup> Neither are they draining fresh wine into old wine skins; otherwise, surely the wine skins are bursting<sup>o</sup>, and the wine is spilling<sup>o</sup>, and the wine skins ‘perish<sup>o</sup>. But they are draining fresh wine into new wine skins, and both are ‘preserved<sup>o</sup>.”
- <sup>18</sup> As He is speaking of these things to them, ‘lo<sup>o</sup>! one approaching Him, a chief, worshiped Him, saying, ‘“My ‘daughter just now deceases, but ‘come and ‘place Thy
- <sup>19</sup> ‘hand<sup>on</sup> on her, and she shall ‘live<sup>o</sup>.” And, being roused, ‘Jesus and His ‘disciples follow him.
- <sup>20</sup> And ‘lo<sup>o</sup>! a woman with a ‘hemorrhage twelve years, approaching from behind, touches<sup>o</sup> the tassel of His ‘cloak,
- <sup>21</sup> for she said in herself, “If ever I should only be touching<sup>o</sup>
- <sup>22</sup> His ‘cloak, I shall be ‘saved.” Now ‘Jesus, being turned and perceiving her, said, “‘Courage, daughter! Your ‘faith has saved you.” And saved was the woman from that ‘hour.
- <sup>23</sup> And ‘Jesus, coming into the house of the chief, and perceiving the flutists and the throng making a tumult<sup>o</sup>,
- <sup>24</sup> said, “‘Retire, for the maiden did not die, but is drowsing.”
- <sup>25</sup> And they ridiculed Him. Now when the throng was ejected, entering, He holds her ‘hand, and the maiden was
- <sup>26</sup> roused. And the fame of this came out into the whole of that ‘land.
- <sup>27</sup> And as ‘Jesus is passing by thence, two blind men follow Him, clamoring and saying, “Be merciful to us, Son of
- <sup>28</sup> David!” Now on His coming into the house, the blind men come to Him. And ‘Jesus is saying to them, “You are believing that I am ‘able<sup>o</sup> to do this?” They are saying
- <sup>29</sup> to Him, “Yes, Lord.” Then He touches<sup>o</sup> their ‘eyes,
- <sup>30</sup> saying, “According to your ‘faith let it ‘be<sup>c</sup> with you.” And

opened were their 'eyes. And Jesus mutters to them,  
31 saying, "See! Let no one 'know!" Yet they, 'coming out,  
blaze Him abroad in the whole of that 'land.

32 Now at their coming° out, 'lo°! they °bring to Him  
33 a mute 'demoniac°. And the demon being cast out,  
the mute man speaks. And the throngs marvel, saying,  
34 "Never did it appear thus in 'Israel!" Yet the Pharisees  
said, "By the chief of the demons is he casting out the  
demons."

35 And Jesus led them about all the cities and the villages,  
teaching in their 'synagogues and heralding the evangel  
of the kingdom, and curing every disease and every  
36 debility. Now, perceiving the throngs, He has compassion  
°on them, 'for they were °bothered° and °tossed° as if  
37 sheep having no shepherd. Then He is saying to His  
'disciples, "The harvest, indeed, is vast, yet the workers  
38 are few. 'Beseech, then, the Lord of the harvest, so that  
He should be ejecting workers into His 'harvest."

10 And, °calling° His 'twelve disciples to Him, He °gives  
them authority over unclean spirits, so as to be casting  
them out, and to be curing every disease and every debility.

2 Now the names of the twelve apostles are these: First,  
Simon, 'termed° Peter, and Andrew, his 'brother, and  
3 James °of 'Zebedee, and John, his 'brother; Philip and  
Bartholomew, Thomas and Matthew, the tribute collector,  
4 James °of 'Alpheus and Thaddeus, Simon the Cananite,  
and Judas 'Iscariot, 'who also 'gives Him up.

5 These 'twelve Jesus commissions, °charging them, say-  
ing, "Into a road of the nations you may not 'pass forth,  
and into a city of the Samaritans you may not be entering.  
6 Yet be going rather to<sup>d</sup> the 'lost 'sheep of the house of  
7 Israel. Now going°, 'herald, saying that "Near is the  
8 kingdom of the heavens!" The 'infirm be curing, the dead  
be rousing, lepers be cleansing, demons be casting out.

<sup>9</sup> Gratuitously you got; gratuitously be giving. You should not be acquiring<sup>o</sup> gold, nor yet silver, nor yet copper <sup>4</sup>in  
<sup>10</sup> your 'girdles, no beggar's bag <sup>4</sup>for the road, nor yet two tunics, nor yet sandals, nor yet a club; for worthy is the worker of his 'nourishment.

<sup>11</sup> "Now, into whichever city or village you may be entering, inquire <sup>a</sup>who in it is worthy, and there remain till you  
<sup>12</sup> should be coming out. Now, on entering<sup>o</sup> into a 'house,  
<sup>13</sup> salute<sup>o</sup> it, and if, indeed, the house should be worthy, let your 'peace 'come on it. Yet if it should not be worthy,  
<sup>14</sup> let your 'peace be 'turned back on you. And whosoever should not be receiving<sup>o</sup> you, nor yet be hearing your 'words, coming<sup>o</sup> outside of that 'house or 'city or village,  
<sup>15</sup> shake off the dust <sup>o</sup>from your 'feet. Verily, I am saying to you, More tolerable will it be for the land of Sodom and the land of Gomorrah in the day of judging than for that 'city.

<sup>16</sup> "Lo<sup>o</sup>! I' am dispatching you as sheep in the midst of wolves. 'Become<sup>o</sup>, then, prudent as 'serpents and artless as  
<sup>17</sup> 'doves. Now take 'heed <sup>o</sup>of <sup>h</sup>men, for they will be giving you up <sup>4</sup>to Sanhedrins, and in their 'synagogues will they  
<sup>18</sup> be scourging you. Now <sup>on</sup>before governors and kings also shall you be 'led on My account, <sup>4</sup>for a testimony to them and to the nations.

<sup>19</sup> "Now, whenever they may be giving you up, you should not be worrying about how or <sup>a</sup>what you should be speaking, for it shall be given you in that 'hour <sup>a</sup>what you  
<sup>20</sup> should be speaking, for not you' are 'speaking, but the spirit of your 'Father is 'speaking in you.

<sup>21</sup> "Now brother shall be giving up brother <sup>4</sup>to death, and father, child, and children shall be rising<sup>o</sup> up <sup>on</sup>against  
<sup>22</sup> parents, and shall be putting them to death. And you shall be 'hated<sup>o</sup> by all because of My 'name. Yet he 'who  
<sup>23</sup> endures <sup>4</sup>to the consummation, he' shall be 'saved. Now,



whenever they may be persecuting you in this 'city, 'flee into a 'different one, for, verily, I am saying to you, Under no circumstances should you be finishing the cities of 'Israel till <sup>w</sup> the Son of 'Mankind may be coming.

24 "A disciple is not above his 'teacher, neither a slave above  
25 his 'lord. Sufficient is it for the disciple that he may be becoming<sup>o</sup> as his 'teacher, and the slave as his 'lord. If they surname the householder Beezeboul, how much rather  
26 'those of his household. Do not, then, be 'afraid of them, for nothing is 'covered<sup>o</sup>, which shall not be 'revealed, and  
27 hidden, which shall not be 'known. What I am saying to you in the darkness, say in the light. And what you are hearing <sup>to</sup> in the ear, herald on the housetops.

28 "And do not 'fear / 'those who are killing the body, yet are not 'able<sup>o</sup> to kill the soul. Yet be fearing<sup>o</sup> Him, rather, 'Who is 'able<sup>o</sup> to destroy the soul as well as the body in  
29 Gehenna. Are not two sparrows selling<sup>o</sup> for a penny? And not one<sup>o</sup> of them will be falling<sup>o</sup> on the earth without  
30 your 'Father. Now of your 'head 'even the hairs are all  
31 'numbered<sup>o</sup>. Then do not 'fear<sup>o</sup>! Of more 'consequence than many sparrows are you.'

32 "Everyone, then, who<sup>a</sup> shall be avowing 'Me in front of 'hmen, 'him will I' also be avowing in front of My 'Father  
33 'Who is in the heavens. Yet, who<sup>a</sup> should ever be disowning<sup>o</sup> Me in front of 'hmen, I' also will be disowning<sup>o</sup> him in front of My 'Father 'Who is in the heavens.

34 "You should not be inferring that I came to be casting peace on the earth. I did not come to be casting peace, but  
35 a sword. For I came to pit a <sup>h</sup>man against his 'father, and a daughter against her 'mother, and a daughter-in-law  
36 against her 'mother-in-law. And the enemies of a <sup>h</sup>man are 'those of his household.

37 "He 'who is 'fond of father or mother above Me is not worthy of Me. And he 'who is 'fond of son or daughter

<sup>38</sup> above Me is not worthy of Me. And he who is not taking  
<sup>39</sup> his 'cross and following after Me is not worthy of Me. He  
'who is finding his 'soul will be destroying it, and he 'who  
destroys his 'soul on My account will be finding it.

<sup>40</sup> "He 'who is receiving<sup>o</sup> you is receiving<sup>o</sup> Me, and he 'who  
is receiving<sup>o</sup> Me is receiving<sup>o</sup> Him 'Who commissions Me.  
<sup>41</sup> He 'who is receiving<sup>o</sup> a prophet <sup>40</sup>in the name of a prophet  
shall be obtaining<sup>o</sup> a prophet's wages. And he 'who is  
receiving<sup>o</sup> a just man <sup>40</sup>in the name of a just man shall be  
<sup>42</sup> obtaining<sup>o</sup> a just man's wages. And whoever should be  
giving one of these 'little ones only a cool cup to drink,  
<sup>40</sup>in the name of a disciple, verily, I am saying to you, by  
no means should he be losing his 'wages."

**11** And it <sup>b</sup>came<sup>o</sup>, when 'Jesus finishes prescribing to His  
'twelve disciples, that He proceeded thence 'to be teaching  
and heralding in their 'cities.

<sup>2</sup> Now 'John, 'hearing in the prison of the works of  
<sup>3</sup> 'Christ, 'sending through his 'disciples, said to Him, "Art  
'Thou' the coming<sup>o</sup> One, or may we be hoping for a  
different One?"

<sup>4</sup> And answering, 'Jesus said to them, "Go, report to John  
<sup>5</sup> what you are hearing and observing: The blind are re-  
ceiving sight, and the lame are walking; lepers are being  
cleansed<sup>o</sup>, and the deaf are hearing, and the dead are  
being roused<sup>o</sup>, and to the poor the evangel<sup>o</sup> is being  
<sup>6</sup> brought. And happy is he who should not be 'snared in  
Me."

<sup>7</sup> Now, at their going<sup>o</sup>, 'Jesus begins<sup>o</sup> to be saying to the  
throngs concerning John, "What do you come out into  
the wilderness to gaze<sup>o</sup> at? A reed being shaken<sup>o</sup> by the  
<sup>8</sup> wind? But what do you come out to 'perceive? A <sup>h</sup>man  
'garbed<sup>o</sup> in soft garments? 'Lo! 'those wearing 'soft gar-  
<sup>9</sup> ments are in the houses of 'kings. But for what do you  
come out? A prophet to 'perceive? Yes, I am saying to

- <sup>10</sup> you, and exceedingly more than a prophet. This is he concerning whom it is 'written', 'Lo! I am dispatching My 'messenger before Thy face, who shall be constructing Thy 'road in front of Thee.'
- <sup>11</sup> "Verily, I am saying to you, Not among those born of women has there been roused° a greater than John the baptist. Yet he 'who is smaller, in the kingdom of the
- <sup>12</sup> heavens is greater than he. Now, from the days of John the baptist hitherto, the kingdom of the heavens is being
- <sup>13</sup> violently° forced and the violent are snatching it. For
- <sup>14</sup> all the prophets and the law prophesy till John. And, if you are willing to receive° him, he' is Elijah 'who is 'about
- <sup>15</sup> to be coming°. 'Who 'has ears to 'hear, let him 'hear!
- <sup>16</sup> "Now to "what shall I be likening this 'generation? Like is it to little boys and girls sitting° in the markets, who,
- <sup>17</sup> shouting to the °others, are saying, 'We flute to you and
- <sup>18</sup> you do not dance! We wail and you do not grieve°!' For John came neither eating nor drinking, and they are say-
- <sup>19</sup> ing, 'A demon 'has he!' The Son of 'Mankind came eating and drinking, and they are saying, "Lo°! a °man gluttonous and a tippler, a tribute collectors' and sinners' friend!" And justified was 'Wisdom 'by her 'acts."
- <sup>20</sup> Then He begins° to 'reproach the cities in which 'most of His powerful deeds occurred°, 'for they do not repent.
- <sup>21</sup> "Woe to you, Chorazin! Woe to you, Bethsaida! 'For if the powerful deeds 'which are occurring° in you occurred° in Tyre and Sidon, long ago they would repent, sitting°
- <sup>22</sup> in sackcloth and ashes. Moreover, I am saying to you, For Tyre and Sidon shall it be more tolerable in the day of judging than for you.
- <sup>23</sup> "And you, Capernaum! Not to heaven shall you be 'exalted! To the unseen shall you 'subside, 'for, if the powerful deeds 'which are occurring° in you had occurred
- <sup>24</sup> in Sodom, it might remain unto 'today. Moreover, I am

saying to you that for the land of Sodom shall it be more tolerable in the day of judging than for you."

25 'At that 'season, answering, 'Jesus said, "I am acclaiming° Thee, Father, Lord of 'heaven and 'earth, 'for Thou hidest these things from the wise and intelligent and Thou  
26 dost reveal them to minors. Yea, 'Father, seeing that thus it became° a delight in front of Thee.

27 "All was given up to Me by My 'Father. And no' one is recognizing the Son except the Father; neither is anyone recognizing the Father except the Son and he to whom'  
28 the Son should be intending° to unveil Him. Hither to<sup>d</sup> Me, all 'who are toiling and 'laden°, and I' will be giving  
29 you rest. Lift My 'yoke upon you and be learning from Me, 'for meek am I and humble in 'heart, and you shall be  
30 finding rest in your 'souls, for My 'yoke is kindly and My 'load is light."

12 'At that 'season 'Jesus went through the sowings on the sabbaths. Now His 'disciples hunger, and they begin° to  
2 be plucking the ears and to be eating. Now the Pharisees, perceiving it, say to Him, "Lo°! your 'disciples are doing what is not allowed to be 'done 'on a sabbath."

3 Yet 'He said to them, "Did you not read °what David  
4 does when he hungers, and 'those with him: how he entered into the house of 'God and they ate the show °bread, which he was not 'allowed to 'eat, neither 'those with him, except the priests only?

5 "Or did you not read in the law that on the sabbaths the priests in the sanctuary are profaning the sabbath and are  
6 faultless? Now I am saying to you that a Greater than  
7 the sanctuary is here. Now if you had known °what this is: Mercy am I wanting, and not sacrifice—you would not  
8 convict the faultless, for the Son of 'Mankind is Lord of the sabbath."

9 And, °proceeding thence, He came into their 'synagogue.

<sup>10</sup> And 'lo°! a <sup>h</sup>man having a withered hand. And they inquire of Him, saying, "' Is it allowed on the sabbaths to  
<sup>11</sup> 'cure?" that they should be accusing Him. Now 'He said to them, "'What <sup>h</sup>man ° of you will there be, who will 'have one sheep, and if ever this should be falling<sup>i</sup> into a pit on the sabbaths, will not take 'hold of it and 'raise it?  
<sup>12</sup> Of how much more 'consequence, then, is a <sup>h</sup>man than a sheep! So that it is allowed to be doing ideally on the  
<sup>13</sup> sabbaths." Then He is saying to the <sup>h</sup>man, "Stretch out your 'hand." And he stretches it out and it was restored, sound as the other.

<sup>14</sup> Now, coming out, the Pharisees held a consultation against Him, so that they should be destroying Him.  
<sup>15</sup> Now 'Jesus, knowing it, retires thence. And many follow  
<sup>16</sup> Him, and He cures them all. And He warns them that  
<sup>17</sup> they should not be making Him manifest, that 'fulfilled may be 'that which is 'declared through Isaiah the prophet, saying,

<sup>18</sup> 'Lo°, My 'Boy Whom I prefer!  
My 'Beloved, in Whom My 'soul delights!  
I shall be placing My 'spirit on Him,  
And He shall be reporting judging to the nations.  
<sup>19</sup> He will not be brawling, nor clamoring,  
Nor will anyone be hearing His 'voice in the squares.

<sup>20</sup> A reed that is °bruised° He will not be fracturing.  
And flax that is smouldering° He will not be extinguishing...  
Till He should ever be casting out 'judging °for victory.

<sup>21</sup> And on His 'name the nations will be relying.

<sup>22</sup> Then was brought to Him a 'demoniac°, blind and mute, and He cures him, so that the mute man is speak-

<sup>23</sup> ing and observing. And amazed<sup>o</sup> are all the throngs, and they said, "Is not<sup>a</sup> this the Son of David?"

<sup>24</sup> Now the Pharisees, <sup>h</sup>hearing it, said, "This man is not casting out the demons except <sup>by</sup> <sup>h</sup>Beezeboul, the chief of the demons."

<sup>25</sup> Now, having perceived their <sup>h</sup>sentiments, He said to them, "Every kingdom <sup>h</sup>parted against itself is being desolated<sup>o</sup>, and every city or house <sup>h</sup>parted against itself  
<sup>26</sup> shall not <sup>h</sup>stand. And if the Satan is casting out the Satan, he is parted <sup>on</sup>against himself. How, then, shall his <sup>h</sup>kingdom <sup>h</sup>stand?

<sup>27</sup> "And if I, <sup>h</sup>by Beezeboul, am casting out <sup>h</sup>demons, <sup>h</sup>by <sup>a</sup>whom are your <sup>h</sup>sons casting them out? <sup>h</sup>Therefore they' shall be your judges.

<sup>28</sup> "Now if, <sup>h</sup>by the spirit of God, I' am casting out <sup>h</sup>demons, consequently the kingdom of <sup>h</sup>God outstrips in time  
<sup>29</sup> <sup>on</sup>to you. Or how <sup>h</sup>can<sup>o</sup> anyone be entering into the house of the strong one, and plunder his <sup>h</sup>gear, if ever he should not first be binding the strong one? And then he will be  
<sup>30</sup> plundering his <sup>h</sup>house. He <sup>h</sup>who <sup>h</sup>is not with Me is against Me, and he <sup>h</sup>who is not gathering with Me is scattering.

<sup>31</sup> "Therefore I am saying to you, Every sin and blasphemy shall be <sup>h</sup>pardoned <sup>h</sup>men, yet the blasphemy of the spirit  
<sup>32</sup> shall not be <sup>h</sup>pardoned. And whosoever may be saying a word against the Son of <sup>h</sup>Mankind, it will be <sup>h</sup>pardoned him, yet whoever may be saying aught against the holy <sup>h</sup>spirit, it shall not be <sup>h</sup>pardoned him, neither in this <sup>h</sup>eon nor in <sup>h</sup>that which is impending.

<sup>33</sup> "Either make the tree ideal and its <sup>h</sup>fruit ideal, or make the tree rotten and its <sup>h</sup>fruit rotten, for <sup>o</sup>by its <sup>h</sup>fruit the tree is <sup>h</sup>known<sup>o</sup>.

<sup>34</sup> "Progeny of vipers! How <sup>h</sup>can<sup>o</sup> you be speaking what is <sup>h</sup>good, being wicked? For out of the superabundance of  
<sup>35</sup> the heart the mouth is speaking. The good <sup>h</sup>man out

of his 'good treasure is extracting good things; and the wicked <sup>h</sup>man out of his 'wicked treasure is extracting  
36 wicked things. Now I am saying to you that, for every idle declaration which <sup>h</sup>men shall be speaking, they shall be rendering an account concerning it in the day of judg-  
37 ing. For <sup>o</sup>by your 'words shall you be 'justified, and <sup>o</sup>by your 'words shall you be 'convicted."

38 Then <sup>a</sup>some of the scribes and Pharisees answered Him saying, "Teacher, we 'want to '<sup>n</sup>see a sign from you."

39 Yet He, 'answering, said to them, "A generation, wicked and an adulteress, for a sign is seeking, and a sign will not be 'given to it except the sign of Jonah the prophet.  
40 For even as Jonah was in the bowel of the sea monster three days and three nights, thus will the Son of 'Mankind be in the heart of the earth three days and three nights.

41 "Men, Ninevites, will be rising<sup>o</sup> in the judging with this 'generation and will be condemning it, '<sup>f</sup>for they repent <sup>o</sup>at the heralding of Jonah, and '<sup>l</sup>o! more than Jonah is here!

42 "The queen of the south will be 'roused in the judging with this 'generation and will be condemning it, '<sup>f</sup>for she came <sup>o</sup>from the ends of the earth to hear the wisdom of Solomon, and '<sup>l</sup>o! more than Solomon is here!

43 "Now, whenever the unclean spirit may be coming out from a <sup>h</sup>man, it is passing<sup>o</sup> through waterless places  
44 seeking rest, and is not finding it. Then it is saying, 'Into my 'home will I be turning back, whence I came out.' And coming, it is finding it 'unoccupied, and <sup>o</sup>swept<sup>o</sup>  
45 and <sup>o</sup>decorated<sup>o</sup>. Then it is going<sup>o</sup> and taking along with itself seven <sup>o</sup>other spirits, more wicked than itself, and entering, it is dwelling there. And the last state of that <sup>h</sup>man is becoming<sup>o</sup> worse than the first. Thus will it be to this 'wicked 'generation also."

46 At His still speaking to the throngs, '<sup>l</sup>o! His 'mother

<sup>47</sup> and 'brothers °stood outside seeking to speak to Him. Now °someone of His 'disciples said, "°Lo! Thy 'mother and Thy 'brothers °stand outside. They are seeking to  
<sup>48</sup> speak to Thee." Yet He, 'answering, said to the one saying it to Him, "°Who is My 'mother, and °who are My 'broth-  
<sup>49</sup> ers?" And °stretching out His 'hand °over His 'disciples,  
<sup>50</sup> He said, "°Lo! My 'mother and My 'brothers! For anyone whoever should be doing the will of My 'Father °Who is in the heavens, he' is My brother and sister and mother!"

**13** In that 'day °Jesus, coming out ° of the house, sat ° beside  
<sup>2</sup> the sea. And gathered to<sup>d</sup> Him were vast throngs, so that He steps' into a ship to be sitting°, and the entire throng °stood on the beach.

<sup>3</sup> And He speaks many things to them in parables, saying,  
<sup>4</sup> "°Lo! out came the 'sower °to be sowing. And, in his 'sowing, °some, indeed, falls beside the road, and the  
<sup>5</sup> flying creatures came and devoured °it. Yet °other falls on 'rocky places, where° it had not much earth, and imme-  
<sup>6</sup> diately it shoots up, because it °has no depth of °earth. Yet at the °rising of the sun, it is scorched, and, because it °has  
<sup>7</sup> no root, it is withered. Yet °other falls on °thorns, and the  
<sup>8</sup> thorns come up and smother °it. Yet °other falls on °ideal °earth and gave fruit, °some, indeed, a hundred, yet °some  
<sup>9</sup> sixty, yet °some thirtyfold. °Who °has ears to °hear, let him °hear!"

<sup>10</sup> And, approaching, the disciples say to Him, "Where-  
<sup>11</sup> fore art Thou speaking in parables to them?" Now, 'answering, He said to them that "To you has it been given° to know the secrets of the kingdom of the heavens,  
<sup>12</sup> yet to those it has not been given°. For anyone who °has, to him shall be °given, and he shall have a °superfluity. Yet anyone who °has not, that also which he °has shall be  
<sup>13</sup> °taken away from him. Therefore in parables am I speak- ing to them, seeing that, observing, they are not observing,



and hearing, they are not hearing, neither are they understanding. And 'filled<sup>o</sup> up in them is the prophecy of Isaiah, 'that is saying,

“In hearing, you will be hearing, and may by no means be understanding,  
And observing, you will be observing, and may by no means be perceiving.”

15 For stouted is the heart of this 'people,  
And with their 'ears heavily they hear,  
And with their 'eyes they squint,  
Lest at some time they may be perceiving with  
their eyes,  
And with 'their ears should be hearing,  
And with 'their heart may be understanding,  
And should be turning about,  
And I shall be healing<sup>o</sup> them.’

16 “Yet happy are your 'eyes, 'for they are observing, and  
17 your 'ears, 'for they are hearing. For verily I am saying to you that many prophets and just men yearn to 'perceive what you are observing, and perceive not, and to hear what you are hearing, and hear not.

18 “You', then, hear the parable of the sowing. 19 At everyone hearing the word of the kingdom and not understanding, coming<sup>o</sup> is the wicked one and snatching 'what 'has been sown<sup>o</sup> in his 'heart. This is he 'who is being sown beside the road. Yet he 'who is being sown on the rocky places, this is he 'who is hearing the word and  
20 straightway with joy is getting it, yet 'has no' root in himself, but is temporary. Now at the 'coming<sup>o</sup> of affliction or persecution because of the word, straightway  
21 he is 'snared<sup>o</sup>. Now he 'who is being sown 'in the thorns, this is he 'who is hearing the word, and the worry of this 'eon and the seduction of 'riches are stifling the word, and

<sup>23</sup> it is becoming° unfruitful. Now he 'who is being sown on the ideal earth, this is he 'who is hearing the word and understanding, who by all means is bearing fruit, and is <sup>do</sup>producing; 'these indeed, a hundred, yet 'these sixty, yet 'these thirtyfold."

<sup>24</sup> Another parable He °places before them, saying, "Likened was the kingdom of the heavens to a <sup>h</sup>man <sup>25</sup> sowing ideal seed in his <sup>s/</sup>own 'field. Yet, 'while the <sup>h</sup>men are 'drowsing, his 'enemy came and sows <sup>°</sup>darnel over <sup>26</sup> amidst the grain, and came away. Now, when the blade germinates and <sup>do</sup>produces fruit, then appeared also the <sup>°</sup>darnel.

<sup>27</sup> "Now, approaching, the slaves of the householder said to him, 'Lord, do you not sow ideal seed in your 'field? <sup>28</sup> Whence, then, 'has it <sup>°</sup>darnel?' Now 'he averred to them, 'A <sup>h</sup>man, an enemy, does this.' Now the slaves are saying to him, 'Do you, then, 'want us to 'come away that we <sup>29</sup> should be culling them?' Yet 'he is averring, 'By no means, lest at some time, while culling the <sup>°</sup>darnel, you should be rooting up the grain at the same time with it. <sup>30</sup> Leave both to 'grow° up together until the harvest, and in the season of the harvest I shall be declaring to the reapers, 'Cull first the <sup>°</sup>darnel and bind them into bundles to<sup>a</sup> 'burn them up. Yet the grain 'gather into my 'barn.'"

<sup>31</sup> Another parable He °places before them, saying, "Like is the kingdom of the heavens to a kernel of mustard <sup>32</sup> which a <sup>h</sup>man, getting, sows in his 'field; which, indeed, is smaller than all the seeds, yet, whenever it may be 'grown, is greater than the greens, and is becoming° a tree, so that the flying creatures of 'heaven are coming and roosting among its 'boughs."

<sup>33</sup> Another parable He speaks to them, saying, "Like is the kingdom of the heavens to leaven which a woman,

getting, hides in <sup>40</sup> three seahs of meal, till <sup>40</sup> the whole was leavened."

- <sup>34</sup> All these things Jesus speaks in parables to the throngs,  
<sup>35</sup> and apart from a parable He spoke nothing to them, so that 'fulfilled may be 'that which is 'declared through the prophet, saying,

I shall be opening My 'mouth in parables,  
 I shall be emitting<sup>o</sup> what is 'hid<sup>o</sup> from the disruption.

- <sup>36</sup> Then, leaving the throngs, He entered into the house. And His 'disciples come to Him, saying, "Elucidate to us  
<sup>37</sup> the parable of the <sup>3</sup>darnel of the field." Now He, 'answering, said, "He 'Who is sowing the ideal seed is the  
<sup>38</sup> Son of 'Mankind. Now the field is the world. Now the ideal seed, these are the sons of the kingdom. Now the  
<sup>39</sup> <sup>3</sup>darnel are the sons of the wicked one. Now the enemy 'who sows them is the Adversary. Now the harvest is the conclusion of the eon. Now the reapers are messengers.  
<sup>40</sup> Even as the <sup>3</sup>darnel, then, are being culled<sup>o</sup> and 'burned<sup>o</sup> up with fire, thus shall it be in the conclusion of the eon.  
<sup>41</sup> The Son of 'Mankind shall be dispatching His 'messengers, and they shall be culling out of His 'kingdom all the  
<sup>42</sup> snares and 'those doing 'lawlessness, and they shall be casting them into a furnace of 'fire. There shall be 'lamentation and 'gnashing of 'teeth. Then shall the just be shining out as the sun in the kingdom of their 'Father. 'Who 'has ears to 'hear, let him 'hear!  
<sup>44</sup> "Like is the kingdom of the heavens to a treasure 'hidden<sup>o</sup> in the field, finding which, a <sup>h</sup>man hides it, and, 'in his 'joy, is going away, and is selling all, whatever he 'has, and is buying that 'field.  
<sup>45</sup> "Again, like is the kingdom of the heavens to a <sup>h</sup>man, a  
<sup>46</sup> merchant, seeking ideal pearls. Now, finding one very

precious pearl, he 'comes away, having °disposed of all, whatever he had, and buys it.

47 "Again, like is the kingdom of the heavens to a dragnet  
'cast into the sea, which 'gathers ° of every species, and,  
48 when it was filled full, 'hauling it up on the beach and  
'being seated, they cull the ideal into crocks, yet the  
49 rotten they cast out. Thus shall it be in the conclusion of  
the eon. The messengers will be coming ° out and they will  
50 be severing the wicked ° from the midst of the just. And  
they shall be casting them into a 'furnace of 'fire. There  
51 shall be 'lamentation and 'gnashing of 'teeth. Do you  
° understand all these things?"

52 They are saying to Him, "Yes." Now 'He said to them,  
"Therefore every scribe made a 'disciple in the kingdom  
of the heavens is like a °man, a householder, who ° is  
extracting out of his 'treasure things new and old."

53 And it occurred °, when 'Jesus finishes these 'parables,  
54 that He withdraws thence. And coming into His own  
'country, He taught them in their 'synagogue, so that they  
are 'astonished °, and are saying, "Whence has this one  
55 this 'wisdom and 'powerful deeds? Is not this the son of  
the artisan? Is not his 'mother 'said ° to be Miriam, and  
his 'brothers James and Joseph and Simon and Judas?  
56 And his 'sisters, are they not all ° with us? Whence, then,  
57 has this one all these?" And they were snared ° in Him.

Yet 'Jesus said to them, "A prophet is not dishonored  
58 except in °own his own 'country and in his 'home." And He  
does not many powerful deeds there because of their  
'unbelief.

14 'At that 'season Herod the tetrarch hears 'tidings of  
2 Jesus, and said to his 'pages, "This is John the baptist. He'  
was roused from the dead and therefore 'powerful deeds  
3 are operating in him." For 'Herod then, 'holding 'John,  
binds and puts ° him away in 'jail also, because of Herodias,

<sup>4</sup> the wife of Philip, his brother, for John said to him, "It  
<sup>5</sup> is not allowed you to have her." And, wanting to kill him, he was afraid of the throng, for they had him as a prophet.

<sup>6</sup> Now at the <sup>b</sup>coming<sup>o</sup> of Herod's birthday celebrations, the daughter of Herodias dances in the midst and pleases  
<sup>7</sup> Herod. Whence, with an oath, he avows to give her  
<sup>8</sup> whatsoever she should be requesting<sup>o</sup>. Now she, being egged on by her mother, is averring, "Give me here, on a platter, the head of John the baptist."

<sup>9</sup> And the king, being sorry, yet because of the oaths and those lying<sup>o</sup> back at table with him, orders it to be given.  
<sup>10</sup> And sending, he beheads John in the jail.

<sup>11</sup> And his head was brought on a platter and given to the  
<sup>12</sup> maiden, and she carries it to her mother. And, approaching, his disciples take away his corpse and entomb it. And, coming, they report to Jesus.

<sup>13</sup> Now, hearing it, Jesus retires thence in a ship into a wilderness place privately. And, hearing of it, the throngs  
<sup>14</sup> follow Him afoot from the cities. And, coming out, He perceived a vast throng, and He has compassion on them and cures those of them who are ailing.

<sup>15</sup> Now, evening <sup>b</sup>coming<sup>o</sup> on, the disciples come to Him, saying, "This place is a wilderness, and the hour already passed by. Dismiss, then, the throngs that, coming away into the villages, they should be buying themselves food."

<sup>16</sup> Yet Jesus said to them, "They have no need to be  
<sup>17</sup> coming away. You give them something to eat." Yet they are saying to Him, "Nothing have we here except  
<sup>18</sup> five cakes of bread and two fishes." Now He said, "Bring  
<sup>19</sup> them here to Me." And, ordering the throngs to recline on the grass, taking the five cakes of bread and the two fishes, looking up into heaven, He blesses them, and, breaking them, He gives the cakes of bread to the

<sup>20</sup> disciples, yet the disciples to the throngs. And they all ate and are satisfied. And they pick up of the 'superfluous  
<sup>21</sup> 'fragments twelve panniers full. Now 'those eating were about five thousand men, apart from women and little children.

<sup>22</sup> And immediately He compels His 'disciples to step ' into the ship and to be preceding Him <sup>io</sup>to the other side, till <sup>w</sup>  
<sup>23</sup> He should be dismissing the throngs. And, 'dismissing the throngs, He ascended into the mountain privately to pray°. Now, evening <sup>b</sup>coming° on, He was there alone.

<sup>24</sup> Now the ship was already many stadia away from the land, in the midst of the sea, being tormented° by the  
<sup>25</sup> billows, for the wind was contrary. Now in the fourth watch of the night He came to<sup>d</sup> them, walking on the sea.  
<sup>26</sup> Now the disciples, perceiving Him walking on the sea, were disturbed, saying that "It is a phantom!" And from  
<sup>27</sup> 'fear they cry out. Now straightway Jesus speaks to them, saying, "Courage! It is I'. 'Fear not!"

<sup>28</sup> Yet, answering Him, 'Peter said, "Lord, if it is Thou',  
<sup>29</sup> order me to 'come to<sup>d</sup> Thee on the waters." Now 'He said, "Come!" And, 'descending from the ship, Peter walks on the waters, to 'come to<sup>d</sup> Jesus.

<sup>30</sup> Yet, observing the strong wind, he was afraid. And, 'beginning° to 'sink°, he cries, saying, "Lord, save me!"  
<sup>31</sup> Now immediately Jesus, 'stretching out His 'hand, got hold° of him and is saying to him, "Scant of faith, <sup>io</sup> why  
<sup>32</sup> do you hesitate?" And at their 'going up into the ship,  
<sup>33</sup> the wind flags. Now 'those in the ship worship Him, saying, "Truly, God's Son art Thou!"

<sup>34</sup> And, 'ferrying, they came <sup>on</sup>to 'land, <sup>io</sup>to Gennesaret.  
<sup>35</sup> And, recognizing Him, the men of that 'place dispatch into that whole 'country about, and they 'bring to Him  
<sup>36</sup> all 'those who 'have an illness. And they entreated Him that they should only be touching° the tassel of His 'cloak.

And whoever touch<sup>o</sup> it were brought safely through.

**15** Then, coming<sup>o</sup> to 'Jesus from Jerusalem are Pharisees  
<sup>2</sup> and scribes, saying, "Wherefore are your 'disciples transgressing the tradition of the elders? For they are not washing<sup>o</sup> their hands whenever they may be eating bread."

<sup>3</sup> Now He, 'answering, said to them, "Wherefore are you' also transgressing the precept of 'God because of your  
<sup>4</sup> 'tradition? For 'God said, "Honor 'father and 'mother,' and, He 'who is saying aught that is evil of father or  
<sup>5</sup> mother, let him 'decease in death. Yet you' are saying that 'Whoever may be saying to 'father or 'mother, "An approach present is whatsoever you may be 'benefited<sup>o</sup> by  
<sup>6</sup> me," by no means shall he be honoring his 'father.' And you invalidate the word of 'God because of your 'tradition.  
<sup>7</sup> Hypocrites! Ideally Isaiah prophesies concerning you, saying,

<sup>8</sup> This 'people with 'their lips is honoring Me,  
Yet their 'heart is 'away at a distance from Me.  
<sup>9</sup> Yet in vain are they revering<sup>o</sup> Me,  
Teaching for teachings the directions of <sup>h</sup>men."

<sup>10</sup> And, 'calling<sup>o</sup> the throng to Him, He said to them,  
<sup>11</sup> "Hear and 'understand! Not 'that which is entering<sup>o</sup> into the mouth is contaminating a <sup>h</sup>man, but 'that which is going<sup>o</sup> out<sup>o</sup> of the mouth, this is contaminating a <sup>h</sup>man."

<sup>12</sup> Then, approaching, the disciples said to Him, "Are you 'aware that the Pharisees, at 'hearing the word, are  
<sup>13</sup> snared?" Now He, 'answering, said, "Every plant which is not planted by My 'heavenly 'Father shall be 'uprooted.  
<sup>14</sup> Leave them! Blind guides are they of the blind! Now if the blind should be guiding the blind, both shall be falling<sup>o</sup> into a pit."

<sup>15</sup> Now, answering, 'Peter said to Him, "Decipher for us  
<sup>16</sup> the parable." Yet 'He said, "Are you' also unintelligent

<sup>17</sup> at this point? Not as yet are you apprehending that everything that is going<sup>o</sup> into<sup>to</sup> the mouth is becoming the contents of<sup>to</sup> the bowels, and is being evacuated<sup>o</sup> into<sup>to</sup> the latrine? Now, those things going<sup>o</sup> out<sup>o</sup> of the mouth, out<sup>o</sup> of the heart are coming<sup>o</sup>, and those things are contaminating a <sup>h</sup>man. For out<sup>o</sup> of the heart are coming<sup>o</sup> wicked reasonings, murders, adulteries, prostitutions, <sup>20</sup> thefts, false testimonies, calumnies. These are those which are contaminating a <sup>h</sup>man. Now to be eating with unwashed hands is not contaminating a <sup>h</sup>man."

<sup>21</sup> And, coming out thence, Jesus retires into parts of <sup>22</sup> Tyre and Sidon. And lo<sup>o</sup>! a Canaanitish woman, coming out from those boundaries, cried, saying, "Be merciful to me, Lord, Son of David! My daughter is evilly demonized<sup>o</sup>." Yet He answered her not a word. And, approaching, His disciples asked Him, saying, "Dismiss her, for she is crying behind us."

<sup>24</sup> Now He, answering, said, "I was not commissioned <sup>25</sup> except<sup>to</sup> for the lost sheep of the house of Israel." Yet she, <sup>26</sup> coming, worships Him, saying, "Lord, help me!" Yet He, answering, said, "It is not ideal to be taking the <sup>27</sup> children's bread and to be casting it to the puppies." Yet she said, "Yes, Lord! For the puppies also are eating of the scraps that are falling from their masters' table."

<sup>28</sup> Then, answering, Jesus said to her, "O woman, great is your faith! Let it come to be with you as you are wanting." And healed was her daughter from that hour.

<sup>29</sup> And, proceeding thence, Jesus came beside the sea of Galilee. And, ascending into the mountain, He sat<sup>o</sup> there. <sup>30</sup> And there came to Him vast throngs, having with them<sup>o</sup> the lame, the blind, the mute, the maimed, and many <sup>d</sup>others. And they toss them <sup>b</sup>at His feet, and He cures <sup>31</sup> them, so that the throng marvels, observing the mute speaking, the maimed sound, the lame walking and the



blind observing. And they glorify the God of Israel.

- 32 Now Jesus, calling° His 'disciples to Him, said, "I have 'compassion° on the throng, 'for already three days they are remaining with Me, and they 'have nothing °that they may be eating, and I am not willing to dismiss them fasting, lest at some time they may be fainting 'on the road." And the disciples are saying to Him, "From whence, in a wilderness, is so °much °bread for us, so as to satisfy so much of a throng?" And Jesus is saying to them, "How many cakes of bread 'have you?" Now 'they said, "Seven, and a few small fishes."

- 35 And, °charging the throng to 'lean back on the earth,  
36 He took the seven cakes of bread and the fishes, and, °giving thanks, He breaks them and gave them to the  
37 disciples, yet the disciples to the throngs. And they all ate and are satisfied. And of the 'superfluous 'fragments they  
38 pick up seven hampers full. Now 'those eating were about four thousand men, apart from women and little children.  
39 And, °dismissing the throngs, He stepped 'into the ship and came into the boundaries of Magadan.

**16** And, approaching, the Pharisees and the Sadducees, trying Him, inquire to have Him exhibit a sign out of 'heaven to them.

- 2 Now He, °answering, said to them, <sup>(no 3)</sup> 4 "A generation, wicked and an adulteress, for a sign is seeking, and a sign will not be 'given to it except the sign of Jonah." And leaving them, He came away.

- 5 And the disciples, coming °to the other side, forgot° to  
6 'get °bread. Now Jesus said to them, "See and take 'heed 'of the leaven of the Pharisees and Sadducees!"

- 7 Now 'they reasoned° among themselves, saying that  
8 "We got no° °bread." Now, knowing it, Jesus said, "°Why are you reasoning° among yourselves, scant of faith, that  
9 you 'have no° °bread? Not as yet are you apprehending,

neither remembering the five cakes of bread of the five  
10 thousand and how many panniers you got? Neither the  
seven cakes of bread of the four thousand and how many  
11 hampers you got? How is it you are not apprehending  
that I spoke not to you concerning <sup>5</sup>bread? Now take  
12 <sup>1</sup>'heed <sup>1</sup>'of the leaven of the Pharisees and Sadducees." Then  
they <sup>2</sup>understand that He did not say to take <sup>1</sup>'heed <sup>1</sup>'of the  
leaven of <sup>5</sup>bread, but <sup>1</sup>'of the teaching of the Pharisees and  
Sadducees.

13 Now Jesus, coming into <sup>1</sup>'parts of Caesarea <sup>1</sup>'Philippi,  
asked His <sup>1</sup>'disciples, saying, "<sup>a</sup>Who are <sup>h</sup>men saying the  
14 Son of <sup>1</sup>'Mankind is?" Now <sup>1</sup>'they say, "<sup>1</sup>'These, indeed,  
John the baptist; yet others Elijah; yet <sup>d</sup>others Jeremiah or  
one of the prophets."

15 He is saying to them, "Now you, <sup>a</sup>who are you saying  
16 that I am?" Now, answering, Simon Peter said, "<sup>1</sup>'Thou  
art the Christ, the Son of the living <sup>1</sup>'God."

17 Now, answering, Jesus said to him, "Happy are you,  
Simon Bar-Jonah, <sup>1</sup>'for flesh and blood does not reveal it  
18 to you, but My <sup>1</sup>'Father <sup>1</sup>'Who is in the heavens. Now I,  
also, am saying to you that you <sup>1</sup>'are Peter, and on this  
<sup>1</sup>'rock will I be building My <sup>1</sup>'ecclesia, and the gates of the  
19 unseen shall not be prevailing against it. I will be giving  
you the keys of the kingdom of the heavens, and whatso-  
ever you should be binding on the earth shall be <sup>1</sup>'binding<sup>o</sup>  
in the heavens, and whatsoever you should be loosing on  
20 the earth shall be <sup>1</sup>'loose<sup>o</sup> in the heavens." Then He  
cautions<sup>o</sup> the disciples that they may be saying to no one  
that He <sup>1</sup>'is the Christ.

21 Thenceforth begins<sup>o</sup> Jesus to <sup>1</sup>'show His <sup>1</sup>'disciples that  
He <sup>1</sup>'must be coming away into Jerusalem and to be  
suffering much from the elders and chief priests and  
scribes, and to be killed, and the third day to be roused.  
22 And, taking<sup>o</sup> Him to him, <sup>1</sup>'Peter begins<sup>o</sup> to <sup>1</sup>'rebuke Him,

saying, "Propitious be it to Thee, Lord! By no means shall this be for Thee!"

23 Now, 'being turned, He said to 'Peter, "'Go away behind Me, satan! A snare are you to Me, 'for you are not 'disposed to 'that which is of 'God, but 'that which is of 'men."

24 Then 'Jesus said to His 'disciples: "If anyone is wanting to 'come after Me, let him renounce<sup>o</sup> himself and pick up

25 his 'cross and 'follow Me. For whosoever may be wanting to save his 'soul shall be destroying it. Yet whoever should be destroying his 'soul on My account shall be finding it.

26 For "what will a 'man be 'benefited, if he should ever be gaining the whole world, yet be forfeiting his 'soul? Or "what will a 'man be giving in exchange for his 'soul?

27 For the Son of 'Mankind is 'about to be coming<sup>o</sup> in the glory of His 'Father, with His 'messengers, and then He

28 will be paying each in accord with his 'practice. Verily I am saying to you that there are "some of 'those 'standing here who<sup>a</sup> under no circumstances should be tasting<sup>o</sup> death till they should be perceiving the Son of 'Mankind coming<sup>o</sup> in His 'kingdom."

17 And after six days 'Jesus is taking aside 'Peter and 'James and John, his 'brother, and is bringing them up into a high  
2 mountain, privately, and was transformed in front of them. And His 'face shines as the sun, yet His 'garments became<sup>o</sup> white as the light.

3 And 'lo<sup>o</sup>! Moses and Elijah were seen by them, conferring with Him. Now, answering, 'Peter said to 'Jesus,

4 "Lord, it is ideal for us to be here! If 'Thou art willing, I shall be making three tabernacles here, for Thee one, and

5 for Moses one, and for Elijah one." While he is still speaking, 'lo<sup>o</sup>! a luminous cloud overshadows them, and 'lo<sup>o</sup>! a voice out of the cloud, saying, "This is My 'Son, the Beloved, in Whom I delight. 'Hear Him!"

<sup>6</sup> And, 'hearing it, the disciples fall on their faces and  
<sup>7</sup> were tremendously afraid. And 'Jesus approached and,  
<sup>8</sup> 'touching° them, said, "Be 'roused, and 'fear° not!" Now,  
'lifting up their 'eyes, they perceived no' one except Jesus  
'Himself only.

<sup>9</sup> And, at their descending out of the mountain, 'Jesus directs° them, saying, "Now you may 'tell no one of the vision till ° the Son of 'Mankind may be 'roused °from among the dead."

<sup>10</sup> And His 'disciples inquire of Him, saying, "“Why, then, are the scribes saying that Elijah 'must be coming  
<sup>11</sup> first?” Now He, 'answering, said to them that “Elijah is  
<sup>12</sup> indeed coming°, and will be restoring all. Yet I am saying to you that Elijah came already, and they did not recognize him, but they do 'to him whatever they will. Thus the Son of 'Mankind also is 'about to be suffering  
<sup>13</sup> by them.” Then the disciples ° understand that He spoke to them concerning John the baptist.

<sup>14</sup> And, at their coming <sup>td</sup> to<sup>d</sup> the throng, a <sup>h</sup>man came to  
<sup>15</sup> Him, falling on his knees before Him and saying, “Lord, be merciful to my 'son, 'for he is 'epileptic°, and is having an evil<sup>ly</sup> time! For often he is falling into the fire and  
<sup>16</sup> often into the water. And I ° bring him to Thy 'disciples, and they could not cure him.”

<sup>17</sup> Now answering, 'Jesus said to them, “O generation unbelieving and °perverse°! Till when shall I be with you? Till when shall I 'bear° with you? 'Bring him here to Me.”  
<sup>18</sup> And 'Jesus rebukes it, and the demon came out from him, and the boy was cured from that 'hour.

<sup>19</sup> Then the disciples, coming to 'Jesus privately, said,  
<sup>20</sup> “Wherefore could we' not 'cast it out?” Now 'He is saying to them, “Because of your 'scant faith. For verily I am saying to you, If you should 'have faith as a kernel of mustard, you shall be declaring to this 'mountain, 'Pro-

ceed hence—there!’ and it will be proceeding°. And nothing will be ‘impossible for you.’ <sup>(no 21)</sup>

22 Now at their conspiring° in ‘Galilee, ‘Jesus said to them, “The Son of ‘Mankind is ‘about to be ‘given° up into the  
23 hands of ‘men, and they will be killing Him, and the third day He will be ‘roused.” And they were tremendously sorry.

24 Now at their coming into Capernaum, ‘those getting the double drachma came to ‘Peter and say, “Is not your ‘teacher settling the double drachma tribute?”

25 He is saying, “Yes.” And, coming into the house, ‘Jesus forestalls him, saying, ““What are you supposing, Simon? The kings of the earth, from “whom are they getting tribute or poll tax? From their ‘sons, or from the aliens?”

26 Now ‘he averred, “From the aliens.” Now at his saying “From the aliens,” ‘Jesus averred to him, “Consequently  
27 the sons, surely, are free. Yet, lest we should be snaring them, ‘go, ‘cast a fish hook into the sea, and pick up the first fish ‘coming up, and ‘opening its ‘mouth, you will be finding a stater. Getting that, ‘give it to them ‘<sup>id</sup>for Me and you.”

18 Now in that ‘hour the disciples came to ‘Jesus, saying, ““Who, consequently, is greatest in the kingdom of the  
2 heavens?” And, ‘calling° a little child to Him, He stands  
3 it in their midst, and said, “Verily, I am saying to you, If you should not be turning and becoming° as ‘little children, you may by no means be entering into the kingdom of  
4 the heavens. Who°, then, will be humbling himself as this ‘little child, he’ is the greatest in the kingdom of the  
5 heavens. And whosoever should be receiving° one such  
6 little child <sup>on</sup>in My ‘name is receiving° Me. Yet whoever should be snaring one of these ‘little ones ‘who is believing <sup>to</sup>in Me, it is ‘expedient for him that a millstone requiring an ass to turn it may be ‘hanged about

- his 'neck, and he should be 'sunk in the open 'ocean.
- 7 "Woe to the world 'because of 'snares! For it is a necessity for 'snares to be coming. Moreover, woe to that <sup>h</sup>man
- 8 through whom the snare is coming<sup>o</sup>! Now, if your 'hand or your 'foot is snaring you, strike it off and 'cast it from you. Is it ideal for you to be entering into 'life maimed or lame, or, having two hands or two feet, to be cast into the fire 'eonian?
- 9 "And if your 'eye is snaring you, 'wrench it out and 'cast it from you. Is it ideal for you to be entering into 'life one-eyed, or, having two eyes, to be cast into the Gehenna of 'fire?
- 10 "See that you should not be despising one of these 'little ones, for I am saying to you that their 'messengers in the heavens are continually observing the face of My 'Father 'Who is in the heavens. <sup>(no 11)</sup>
- 12 "<sup>a</sup>What are you supposing? If it should be occurring<sup>o</sup> to any <sup>h</sup>man, with a hundred sheep, that <sup>t</sup>even one <sup>o</sup>of them should be led 'astray, will he not 'leave the ninety-nine sheep on the mountains, and 'go and 'seek the one which
- 13 is straying<sup>o</sup>? And if he should <sup>b</sup>come<sup>o</sup> to 'find it, verily, I am saying to you that he is rejoicing <sup>on</sup>over it, rather
- 14 than <sup>on</sup>over the ninety-nine 'that 'have not strayed.<sup>o</sup> Thus it is not the will in front of your 'Father 'Who is in the heavens that one of these 'little ones should be perishing<sup>o</sup>.
- 15 "Now if ever your 'brother should be sinning, 'go and expose him between you and him alone. If ever he should
- 16 be hearing you, you gain your 'brother. Yet if ever he should not be hearing, 'take still one or two others along with you<sup>s/</sup>, that <sup>on</sup>at the mouth of two witnesses, or of
- 17 three, every declaration may be made to 'stand. Now, if ever he should be disobeying them, 'tell it to the ecclesia. Now, if ever he should be disobeying the ecclesia also, let

him be to you even as the man of the nations, and the tribute collector.

18 "Verily, I am saying to you, Whatsoever you should be binding on the earth shall be 'binding' in heaven. And whatsoever you should be loosing on the earth shall be 'loose' in heaven.

19 "Again, verily, I am saying to you that, if ever two of you should be agreeing on the earth concerning 'any matter, whatsoever it is they should be requesting' shall be 'coming' to them 'from My 'Father 'Who is in the heavens. For where two or three are, 'gathered' 'in My 'name, there am I in the midst of them."

21 Then, approaching, Peter said to Him, "Lord, how many times shall my 'brother be sinning 'against me and I shall be pardoning him? 'Till seven times?" Jesus is saying to him, "I am not saying to you 'Till seven times,' but 'Till seventy times and seven.'

23 "Therefore likened was the kingdom of the heavens to a 'man, a king, who wants to settle accounts with his 'slaves. Now, at his 'beginning' to 'settle, one debtor was brought to him who owed ten thousand talents. Now, at his not having wherewith to pay, the lord orders him to be disposed of, and his 'wife and 'children and all, whatever he 'has, and payment to be made. Falling down, then, that 'slave worshiped him, saying, Lord, be patient 'with me, and I will 'pay you all!' Now, having compassion, the lord of that 'slave 'dismisses him, and remits his 'loan.

28 "Yet, coming out, that 'slave found one of his 'fellow slaves, who owed him a hundred denarii, and, 'holding him, he choked him, saying, "Pay, if you are owing anything!" Falling down, then, his 'fellow slave entreated him, saying, 'Be patient 'with me, and I will 'pay you all!' Yet 'he would not, but, coming away, he casts him into jail, till he may 'pay 'what he is owing'.

31 "Then his 'fellow slaves, perceiving 'what is occurring°, were tremendously sorry, and, coming, they elucidate to 'their<sup>g</sup> lord all 'that is occurring°.

32 "Then his 'lord, 'calling° him to him, is saying to him, 'Wicked slave! That 'entire debt I °remit to you, since  
33 you entreat me. Was it not binding on you also to be merciful to your 'fellow slave, as I' also am merciful to  
34 you?' And, being indignant, his 'lord °gives him up to the tormentors till<sup>w</sup> he may 'pay °all he is 'owing° him.

35 "Thus shall My 'heavenly 'Father also be doing to °you, if each one should not be pardoning his 'brother, from your 'hearts."

19 And it occurred°, when 'Jesus finishes these 'sayings, He withdraws from 'Galilee and came into the boundaries  
2 of 'Judea, the other side of the Jordan. And vast throngs follow Him, and He cures them there.

3 And the Pharisees came to Him, trying Him, and saying, "°' Is it allowed one to dismiss his 'wife °for every cause?"

4 Now He, 'answering, said, "Did you not read that the Maker from the beginning makes them male and female,  
5 and He said, 'On this account a °man shall be leaving 'father and 'mother and shall be 'joined to his 'wife, and the  
6 two shall be °one flesh'? So that no' longer are they two, but one flesh. What 'God, then, yokes together, let not °man be separating."

7 They are saying to Him, "°Why, then, does Moses direct° to give a scroll of divorce and to dismiss her?"

8 'Jesus is saying to them, that "Moses, °in view of your 'hardheartedness, permits you to dismiss your 'wives. Yet from the beginning it has not come to be thus.

9 "Now I am saying to you that whoever should be dismissing his 'wife (not °for prostitution) and should be marrying another, is committing adultery°, and he 'who



marries her who 'has been dismissed', is committing adultery°."

10 The disciples are saying to Him, "If the cause of a 'man with a 'woman is thus, it is not 'expedient to marry."

11 Yet 'He said to them, "Not all are containing this

12 'saying, but those to whom it has been given°. For there are eunuchs who<sup>a</sup> were born thus out of their mother's womb, and there are eunuchs who<sup>a</sup> are emasculated by 'men, and there are eunuchs who<sup>a</sup> emasculate themselves because of the kingdom of the heavens. The one 'able° to 'contain it, let him 'contain it."

13 Then little children were brought to Him, that He may be placing His 'hands on them and should be pray-

14 ing°. Yet the disciples rebuke them. Yet 'Jesus said to them, "Let the little children be coming to<sup>d</sup> Me, and do

not 'forbid them, for of 'such is the kingdom of the heavens." And, placing His 'hands<sup>on</sup> on them, He went thence.

15 And 'lo°! one coming to Him said, "Teacher, "what good shall I be doing that I should be having life conian?"

16 Yet 'He said to him, "°Why are you asking Me concerning 'good? One is 'good. Yet if you are wanting to be

entering into 'life, keep the precepts."

18 He is saying to Him, "Which?"

Now 'Jesus said, "These: 'You shall not be murdering.' 'You shall not be committing adultery.' 'You shall not be

19 stealing.' 'You shall not be testifying falsely.' 'Be honoring 'father and 'mother,' and 'You shall be loving your 'associate as yourself.'"

20 The youth is saying to Him, "These all I maintain. In °what am I still 'deficient?"

21 'Jesus averred to him, "If you are wanting to be perfect, 'go, sell your 'possessions and be giving to the poor, and

you will be having treasure in the heavens. And hither! 'Follow Me."

- 22 Now, hearing this word, the youth came away sorrowing<sup>o</sup>, for he <sup>was</sup> had many acquisitions.
- 23 Now Jesus said to His disciples, "Verily, I am saying to you that the rich squeamishly will be entering<sup>o</sup> into the
- 24 kingdom of the heavens. Yet again, I am saying to you that it is easier for a camel to be entering through the eye of a needle than for a rich man to be entering into the kingdom of God."
- 25 Now, hearing it, the disciples were tremendously astonished<sup>o</sup>, saying, "Who, consequently, can<sup>o</sup> be saved?"
- 26 Now, looking at them, Jesus said to them, "With <sup>h</sup>men this is impossible, yet <sup>b</sup>with God all is possible."
- 27 Then, answering, Peter said to Him, "Lo<sup>o</sup>! we' -leave all and follow Thee. What, consequently, will it be to us?"
- 28 Yet Jesus said to them, "Verily, I am saying to you, that you who follow Me, in the renascence whenever the Son of Mankind should be seated on the throne of His glory, you' also shall sit<sup>o</sup> on twelve thrones, judging the
- 29 twelve tribes of Israel. And everyone who<sup>a</sup> -leaves houses, or brothers, or sisters, or father, or mother, or wife, or children, or fields, on account of My name, a hundred-fold shall be getting<sup>o</sup>, and shall be enjoying the allotment
- 30 of life eonian. Yet many of the first shall be last, and the last first.
- 20 "For like is the kingdom of the heavens to a <sup>h</sup>man, a householder, who<sup>a</sup> came out at the same time with the
- 2 morning to hire<sup>o</sup> workers <sup>to</sup>for his vineyard. Now, agreeing with the workers <sup>o</sup>for a denarius a day, he dispatches them into his vineyard.
- 3 "And, coming out about the third hour, he perceived
- 4 others standing in the market, idle. And to those he said, 'You' also go into my vineyard, and whatsoever may be
- 5 just I shall be giving you.' Now they came away. Now,

again coming out about the sixth and ninth hour, he does similarly.

6 "Now, about the eleventh, coming out, he found others  
standing. And he is saying to them, "Why stand you  
7 here the whole day idle?" They are saying to him that  
'No' one hires us.' He is saying to them, 'You' also 'go  
into the vineyard.'

8 "Now, evening coming on, the lord of the vineyard is  
saying to his manager, 'Call the workers and pay them  
the wages, beginning from the last, to the first.'

9 "And, coming, those hired about the eleventh hour got  
10 a denarius apiece. And, coming, the first infer that they  
will be getting more. And they also got a denarius  
11 apiece. Now, getting it, they murmured against the  
12 householder, saying, "These last do one hour, and you  
make them equal to us who bear the burden of the day  
13 and the scorching heat.' Yet he, answering one of them,  
said, 'Comrade, I am not injuring you! Did you not agree  
14 with me for a denarius? Pick up what is yours and go  
away. Now I want to give to this last one even as to  
15 you. Is it not allowed me to do what I want with that  
which is mine? Or is your eye wicked, seeing that I am  
16 good?' Thus shall the last be first, and the first last."

17 Now Jesus, being about to go up into Jerusalem, took  
aside the twelve disciples privately. And on the road He  
18 said to them: "Lo! we are going up into Jerusalem, and  
the Son of Mankind will be given up to the chief priests  
and scribes, and they will be condemning Him to death.  
19 And they will be giving Him up to the nations, to scoff  
at and scourge and crucify. And the third day He will be  
'roused."

20 Then the mother of the sons of Zebedee came to Him  
with her sons, worshiping and requesting "something  
21 from Him. Now He said to her, "What are you want-

ing?" She is saying to Him, "Say that these, my two sons, should be 'seated, one °at Thy right and one °at Thy left, in Thy 'kingdom."

- 22 Now answering, 'Jesus said, "You are not °aware °what you are requesting°. Are you 'able° to be drinking the cup which I am 'about to be drinking?" They are saying to  
23 Him, "We are 'able°." He is saying to them, "My 'cup, indeed, you shall be drinking°. Yet 'to be seated °at My right and °at My left is not Mine to give, but is for whom it has been made ready° by My 'Father."

- 24 And, 'hearing of it, the ten resent °as to the two brothers.  
25 Now 'Jesus, 'calling° them to Him, said, "You are °aware that the chiefs of the nations are lording it over them, and  
26 the great are coercing them. Not thus is it to be among you. But whosoever may be wanting to 'become° great  
27 among you, let him be your servant, and whoever may be wanting to be foremost among you, let him be your slave,  
28 even as the Son of 'Mankind came, not to be served, but to serve, and to give His 'soul a ransom °for many."

- 29 And at their going° out from Jericho a vast throng  
30 follows Him. And 'lo°! two blind men, sitting° beside the road, 'hearing that Jesus is passing by, cry, saying,  
31 "Lord, be merciful to us! Son of David!" Yet the throng rebukes them, that they should be 'silent. Yet 'they cry the louder, saying, "Lord, be merciful to us! Son of David!"

- 32 And, 'standing, 'Jesus summons them and said, "What are you wanting that I shall be doing to you?"

- 33 They are saying to Him, "Lord, that our 'eyes may be 'opened!"

- 34 Now, having compassion, 'Jesus touches° their 'eyes, and immediately they receive sight and follow Him.

- 21 And when they draw near °to Jerusalem and came into Bethphage °on the Mount of 'Olives, then 'Jesus dis-

<sup>2</sup> patches two disciples, saying to them, "Go<sup>o</sup> into the village facing you, and immediately you will be finding an ass, bound<sup>o</sup>, and a colt with her. Loosing them, lead them  
<sup>3</sup> to Me. And if anyone should be saying anything to you, you shall be declaring that 'The Lord has need of them.'  
<sup>4</sup> Now straightway he will be dispatching them." Now the whole of this has occurred that that may be fulfilled which is declared through the prophet, saying,

<sup>5</sup> Say to the daughter of Zion,  
'Lo<sup>o</sup>! your King is coming<sup>o</sup> to you,  
Meek, and mounted on an ass,  
And on a colt, the foal of a yokebeast.

<sup>6</sup> Now the disciples, going and doing according as Jesus  
<sup>7</sup> arranges with them, led the ass and the colt, and place garments<sup>on</sup> on them, and He is seated<sup>on</sup> upon them.

<sup>8</sup> Now most of the throng strew their own garments in the road, yet others chopped boughs from the trees and strewed them in the road. Now the throngs preceding and following Him cried, saying, "Hosanna to the Son of David! "Blessed<sup>o</sup> is He Who is coming<sup>o</sup> in the name of the Lord!" Hosanna among the highest!"

<sup>10</sup> And at His entering into Jerusalem, the entire city is  
<sup>11</sup> aquake, saying, "Who is this?" Yet the throngs said, "This is the prophet Jesus, from Nazareth of Galilee."

<sup>12</sup> And Jesus entered into the sanctuary and cast out all those selling and buying in the sanctuary, and the tables of the brokers He overturns, and the seats of those selling  
<sup>13</sup> doves. And He is saying to them, "It is written<sup>o</sup>, 'My house a house of prayer shall be called,' yet you are making it a burglars' cave."

<sup>14</sup> And the blind and lame came to Him in the sanctuary, and He cures them.

<sup>15</sup> Now the chief priests and the scribes, perceiving the

- marvels which He does, and the boys 'crying in the sanctuary and saying, "Hosanna to the Son of David!"
- <sup>16</sup> resent it, and say to Him, "Are you hearing <sup>a</sup>what these are saying?" Yet Jesus is saying to them, "Yes. Did you never read that 'Out of the mouth of minors and suck-
- <sup>17</sup> lings Thou dost attune praise?'" And, leaving them, He came out <sup>o</sup> of the city into Bethany and is camped out there.
- <sup>18</sup> Now in the morning, leading them back into the city, He
- <sup>19</sup> hungers. And, perceiving one fig tree on the roadside, He came <sup>on</sup> to it and found nothing <sup>'on</sup> it except leaves only. And He is saying to it, "No<sup>t</sup> longer, by any means, may fruit be <sup>b</sup>coming <sup>o</sup> of you <sup>fo</sup> for the eon." And withered instantly is the fig tree.
- <sup>20</sup> And, perceiving it, the disciples marvel, saying, "How instantly withered is the fig tree!"
- <sup>21</sup> Now, answering, Jesus said to them, "Verily, I am saying to you, If you should be having faith and not be doubting, not only <sup>'that</sup> to the fig tree will you be doing, but if you should be saying to this <sup>'mountain</sup> also, 'Be <sup>'picked up</sup> and <sup>'cast into the sea!</sup>' it will be occurring<sup>o</sup>. And all, whatsoever you should be requesting in <sup>'prayer</sup>, believing, you shall be getting<sup>o</sup>."
- <sup>23</sup> And at His coming into the sanctuary, the chief priests and the elders of the people came to Him while He was teaching, saying, "By what authority are you doing these things, and <sup>a</sup>who <sup>-o</sup> gives you this <sup>'authority?</sup>"
- <sup>24</sup> Now answering, Jesus said to them, "I<sup>'</sup> also shall <sup>'ask</sup> you one word, which, if you should be telling Me, I<sup>'</sup> also shall be declaring to you <sup>'by</sup> what authority I am doing
- <sup>25</sup> these things. The baptism <sup>'of</sup> John—whence was it? <sup>o</sup> Of heaven or <sup>o</sup> of <sup>h</sup>men?"

Now <sup>'they</sup> reasoned<sup>o</sup> <sup>b</sup>with themselves, saying, "If we should be saying, <sup>o</sup> Of heaven,' He will be declaring to

26 us, 'Wherefore, then, do you not believe him?' Yet if we should be saying, "Of <sup>h</sup>men,' we are fearing<sup>o</sup> the throng, for all are having John as a prophet." And, answering Jesus, they said, "We are not <sup>h</sup>aware."

He' also averred to them, "Neither am I telling you 'by what authority I am doing these things.

28 "Now <sup>o</sup>what are you supposing? A <sup>h</sup>man had two children. And, coming to the first, he said, 'Child, 'go today, 'work<sup>o</sup> in my 'vineyard.' Yet he, 'answering, said, 'I do not 'want to.' Yet subsequently, regretting it, he went forth. Now, coming to the second, he said similarly. Now he, 'answering, said, 'I go, lord!' and he went not forth. "Which<sup>o</sup> of the two does the will of the father?" They are saying, "The first." Jesus is saying to them, "Verily, I am saying to you that the tribute collectors and the prostitutes are preceding you into the kingdom of <sup>h</sup>God. For John came to<sup>d</sup> you 'on the road of righteousness, and you do not believe him. Yet the tribute collectors and the prostitutes believe him. Now you', perceiving it, did not <sup>h</sup>even regret subsequently, so as 'to believe him.

33 "Another parable hear: A <sup>h</sup>man who<sup>a</sup> was a householder plants a vineyard and <sup>o</sup>places a stone dike about it, and excavates a trough in it, and builds a tower, and leased it to farmers, and travels. Now when the season of the fruits draws near, he dispatches his 'slaves to<sup>d</sup> the farmers to be getting his 'fruits. And the farmers, taking his 'slaves, indeed, lash <sup>w</sup>one, yet kill <sup>w</sup>one, yet pelt <sup>w</sup>one with stones. Again he dispatches other slaves, more than the first. And they do to them similarly.

37 "Yet subsequently he dispatches to<sup>d</sup> them his 'son, saying, 'They will be respecting<sup>o</sup> my 'son.' Yet the farmers, perceiving the son, said among themselves, 'This is the enjoyer of the allotment. Hither! We should be killing him and 'have the enjoyment of his allotment.' And

taking him, they cast him out<sup>o</sup> of the vineyard and kill  
40 him. Whenever, then, the lord of the vineyard may be coming, "what will he be doing to those 'farmers?'"

41 They are saying to Him, "Evil men! Evilly will he be destroying them, and the vineyard will he be leasing<sup>o</sup> to other farmers, who<sup>a</sup> will be rendering the fruits to him in their 'seasons.'"

42 Jesus is saying to them, "Did you never read in the scriptures,

'The stone which is rejected by the 'builders,  
This came to be <sup>40</sup>for the head of the corner.

<sup>b</sup>From the Lord <sup>b</sup>came<sup>o</sup> this, and it is marvelous in  
our eyes'?"

43 Therefore am I saying to you that the kingdom of 'God shall be 'taken away from you and shall be 'given to a  
44 nation <sup>40</sup>producing its 'fruits. And he 'who is falling on this 'stone shall be 'shattered, yet on whomever it should be falling, it will be scattering him like chaff."

45 And the chief priests and the Pharisees, 'hearing His 'parables, know that He is saying this concerning them.  
46 And, seeking to hold Him, they were afraid of the throngs, since they had Him <sup>40</sup>for a prophet.

22 And, answering, Jesus speaks to them again in parables,  
2 saying, "Likened was the kingdom of the heavens to a  
<sup>h</sup>man, a king, who<sup>a</sup> makes wedding festivities for his 'son.  
3 And he dispatches his 'slaves to call 'those <sup>o</sup>invited<sup>o</sup> <sup>io</sup>to the  
4 wedding festivities, and they would not 'come. Again he dispatches other slaves, saying, 'Say to 'those <sup>o</sup>invited<sup>o</sup>,  
'Lo<sup>o</sup>! my 'luncheon have I made ready, my 'bulls and  
'grain-fed animals have been sacrificed<sup>o</sup>, and all is ready:  
5 Hither <sup>40</sup>for the wedding festivities!" Yet they, not 'car-  
ing, came away, <sup>w</sup>one, indeed, <sup>40</sup>to his own 'field, yet <sup>w</sup>one  
6 <sup>on</sup>to his 'merchandise. Yet the rest, 'taking hold of his



7 'slaves, outrage and kill them. Now the king is angered, and, 'sending his 'troops, destroys those 'murderers and sets their 'city in flames.

8 "Then he is saying to his 'slaves, 'The wedding, indeed,  
9 is ready, yet 'those 'invited<sup>o</sup> were not worthy. 'Go<sup>o</sup>, then,  
on to the exits of the roads and whosoever you may be find-  
10 ing, call <sup>to</sup>to the wedding festivities.' And, coming out into the roads, those 'slaves gathered all whom they found, both wicked and good, and filled is the wedding with those lying<sup>o</sup> back at table.

11 "Now the king, entering to gaze<sup>o</sup> at 'those lying<sup>o</sup> back at table, perceived there a <sup>h</sup>man who 'has not put<sup>o</sup> on wed-  
12 ding apparel. And he is saying to him, 'Comrade, how did you enter here having no wedding apparel?' Yet 'he  
13 was still. Then the king said to the servants, 'Binding his feet and hands, 'cast him out into 'outer 'darkness.'  
14 There shall be 'lamentation and 'gnashing of 'teeth. For many are the called, yet few are the chosen."

15 Then, being gone, the Pharisees held a consultation, so  
16 that they should be trapping Him 'by a word. And they are dispatching to Him their 'disciples, with the Herodians, saying, "Teacher, we are 'aware that you are true, and are teaching the way of 'God in truth, and you are not caring concerning <sup>n</sup>anyone, for you are not looking  
17 <sup>to</sup>at the face of <sup>h</sup>men. 'Tell us, then, <sup>a</sup>what you are supposing. Is it allowed to give poll tax to Caesar, or not?"

18 Now 'Jesus, knowing their 'wickedness, said, "<sup>a</sup>Why are you trying Me, hypocrites? Exhibit to Me the poll tax  
19 'currency." Now 'they 'bring to Him a denarius. And He is saying to them, "<sup>a</sup>Whose is this 'image and the inscription?"

21 They are saying, "Caesar's."

Then He is saying to them, "Be paying, then, 'Caesar's

22 to Caesar, and "God's to 'God." And, 'hearing it, they marvel, and, leaving Him, they come away.

23 In that 'day there came to Him Sadducees, 'who are saying there is no resurrection. And they inquire of Him, 24 saying, "Teacher, Moses said, If anyone should 'die, having no children, his 'brother shall 'marry his 'wife and 25 shall 'raise up seed to his 'brother. Now there were <sup>b</sup>with us seven brothers, and the first, 'marrying, deceases. And 26 having no seed, he 'leaves his 'wife to his 'brother. Likewise the second also, and the third, till the seven. Now, 27 subsequently to all, the woman died. In the resurrection, then, of <sup>a</sup>which of the seven will she be the wife? For they all have had her."

29 Now, answering, 'Jesus said to them, "You are 'deceived<sup>o</sup>, not being <sup>o</sup>acquainted with the scriptures, nor yet 30 with the power of 'God. For in the resurrection neither are they marrying nor taking in marriage<sup>o</sup>, but are as 31 messengers of God in 'heaven. Now concerning the resurrection of the dead, did you not read 'that which is 32 'declared to you by 'God, saying, I 'am the God of Abraham, and the God of Isaac, and the God of Jacob? He 33 is not the God of the dead but of the living." And, 'hearing it, the throngs were astonished<sup>o</sup> <sup>on</sup>at His 'teaching.

34 Now the Pharisees, 'hearing that He muzzles the Sadducees, were gathered <sup>on</sup>at the same place. And one <sup>o</sup> of 35 them, learned in the law, trying Him, inquires, "Teacher, what is the great precept in the law?"

37 Now 'He averred to him, "You shall be loving the Lord your 'God 'with your whole 'heart, and 'with your whole 38 'soul, and 'with your whole 'comprehension. This is the 39 great and foremost precept. Yet the second is like it: 'You 40 shall be loving your 'associate as yourself.' 'On these 'two precepts is hanging<sup>o</sup> the whole law and the prophets."

41 Now, the Pharisees being <sup>o</sup>gathered<sup>o</sup>, 'Jesus inquires of

<sup>42</sup> them, saying, “<sup>a</sup>What are you supposing concerning the Christ? “Whose Son is He?”

They are saying to Him, “David’s.”

<sup>43</sup> He is saying to them, “How, then, is David, in spirit, calling Him Lord, saying,

<sup>44</sup> ‘Said the Lord to my ‘Lord, “‘Sit’ °at My right,  
Till I should be placing Thine ‘enemies” under-  
neath “Thy ‘feet”’?

<sup>45</sup> If, then, David is calling Him Lord, how is He his Son?”

<sup>46</sup> And no’ one was able° to answer Him a word, neither dares anyone, from that ‘day, inquire of Him “any longer.

**23** Then ‘Jesus speaks to the throngs and to His ‘disciples,  
<sup>2</sup> saying, “On ‘Moses’ seat are seated the scribes and the  
<sup>3</sup> Pharisees. All, then, whatever they should be saying to you, do and ‘keep it. Yet according to their ‘acts do not be doing, for they are saying and not doing.

<sup>4</sup> “Now they are binding loads, heavy and hard to bear, and are placing them <sup>on</sup> on ‘<sup>h</sup>men’s ‘shoulders, yet they’ are  
<sup>5</sup> not willing to stir them with their ‘finger. Now all their ‘works are they doing to<sup>d</sup> ‘be gazed at by ‘<sup>h</sup>men, for they are broadening their ‘amulets and magnifying the tassels.  
<sup>6</sup> Now they are ‘fond of the first reclining place ‘at the  
<sup>7</sup> dinners, and the front seats in the synagogues, and the salutations in the markets, and to be ‘called° by ‘<sup>h</sup>men ‘Rabbi.’

<sup>8</sup> “Now you’ may not be ‘called ‘Rabbi,’ for One is your  
<sup>9</sup> ‘Teacher, yet you’ all are brethren. And ‘father’ you should not be calling one of you on the earth, for One is your  
<sup>10</sup> ‘Father, the heavenly. Nor yet may you be ‘called preceptors, ‘for One is your Preceptor, the Christ.

<sup>11</sup> “Now the greatest one among you shall be your servant.

<sup>12</sup> Yet anyone who shall be exalting himself shall be ‘hum-

bled, and anyone who shall be humbling himself shall be 'exalted.

- 13 "Now woe to you, scribes and Pharisees, hypocrites! 'for you are locking the kingdom of the heavens in front of 'hmen. For you' are not entering°, neither are you letting 'those entering° to 'enter. <sup>(no 14)</sup>
- 15 "Woe to you, scribes and Pharisees, hypocrites! 'for you are going about the sea and the dry land to make one proselyte, and whenever he may be becoming° one, you are making him more than double a son of Gehenna than you are.
- 16 "Woe to you, blind guides! 'who are saying, 'Whoever should be swearing 'by the temple, it is nothing; yet who-ever should be swearing 'by the gold of the temple is
- 17 owing.' Stupid and blind! for "which is greater, the gold,
- 18 or the temple 'that hallows the gold? And, 'Whoever should be swearing 'by the altar, it is nothing; yet whoever should be swearing 'by the approach present 'upon it is
- 19 owing.' Stupid and blind! for "which is greater, the ap-proach present, or the altar 'that is hallowing the approach
- 20 present? He, then, 'who swears 'by the altar is swearing
- 21 'by it and 'by all 'which is upon it. And he 'who swears 'by the temple is swearing 'by it and 'by Him 'Who is
- 22 dwelling in it. And he 'who swears 'by 'heaven is swear-ing 'by the throne of 'God and 'by Him 'Who is sitting°
- upon it.
- 23 "Woe to you, scribes and Pharisees, hypocrites! 'for you are taking tithes from the mint and the dill and the cumin, and "leave the weightier matters of the law, 'judging and 'mercy and 'faith. Now these it was binding for you to do,
- 24 and not leave those. Blind guides! straining out a 'gnat, yet swallowing a 'camel!
- 25 "Woe to you, scribes and Pharisees, hypocrites! 'for you are cleansing the outside of the cup and the plate, yet in-

- side they are brimming °with rapacity and incontinence.
- 26 Blind Pharisee! Cleanse first the inside of the cup and the plate, that their 'outside also may be becoming° clean!
- 27 "Woe to you, scribes and Pharisees, hypocrites! 'for you are resembling the 'whitewashed° sepulchers which<sup>a</sup> outside, indeed, are appearing° beautiful, yet inside they are 'crammed with the bones of the dead and °all uncleanness.
- 28 Thus you', also, outside, indeed, are appearing° to 'hmen to be just, yet inside you are distended with hypocrisy and lawlessness.
- 29 "Woe to you, scribes and Pharisees, hypocrites! 'for you are building the sepulchers of the prophets and adorning
- 30 the tombs of the just, and you are saying, 'If we were in the days of our 'fathers, we would not be participants with
- 31 them in the blood of the prophets.' So that you are testifying to yourselves that you are the sons of 'those who
- 32 murder the prophets. And you! Fill full the measure of your 'fathers!
- 33 "Serpents! Progeny of vipers! How may you be fleeing
- 34 from the judging of 'Gehenna? Therefore, 'lo°! I' am dispatching to<sup>d</sup> you prophets and wise men and scribes. °
- Of them, some you will be killing and crucifying, and ° of them, some you will be scourging in your 'synagogues and
- 35 persecuting from city °to city, so that on you should be coming °all the just blood 'shed° on the earth, from the blood of 'just Abel to the blood of Zechariah, son of
- Berechiah, whom you murder between the temple and
- 36 the altar. Verily, I am saying to you: All these things will be arriving on this 'generation.
- 37 "Jerusalem! Jerusalem! 'who art killing the prophets and pelting with stones 'those who 'have been dispatched° to<sup>d</sup> her! How many times do I want to 'assemble your 'children in the °manner a hen is assembling her<sup>s/</sup> 'brood
- 38 under her 'wings—and you will not! 'Lo°! 'left° is your

<sup>39</sup> 'house to you desolate. For I am saying to you: You may by no means be perceiving Me henceforth, till you should be saying, "Blessed° is He 'Who is coming° in the name of the Lord!"

**24** And, coming out, 'Jesus went° from the sanctuary. And His 'disciples approached to exhibit to Him the buildings  
<sup>2</sup> of the sanctuary. Yet He, 'answering, said to them, "Are you not observing all these? Verily, I am saying to you, Under no circumstances may a stone here be 'left on a stone, which shall not be 'demolished."

<sup>3</sup> Now at His sitting° on the mount of 'Olives, the disciples came to Him privately, saying, "Tell us, when will these things be? And "what is the sign of Thy 'presence and of the conclusion of the eon?"

<sup>4</sup> And, answering, 'Jesus said to them, "Beware that no  
<sup>5</sup> "one should be deceiving you. For many shall be coming°  
<sup>6</sup> "in My 'name, saying, 'I am the Christ!' and shall be  
<sup>6</sup> deceiving many. Yet you shall be 'about to be hearing battles, and tidings of battles. 'See that you are not 'alarmed°, for it 'must be occurring°; but not as yet is the  
<sup>7</sup> consummation. For 'roused shall be nation °against nation, and kingdom °against kingdom, and there shall  
<sup>8</sup> be famines and quakes °in places. Yet all these are the beginning of pangs.

<sup>9</sup> "Then shall they be giving you up °to affliction, and they shall be killing you, and you shall be 'hated° by all of the  
<sup>10</sup> nations because of My 'name. And then many shall be 'snared, and they shall be giving one another up and  
<sup>11</sup> hating one another. And many false prophets shall be  
<sup>12</sup> 'roused, and shall be deceiving many. And, because of the multiplication of 'lawlessness, the love of 'many shall  
<sup>13</sup> be cooling. Yet he 'who endures °to the consummation,  
<sup>14</sup> he' shall be 'saved. And 'heralded shall be this 'evangel of the kingdom in the whole inhabited° earth °for a testi-

mony to all the nations, and then the consummation shall be arriving.

15 "Whenever, then, you may be perceiving the abomination of 'desolation, 'which is 'declared through Daniel the prophet, 'standing in the holy place (let him 'who is  
16 reading 'apprehend!); then let 'those in 'Judea 'flee into  
17 the mountains. Let him 'who is on the housetop not  
18 'descend to take away the things out of his 'house. And let him 'who is in the field not turn back behind him to pick up his 'cloak.

19 "Now woe to 'those who are 'pregnant and 'those suck-  
20 ling in those 'days! Now be praying° that your 'flight may  
21 not be occurring° in winter, nor yet on a sabbath, for then shall be great affliction, such as has not occurred from the beginning of the world till 'now; neither under any cir-  
22 cumstances may be occurring°. And, except those 'days were discounted, no' flesh at 'all would be saved. Yet, because of the chosen, those 'days shall be 'discounted.

23 "Then, if anyone should be saying to you, 'Lo°! here is  
24 the Christ!' or 'Here!' you should not be believing it. For 'roused shall be false christs and false prophets, and they shall be giving great signs and miracles, so as to deceive, if  
25 possible, 'even the chosen. 'Lo°! I have declared it to you beforehand.

26 "If, then, they should 'say to you, 'Lo°! in the wilderness is He!' you may not be coming out; 'Lo°! in the store-  
27 rooms!' you should not be believing it. For even as the lightning is coming° out from the east and is appearing° as far as the west, thus shall be the presence of the Son of  
28 'Mankind. Wheresoever the corpse may be, there will the vultures be 'gathered.

29 "Now immediately after the affliction of those 'days the sun shall be 'darkened and the moon shall not be giving her 'beams, and the stars shall be falling° from 'heaven,

- 30 and the powers of the heavens shall be 'shaken. And then shall 'appear° the sign of the Son of 'Mankind in heaven, and then all the tribes of the land shall 'grieve°, and they shall 'see° the Son of 'Mankind coming° on the clouds of 'heaven with power and much glory.
- 31 "And He shall be dispatching His 'messengers with a loud sounding trumpet, and they shall be assembling His 'chosen °from the four winds, from the extremities of the heavens to their 'extremities.
- 32 "Now from the fig tree 'learn a 'parable: Whenever its 'bough may already be becoming° tender, and the leaves
- 33 sprouting out, you 'know that 'summer is near. Thus you', also, whenever you may be perceiving all these things, 'know that He is near—<sup>on</sup>at the doors.
- 34 "Verily, I am saying to you that by no means may this 'generation be passing by till all these things should be
- 35 occurring°. 'Heaven and 'earth shall be passing° by, yet
- 36 My 'words may by no means be passing by. Now, concerning that 'day and hour no' one is 'aware, neither the messengers of the heavens, nor the Son; except the Father only.
- 37 "For even as the days of 'Noah, thus shall be the presence
- 38 of the Son of 'Mankind. For as they were in those 'days 'before the deluge, masticating and drinking and marrying and taking in marriage until the day on which Noah
- 39 entered into the ark, and did not know till the deluge came and takes them all away, thus shall be the presence
- 40 of the Son of 'Mankind. Then two shall be in the field;
- 41 one is 'taken° along and one 'left°: two grinding 'at the
- 42 millstone; one is 'taken° along and one 'left°. Be watching, then, 'for you are not 'aware on what day your 'Lord is coming°.
- 43 "Now that be knowing, 'for if the householder were 'aware in what watch the thief is coming°, he would



watch, and would not let his 'house be tunneled into.  
 44 'Therefore you' also 'become° ready, 'for in an hour which you are not supposing, the Son of 'Mankind is coming°.

45 "'Who, consequently, is the faithful and prudent slave whom the lord places °nover his 'household 'to give them  
 46 'nourishment in season? Happy is that 'slave whom his  
 47 'lord, coming, will be finding doing thus. Verily, I am saying to you that °nover all his 'possessions will he be placing him.

48 "Now if that 'evil slave should be saying in his 'heart,  
 49 'Delaying is my 'lord,' and should 'begin° to 'beat his 'fellow slaves, yet may be eating and drinking with the  
 50 'drunken, the lord of that 'slave will be arriving 'on a day for which he is not hoping, and in an hour which he  
 51 'knows not, and shall be cutting him asunder, and will be appointing his 'part with the hypocrites. There shall be 'lamentation and 'gnashing of 'teeth.

25 "Then 'likened shall be the kingdom of the heavens to ten virgins, who<sup>a</sup>, getting their<sup>st</sup> 'torches, came out <sup>to</sup>to meet the bridegroom. Now five° of them were stupid  
 2 and five prudent. For the stupid, getting their 'torches,  
 3 got no<sup>t</sup> oil with them<sup>st</sup>, yet the prudent got oil in the  
 4 crocks with their<sup>st</sup> 'torches. Now, at the delaying of the bridegroom, they all nod and drowsed.

6 "Now in the middle of the night a clamor °occurs: "Lo°!  
 7 the bridegroom! 'Come° out <sup>to</sup>to meet him!" Then roused were all those 'virgins, and they adorn their<sup>st</sup> 'torches.  
 8 Now the stupid said to the prudent, "Give us° of your  
 9 'oil, 'for our 'torches are going° out.' Yet the prudent answered, saying, 'No, lest at some time there should not be 'sufficient for us and you. 'Go° rather to<sup>d</sup> those who  
 10 are selling and buy for yourselves.' Now, at their coming° away to buy, the bridegroom came, and 'those who are

ready entered with him into the wedding festivities, and the door is locked.

<sup>11</sup> “Now subsequently the rest of the virgins also are coming<sup>o</sup>, saying ‘Lord! Lord! Open to us!’ Yet he, <sup>12</sup>answering, said, ‘Verily, I am saying to you, I am not <sup>o</sup>acquainted with you!’

<sup>13</sup> “Watch, then, ‘for you are not <sup>o</sup>aware of the day, neither <sup>14</sup>the hour. For it is even as a <sup>h</sup>man traveling. He calls his own <sup>o</sup>slaves and <sup>o</sup>gives over to them his <sup>o</sup>possessions. <sup>15</sup>And to <sup>o</sup>one, indeed, he <sup>o</sup>gives five talents, yet to <sup>o</sup>one, two, yet to <sup>o</sup>one, one; to each according to his own <sup>o</sup>ability. And he travels immediately.

<sup>16</sup> “Now, being gone, the one getting the five talents trades<sup>o</sup> <sup>17</sup>‘with them and gains another five talents. Similarly, also, <sup>18</sup>the one with the two; he’ also gains another two. Yet the one getting the one talent, coming away, excavates in the earth and hides his <sup>o</sup>lord’s <sup>o</sup>silver.

<sup>19</sup> “Now, after much time, the lord of those <sup>o</sup>slaves is <sup>20</sup>coming<sup>o</sup> and settling accounts with them. And, approaching, the one getting the five talents <sup>o</sup>brings to him another five talents, saying, ‘Lord, five talents you <sup>o</sup>give over to me, <sup>o</sup>Lo! another five talents do I gain <sup>o</sup>with them.’

<sup>21</sup> Now his <sup>o</sup>lord averred to him, ‘Well done! good and faithful slave. <sup>o</sup>Over a few were you faithful; <sup>o</sup>over many will I <sup>o</sup>place you. <sup>o</sup>Enter into the joy of your <sup>o</sup>lord!’

<sup>22</sup> “Now, approaching, the one also getting the two talents said, ‘Lord, two talents you <sup>o</sup>give over to me, <sup>o</sup>Lo! <sup>23</sup>another two talents I gain <sup>o</sup>with them.’ His <sup>o</sup>lord averred to him, ‘Well done! good and faithful slave. <sup>o</sup>Over a few were you faithful; <sup>o</sup>over many will I <sup>o</sup>place you. <sup>o</sup>Enter into the joy of your <sup>o</sup>lord!’

<sup>24</sup> “Now, approaching, the one also having gotten the one talent, said, ‘Lord, I knew you, that you are a hard <sup>h</sup>man, reaping where<sup>o</sup> you do not sow, and gathering whence

25 you do not scatter. And, being afraid, coming away, I hide your 'talent in the earth. 'Lo! you 'have 'what is yours!'

26 "Now, answering, his 'lord said to him, 'Wicked and slothful slave! You were 'aware that I am reaping where°

27 I do not sow, and gathering whence I do not scatter. It was binding on you, then, to be depositing my 'silver with the bankers, and on coming, I should recover° 'what

28 is mine together with interest. Take the talent away from him then, and 'give it to the one who 'has the ten talents.'

29 For to everyone 'who 'has shall be 'given, and he shall have a 'superfluity, yet from the one who 'has not, that

30 also which he 'has shall be 'taken away from him; and the useless slave 'cast out into 'outer 'darkness. There shall be 'lamentation and 'gnashing of 'teeth.

31 "Now, whenever the Son of 'Mankind may be coming in His 'glory, and all the holy messengers with Him,

32 then shall He be 'seated on the throne of His glory, and in front of Him shall be 'gathered all the nations. And He shall be severing them from one another even as a

33 'shepherd is severing the sheep from the kids. And He shall be standing the sheep, indeed, °at His right, yet the kids °at the left.

34 "Then shall the King be declaring to 'those °at His right, 'Hither, "blessed° of My 'Father! Enjoy the allot-

ment of the kingdom 'made °ready° for you from the

35 disruption of the world. For I hunger and you °give Me to 'eat; I thirst and you give Me drink; a stranger was I

36 and you took Me in; naked and you clothed Me; infirm am I and you visit° Me; in jail was I and you come to°

Me.'

37 "Then the just will be answering Him, saying, 'Lord, when did we perceive Thee hungering and nourish Thee,

38 or thirsting and we give Thee drink? Now when did we

perceive Thee a stranger and took Thee in, or naked and  
39 we clothed Thee? Now when did we perceive Thee infirm, or in jail, and we came to<sup>d</sup> Thee?’

40 “And, answering, the King shall be declaring to them, ‘Verily, I am saying to you, <sup>on</sup>In as much as you do it to one of these, the least of My ‘brethren, you do it to Me.’

41 “Then shall He be declaring to ‘those also °at His left, ‘Go° from Me, you °cursed°, into the fire °eonian, ‘made  
42 °ready° for the Adversary and his ‘messengers. For I hunger and you do not °give Me to ‘eat; I thirst and you do  
43 not give Me drink; a stranger was I and you did not take Me in; naked and you did not clothe Me; infirm and in jail and you did not visit° Me.’

44 “Then shall they’ also be answering, saying, ‘Lord, when did we perceive you hungering or thirsting, or a stranger, or naked, or infirm, or in jail, and we did not serve you?’

45 “Then shall He be answering them, saying, ‘Verily, I am saying to you, <sup>on</sup>In as much as you do it not to one of  
46 these, the least, neither do you it to Me.’ And these shall be coming° away into chastening eonian, yet the just into life eonian.”

**26** And it occurred°, when ‘Jesus finishes all these ‘sayings,  
2 He said to His ‘disciples, “You are °aware that after two days the Passover is °coming°, and the Son of ‘Mankind is being given° up <sup>to</sup>to be crucified.”

3 Then the chief priests and the elders of the people were gathered °in the courtyard of the chief priest, ‘who is  
4 ‘termed° Caiaphas, and they plan° that they should be laying hold of ‘Jesus by guile and should be killing Him.  
5 Yet they said, “Not in the festival, lest a tumult may be occurring° among the people.”

6 Now at ‘Jesus’ coming° to be in Bethany, in the house  
7 of Simon the leper, a woman came to Him having an alabaster vase of attar, very precious, and she pours it

- <sup>8</sup> down on His 'head at His lying° back at table. Now perceiving it, His 'disciples resent it, saying, "<sup>10</sup>Why this
- <sup>9</sup> 'destruction? For this could° be disposed of for much and given to the poor."
- <sup>10</sup> Now, knowing it, 'Jesus said to them, "<sup>11</sup>Why are you affording the woman °weariness? For she works° an ideal work <sup>12</sup>for Me. For you always 'have the poor with you', yet Me you 'have not always. For she', spraying this
- <sup>13</sup> 'attar on My 'body, does it <sup>14</sup>for My 'burial. Verily, I am saying to you, Wheresoever this 'evangel may be 'heralded in the whole world, that also which she' does shall be 'spoken of <sup>15</sup>for a memorial of her."
- <sup>14</sup> Then one of the twelve 'who is 'termed° Judas Iscariot,
- <sup>15</sup> having gone to<sup>d</sup> the chief priests, said, "<sup>16</sup>What are you willing to give me, and I' will be giving Him up to you?"
- <sup>16</sup> Now 'they weigh for him thirty pieces of silver. And thenceforth he sought an opportunity that he may be giving Him up.
- <sup>17</sup> Now, on the first day of 'unleavened bread, the disciples came to 'Jesus, saying to Him, "Where art 'Thou wanting we should be making ready for 'Thee to be eating the passover?"
- <sup>18</sup> Now 'He said, "<sup>19</sup>Go into the city to<sup>d</sup> so and so, and say to him, 'The Teacher is saying, 'My 'appointed time is near. <sup>20</sup>With you am I <sup>21</sup>holding the passover with My
- <sup>19</sup> 'disciples.'" And the disciples do as 'Jesus arranges with them, and they make ready the passover.
- <sup>20</sup> Now, evening <sup>21</sup>coming° on, He was lying° back at table with the twelve disciples. And at their eating, He said, "Verily, I am saying to you that one° of you shall be
- <sup>22</sup> giving Me up." And, sorrowing° tremendously, each one of them begins° to be saying to Him, "It is not<sup>a</sup> I, Lord!"
- <sup>23</sup> Now He, 'answering, said, "He 'who dips his 'hand
- <sup>24</sup> with Me in the dish, he' will be giving Me up. The Son

of 'Mankind is indeed going away, according as it is 'written° concerning Him, yet woe to that 'hman through whom the Son of 'Mankind is being given° up! Ideal were it for Him if that 'hman were not born!"

25 Now, answering, Judas, 'who is giving Him up, said, "It is not<sup>a</sup> I', Rabbi!"

'Jesus is saying to him, "You' say it."

26 Now at their eating, 'Jesus, taking the bread, and, 'blessing, breaks it, and, giving to the disciples, said, "Take, 27 'eat. This is My 'body." And taking the cup and 'giving thanks, He 'gives it to them, saying, "Drink° of it all, 28 for this is My 'blood of the new covenant, 'that is 'shed° 29 'for many 'for the pardon of sins. Now I am saying to you that under no circumstances may I be drinking henceforth° of this, the product of the grapevine, till that 'day whenever I may be drinking it new with you in the 30 kingdom of My 'Father." And, 'singing a hymn, they came out 'to the mount of 'Olives.

31 Then 'Jesus is saying to them, "All of you' shall be 'snared in Me in this 'night, for it is 'written°,

I shall be smiting the shepherd,  
And 'scattered shall be the sheep of the flock.

32 Now after My 'rousing I shall be preceding you into 'Galilee."

33 Yet, answering, 'Peter said to Him, "And if all shall be 'snared in Thee, I' will never be 'snared!"

34 'Jesus averred to him, "Verily, I am saying to you that in this 'night, ere a cock crows, thrice will you be renouncing° Me."

35 'Peter is saying to Him, "And if ever I 'must 'die together with Thee, I will under no circumstances be renouncing° Thee!" Likewise said all the disciples also.

36 Then 'Jesus is coming° with them into the freehold

'termed<sup>o</sup> Gethsemane, and He is saying to His 'disciples,  
 "Be seated, till <sup>w</sup>I 'come away and should be praying<sup>o</sup>  
 37 there." And taking along 'Peter and the two sons of  
 Zebedee, He begins<sup>o</sup> to be 'sorrowful<sup>o</sup> and 'depressed.  
 38 Then He is saying to them, "Sorrow-stricken is My 'soul  
 39 to death. Remain here and 'watch with Me." And coming  
 forward a little, He falls on His face, praying<sup>o</sup> and saying,  
 "My Father, if it is possible, let this 'cup pass by from Me.  
 However, not as I 'will, but as 'Thou!"

40 And He is coming<sup>o</sup> to<sup>d</sup> the disciples and is finding them  
 drowsing. And He is saying to 'Peter, "Is it thus: <sup>=</sup>you are  
 41 not strong enough to watch one hour with Me? 'Watch  
 and 'pray<sup>o</sup>, lest <sup>=</sup>you may be entering into trial. The spirit,  
 indeed, is eager; yet the flesh is infirm."

42 Again, coming away<sup>o</sup> a second time, He prays<sup>o</sup>, saying,  
 "My Father, if this 'can<sup>o</sup> not 'pass by from Me if I should  
 43 not 'drink it, let Thy 'will 'be<sup>c</sup> done!" And, coming again,  
 He found them drowsing, for their 'eyes were 'heavy<sup>o</sup>.

44 And, leaving them, again coming away, He prays<sup>o</sup> a  
 45 third time, saying the same word. Again, then, He is  
 coming<sup>o</sup> to<sup>d</sup> the disciples and is saying to them, "Are you  
 drowsing 'furthermore and resting<sup>o</sup>? For 'lo<sup>o</sup>! 'near is  
 the hour, and the Son of 'Mankind is being given<sup>o</sup> up  
 into the hands of sinners—

46 "Rouse<sup>o</sup>! We may be going. 'Lo<sup>o</sup>! he 'who is giving Me  
 47 up is 'near!" And at His still speaking, 'lo<sup>o</sup>! Judas, one of  
 the twelve, came, and with him a vast throng with swords  
 and cudgels, from the chief priests and elders of the  
 48 people. Now he 'who is giving Him up <sup>=</sup>gives them a  
 sign, saying, "Whomsoever I should be kissing, He' it is.  
 Hold Him."

49 And immediately, coming to 'Jesus, he said, "'Rejoice,  
 50 Rabbi!" And he kisses Him fondly. Yet 'Jesus said to  
 him, "Comrade, <sup>on</sup>for what are you 'present?" Then,

approaching, they laid hands on Jesus and hold Him.

51 And lo! one of those with Jesus, stretching out his hand, pulls his sword, and smiting the slave of the chief priest, amputates his ear. Then Jesus is saying to him, "Turn away your sword into its place, for all those taking the sword, by the sword shall perish. Or are you supposing that I am not able to entreat My Father, and at present He will station by My side more than twelve legions of messengers? How, then, may the scriptures be fulfilled, seeing that thus it must occur?"

55 In that hour Jesus said to the throngs, "As for a robber, you come out with swords and cudgels to apprehend Me! Daily was I seated with you, teaching in the sanctuary, and you do not hold Me. Now the whole of this has occurred that the scriptures of the prophets may be fulfilled." Then all His disciples, leaving Him, fled.

57 Now those who hold Jesus led Him away to Caiaphas, the chief priest, where the scribes and the elders were gathered. Now Peter followed Him from afar, till he came to the courtyard of the chief priest, and, entering within, he sat with the deputies to see the consummation.

59 Now the chief priests and the elders and the whole Sanhedrin sought false testimony against Jesus, so that they should be putting Him to death, and they found it not. At many false witnesses approaching, they found it not. Yet subsequently two false witnesses, approaching, 61 said, "He averred, 'I am able to demolish the temple of God and, during three days, to rebuild it.'"

62 And, rising, the chief priest said to Him, "Are you answering nothing? What are these testifying against you?" Yet Jesus was silent. And, answering, the chief priest said to Him, "I exorcise you by the living God that you may tell us if you are the Christ, the Son of God."



<sup>64</sup> Saying to him is 'Jesus, "You' say it! Moreover, I am saying to 'you, Henceforth you shall be seeing° the Son of 'Mankind sitting° °at the 'right hand of 'power and coming° on the clouds of 'heaven."

<sup>65</sup> Then the chief priest tears his 'garments, saying that "He blasphemeth! °What need 'have we still of witnesses?

<sup>66</sup> 'Lo! now you hear his 'blasphemy! °What are you supposing?"

Now they, 'answering, said, "Liable to death is he."

<sup>67</sup> Then they spit into His 'face and buffet Him. Now 'they

<sup>68</sup> slap Him, saying, "Prophecy to us, Christ! °Who is it 'that hits you?"

<sup>69</sup> Now 'Peter sat° outside in the courtyard. And one maid came to him, saying, "You' also were with Jesus, the

<sup>70</sup> Galilean." Yet 'he disowns° Him in front of them all, saying, "Not °aware am I °what you are saying!"

<sup>71</sup> Now, at his coming out into the portal, another one perceived him, and she is saying to them there, "He' also

<sup>72</sup> was with Jesus, the Nazarene." And again he disowns° with an oath, saying that "I am not °acquainted with the <sup>h</sup>man!"

<sup>73</sup> Now, after a little, 'those °standing there, approaching, said to 'Peter, "Truly you' also are° of them, for your

<sup>74</sup> 'speech also is making you evident." Then he begins° to be damning and swearing, saying that "I am not °acquainted with the <sup>h</sup>man!"

<sup>75</sup> And immediately a cock crows. And 'Peter is reminded of the declaration of Jesus in which He 'had declared to him that "Ere a cock may crow, thrice will you be renouncing° Me." And, coming° outside, he laments bitterly.

**27** Now, morning <sup>b</sup>coming° on, all the chief priests and the elders of the people held a consultation against 'Jesus, so

<sup>2</sup> as to put Him to death. And 'binding Him, they led Him

away, and <sup>o</sup>give Him up to Pontius Pilate, the governor.

- <sup>3</sup> Then Judas, 'who 'gives Him up, perceiving that He was condemned, regretting, turns back the thirty pieces  
<sup>4</sup> of silver to the chief priests and the elders, saying, "I sinned in giving up innocent blood."

Yet 'they said, "What is it to<sup>d</sup> us? You' should be seeing to that!"

- <sup>5</sup> And, 'tossing the silver pieces into the temple, he retires, and, coming away, strangles<sup>o</sup> himself.

- <sup>6</sup> Now the chief priests, taking the silver pieces, said, "It is not allowed to 'cast them into the corban, since it is  
<sup>7</sup> the price of blood." Now, holding a consultation, they buy <sup>o</sup>with them the Field of the Potter <sup>o</sup>for a sepulcher  
<sup>8</sup> for 'strangers. Wherefore that 'field was called "The  
<sup>9</sup> Field of Blood" till 'today. Then was fulfilled 'that which is 'declared through Jeremiah the prophet, saying,

And they got the thirty silver pieces,

(The price of the <sup>o</sup>Valued<sup>o</sup> One,

Whom they value<sup>o</sup> from the sons of Israel),

- <sup>10</sup> And they <sup>o</sup>give them <sup>o</sup>for the Field of the Potter,  
According as the Lord arranges with me.

- <sup>11</sup> Now 'Jesus was standing in front of the governor. And the governor inquires of Him, saying, "You' are the king of the Jews?"

- <sup>12</sup> Now 'Jesus averred to him, "You' are saying it!" And 'at His 'being accused<sup>o</sup> by the chief priests and the elders, He answers<sup>o</sup> nothing.

- <sup>13</sup> Then 'Pilate is saying to Him, "Are you not hearing how much they are testifying against you?"

- <sup>14</sup> And He did not answer him; not <sup>o</sup>even <sup>td</sup>with one declaration, so that the governor is marveling very much.

- <sup>15</sup> Now <sup>ac</sup>at the festival the governor had been accustomed to 'release one prisoner to the throng, whomever they

- <sup>16</sup> wanted. Now they had then a notorious prisoner 'termed°  
<sup>17</sup> Bar-Abbas. At their having gathered°, then, 'Pilate said to them, "°Whom are you wanting I should be releasing to you, 'Bar-Abbas, or Jesus, 'who is 'termed° Christ?"  
<sup>18</sup> For he was °aware that it was because of envy they °give Him up.
- <sup>19</sup> Now at his sitting° on the dais, his 'wife dispatches to° him, saying, "Let there be nothing between you and that 'just man, for I suffered much today °in a trance because of him."
- <sup>20</sup> Now the chief priests and the elders persuade the throngs that they should be requesting° 'Bar-Abbas, yet should be destroying Jesus.
- <sup>21</sup> Now, answering, the governor said to them, "°Which 'of the two are you wanting I should be releasing to you?"  
Now 'they said "°Bar-Abbas!"
- <sup>22</sup> 'Pilate is saying to them, "°What, then, shall I be doing with Jesus, 'who is 'termed° Christ?"  
They are all saying, "Let him be 'crucified!"
- <sup>23</sup> Yet the governor averred, "°for °What evil does He?"  
Yet 'they cried exceedingly, saying, "Let him be 'crucified!"
- <sup>24</sup> Now 'Pilate, perceiving that it is benefiting nothing, but rather a tumult is occurring°, getting water, washes° off his 'hands in front of the throng, saying, "Innocent am I 'of the blood of this 'just man. You' will be seeing° to it!"
- <sup>25</sup> And, answering, the entire people said, "His 'blood be  
<sup>26</sup> on us and on our 'children!" Then he releases to them 'Bar-Abbas. Now, 'whipping Jesus, he °gives Him over that He may be 'crucified.
- <sup>27</sup> Then the soldiers of the governor, taking Jesus along into the pretorium, gathered°<sup>on</sup> to Him the whole squadron,  
<sup>28</sup> and, 'stripping Him, they °place a scarlet mantle about  
<sup>29</sup> Him, and, 'braiding a wreath out of thorns, they °place

- it <sup>on</sup> on His 'head, and a reed in His 'right hand, and, 'fall-  
ing on their knees in front of Him, they scoff at Him, say-  
30 ing, "Rejoice, 'king of the Jews!" And 'spitting <sup>to</sup> on Him,  
31 they got the reed and beat Him <sup>to</sup> on His 'head. And,  
when they scoff at Him, they strip Him of the mantle and  
put His 'garments on Him, and led Him away <sup>to</sup> to 'crucify.  
32 Now, coming <sup>o</sup> out, they found a Cyrenian <sup>h</sup> man named  
Simon. This man they conscript, that he should be picking  
up His 'cross.  
33 And, coming <sup>to</sup> to the place 'termed <sup>o</sup> "Golgotha," which  
34 is 'termed <sup>o</sup> "Skull's Place," they <sup>-o</sup> give Him wine <sup>'mixed</sup>  
with bile to 'drink. And, 'tasting <sup>o</sup>, He does not want to  
'drink.  
35 Now, 'crucifying Him, they divide <sup>o</sup> His 'garments,  
36 casting the lot. And, sitting <sup>o</sup>, they kept Him there. <sup>37</sup> And  
they <sup>-o</sup> place <sup>on</sup> above His 'head His 'charge <sup>'written</sup>  
"This is Jesus, the King of the Jews."  
38 Then are being crucified <sup>o</sup> together with Him two rob-  
bers, one <sup>o</sup> at the right and one <sup>o</sup> at the left.  
39 Now 'those going <sup>o</sup> by blasphemed Him, wagging their  
40 'heads and saying, "You 'who are demolishing the temple  
and building it in three days, save yourself! If you are the  
41 Son of 'God, 'descend from the cross!" Likewise the  
chief priests also, with the scribes and elders, scoffing, said,  
42 "Others he saves! Himself he 'can <sup>o</sup> not save! If he is  
king of Israel, let him 'descend now from the cross, and  
43 we will 'believe on him! He has confidence <sup>on</sup> in 'God.  
Let Him rescue <sup>o</sup> him now, if He is wanting him, for he  
44 said that 'God's Son am I!" Now with the same, the  
robbers also, 'who are 'crucified together <sup>to</sup> with Him,  
reproached Him.  
45 Now from the sixth hour darkness <sup>b</sup> came <sup>o</sup> <sup>on</sup> over the  
46 entire land till the ninth hour. Now about the ninth hour  
'Jesus exclaims with a loud voice, saying, "Eloi! Eloi!

Lema sabachthani?" that is, "My God! My God! Why  
47 didst Thou forsake Me?" Now "some of those standing  
there, hearing it, said that "He' is summoning Elijah."  
48 And immediately one from among them, running and  
getting a sponge, filling it <sup>b</sup>with vinegar and sticking it  
49 on a reed, gave Him a drink. Yet the rest said, "Let be!  
We may <sup>1</sup>see if Elijah is coming°, and saving him." Now  
another, getting a lance head, pierces His side, and out  
came water and blood.

50 Now Jesus, again crying with a loud voice, °lets out  
51 the spirit. And 'lo°! the curtain of the temple is rent <sup>10</sup>in  
two from above to the bottom, and the earth quaked, and  
52 the rocks are rent, and the tombs were opened. And many  
53 bodies of the °reposing° saints were roused, and, coming  
out ° of the tombs after His °rousing, they entered into  
54 the holy city and are disclosed to many. Now the centurion  
and those with him who are keeping Jesus, perceiving  
the quake and the °occurrences°, were tremendously afraid,  
saying, "Truly this was God's Son!"

55 Now many women were there also, beholding from  
afar, who° follow Jesus from Galilee, dispensing to Him,  
56 among whom was Mary Magdalene, and Mary the  
mother of James and Joses, and the mother of the sons of  
Zebedee.

57 Now, evening <sup>b</sup>coming° on, there came a rich <sup>h</sup>man  
from Arimathea, named Joseph, who himself also is a  
58 disciple of Jesus. He', coming to Pilate, requests the body  
of Jesus. Then Pilate orders the body to be given up.  
59 And, getting the body, Joseph folds it up in a clean linen  
60 wrapper and °places it in his new tomb which he quarries  
in the rock. And, °rolling a large stone on to the door of  
61 the tomb, he came away. Now Miriam Magdalene was  
there, and the other Mary, sitting° in front of the sepulcher.

62 Now, on the morrow which° is after the preparation,

- the chief priests and the Pharisees were gathered to<sup>d</sup> Pilate,  
63 saying, "Lord, we are reminded that that 'deceiver said while still living, 'After three days shall I be 'roused°.'  
64 Then order the sepulcher to be secured till the third day, lest at some time his 'disciples, coming, should be stealing him and may be saying to the people, 'He was roused from the dead,' and the last deception will be worse than the first."  
65 Yet 'Pilate averred to them, "You 'have a detail. 'Go, make it secure°, as you are 'aware."  
66 Now they, 'being gone, secure° the sepulcher, 'sealing  
28 the stone, with the detail. Now it is the evening of the sabbaths.

- At the lighting up into one of the sabbaths came Mary 'Magdalene and the other Mary to behold the sepulcher.  
2 And 'lo°! a great quake occurred°, for a messenger of the Lord, 'descending out of heaven and approaching, rolls  
3 away the stone from the door and sat° upon it. Now he was, to the perception, as lightning, and his 'apparel white  
4 as if 'snow. Now from 'fear of him the 'keepers quaked and became as the dead.  
5 Now, answering, the messenger said to the women, "Fear° you' not! For I am °aware that you are seeking  
6 Jesus, the °Crucified°. He is not here, for He was roused, according as He said. Hither! 'Perceive the place where°  
7 the Lord lay°. And, swiftly going, say to His 'disciples that He was roused from the dead, and 'lo°! He is preceding you into 'Galilee. There you will 'see° Him. 'Lo°! I told you!"  
8 And coming away swiftly from the tomb with fear and great joy, they ran to report to His 'disciples.  
9 Now, as they went° to report to His 'disciples, 'lo°! Jesus also meets them saying, "Rejoice!" Now they, 'approach-  
10 ing, hold His 'feet and worship Him. Then 'Jesus is

saying to them, "Fear° not! 'Go, report to My 'brethren that they may be coming away into 'Galilee, and there they shall 'see° Me."

<sup>11</sup> Now at their going°, 'lo°! "some of the detail, coming into the city, report to the chief priests all 'that is  
<sup>12</sup> occurring°. And being gathered with the elders, besides holding a consultation, they °give a considerable sum of  
<sup>13</sup> silver to the soldiers, saying, "Say that 'His 'disciples,  
<sup>14</sup> coming by night, steal him as we are reposing°. And if ever this should be 'heard by the governor, we' will 'persuade  
<sup>15</sup> him, and we will 'make you to be without worry." Now they, 'getting the silver pieces, do according as they were taught. And this 'word is blazed abroad °by the Jews unto 'today<sup>day</sup>.

<sup>16</sup> Now the eleven disciples went into 'Galilee, into the  
<sup>17</sup> mountain where 'Jesus arranges° with them. And, perceiving Him, they worship Him, yet 'they hesitate. And, approaching, 'Jesus speaks to them saying, "Given to Me  
<sup>18</sup> was °all authority in heaven and on the earth. Going, then, disciple all the nations, baptizing them into the name of the Father and of the Son and of the holy spirit,  
<sup>19</sup> teaching them to be keeping all, whatever I direct° you. And 'lo°! I' am with you all the days till the conclusion of the con! Amen!"

## MARK'S ACCOUNT

The beginning of the evangel of Jesus Christ, Son of  
2 'God, according as it is 'written° in 'Isaiah the prophet,  
(<sup>1</sup>'Lo°! I am dispatching My 'messenger before Thy face,  
who shall be constructing Thy 'road in front of Thee.):

3 "The voice of one imploring:  
'In the wilderness make ready the road of the Lord!  
Straight . . . be making the highways'" of Him!

4 John the 'baptist came° to be in the wilderness and is  
heralding a baptism of repentance <sup>10</sup>for the pardon of sins.  
5 And out to<sup>d</sup> him went° the entire province of Judea, and  
all the Jerusalemites, and they were baptized° by him in  
the Jordan river, confessing° their 'sins.

6 And 'John was °dressed° in camel's <sup>11</sup>hair, and had a  
leather girdle about his 'loins, and was eating locusts and  
7 wild honey. And he heralds, saying, "Coming°, after me,  
is One 'stronger than I, the thong of Whose <sup>8</sup>'sandals I am  
8 not competent to stoop and loose. I', indeed, baptize you  
in water, yet He' shall be baptizing you in holy spirit."

9 And it occurred° in those 'days that Jesus came from  
Nazareth of 'Galilee, and is baptized <sup>10</sup>in the Jordan by  
10 John. And straightway, stepping up out of the water, He  
perceived the heavens 'rent°, and the spirit, as a dove,  
11 descending and remaining on Him. And a voice <sup>12</sup>'came°  
out of the heavens, "Thou' art My 'Son, the Beloved; in  
Thee I delight."

12 And straightway the spirit is ejecting Him into the  
13 wilderness. And He was in the wilderness forty days,



undergoing trial<sup>o</sup> by 'Satan, and was with the wild beasts.  
And 'messengers waited on Him.

14 Now, after the giving up of 'John, 'Jesus came into  
'Galilee, heralding the evangel of the kingdom of 'God,  
15 saying that "°Fulfilled<sup>o</sup> is the era, and °near is the kingdom  
of 'God! 'Repent, and 'believe in the evangel!"

16 And passing by, beside the sea of 'Galilee, He perceived  
Simon, and Andrew, the brother of 'Simon, purse netting  
17 with a purse net in the sea, for they were fishers. And  
'Jesus said to them, "Hither! After Me, and I will 'make  
18 you 'become<sup>o</sup> fishers of <sup>h</sup>men!" And immediately, leaving  
19 their 'nets, they follow Him. And °advancing slightly,  
He perceived James °of 'Zebedee and John, his 'brother,  
20 °who also are in the ship, adjusting the nets. And  
straightway He calls them. And, leaving their 'father  
Zebedee in the ship with the hirelings, they came away  
after Him.

21 And they are entering<sup>o</sup> °to Capernaum. And immediately,  
on the sabbaths, entering<sup>o</sup> °the synagogue, He taught.  
22 And they were astonished<sup>o</sup> °on at His 'teaching, for He was  
teaching them as One having authority, and not as the  
scribes.

23 And straightway there was a <sup>h</sup>man in their 'synagogue  
24 °with an unclean spirit, and he cries out, saying, "Ha!  
°what is it to us and to you, Jesus the Nazarean! Did you  
come to destroy us? We are °aware of you, °who you are—  
25 the holy One of 'God!" And 'Jesus rebukes him, saying,  
26 "Be 'still, and be coming out ° of him!" And, °convulsing  
him, the unclean 'spirit, °shouting with a loud voice, came  
out ° of him.

27 And all were awed, so as to be discussing °with them-  
selves, saying, "°What is this? °Some °new teaching is this,  
°for °with authority the unclean 'spirits also is He enjoin-  
28 ing, and they are obeying Him!" And straightway, the

tidings of Him came out everywhere into the whole country about 'Galilee.

29 And straightway, coming out° of the synagogue, they came into the home of Simon and Andrew, with James  
30 and John. Now the mother-in-law of Simon was laid° down with a 'fever. And straightway they are telling  
31 Him 'about her. And approaching, He rouses her, 'holding her 'hand. And the fever °leaves her immediately, and she waited on them.

32 Now evening 'coming° on, when the sun sets, they brought to<sup>d</sup> Him all 'those who 'have an illness and 'those  
33 who are 'demoniacs°. And the whole city was 'assembled°  
34 'at the door. And He cures many who 'have an illness, those with various diseases; and many demons He cast out. And He did not let the demons 'speak, 'for they were °aware that He is the Christ.

35 And in the morning, °rising very early, still in the °night, He came out and came away into a desolate place, and  
36 there He prayed°. And Simon and 'those with him trail  
37 Him. And they found Him, and are saying to Him that  
38 "All are seeking Thee." And He is saying to them, "We may be going elsewhere, into the 'next° towns, that there  
39 also I should be heralding; for °for this I came out." And He came into their 'synagogues °in the whole of Galilee, heralding and casting out 'demons.

40 And coming° to<sup>d</sup> Him is a leper, entreating Him, and falling on his knees and saying to Him, "Lord, 'if Thou  
41 shouldst be willing, Thou 'canst° cleanse me!" Now Jesus, having compassion, °stretching out His 'hand, touches° him, and is saying to him, "I am willing. 'Be  
42 cleansed!" And at His saying this, straightway the leprosy  
43 came from him, and he is cleansed. And °muttering° to  
44 him, straightway He cast him out, and is saying to him, "See! you may be saying nothing to °anyone, but 'go,

show yourself to the priest, and °bring °for your °cleansing what Moses bids, °for a testimony to them.”

45 Now he, °coming out, begins° heralding it much, and to °blaze abroad the word, so that, by no means can° He longer be manifestly entering into a city, but was outside °in desolate places. And they came° to° Him from everywhere.

2 And, entering again into Capernaum °during these days, it is heard that He is in a house. And immediately many were gathered, so that by no means was there still °room, not °even °at the door. And He spoke to them the word.

3 And they are coming°, bringing to° Him a paralytic  
4 being lifted° by four. And, not being able° to °carry him to Him because of the throng, they unroof the roof where° He was, and, °scooping it out, they are lowering the pallet  
5 whereon the paralytic was laid°. And °Jesus, perceiving their °faith, is saying to the paralytic, “Child, °pardoned° you are your °sins.”

6 Now there were °some of the scribes sitting° there, and  
7 reasoning° in their °hearts, “°What is this man, speaking thus? Blaspheming is he! °Who is °able° to pardon sins  
8 except One—°God?” And straightway °Jesus, recognizing in His °spirit that they° are reasoning° thus in themselves, is saying to them, “°Why are you reasoning° these things  
9 in your °hearts? °What is easier, to be saying to the paralytic, “°Pardoned° are your °sins,’ or to be saying, ‘Rouse and pick up your °pallet and °walk’?”

10 “Now, that you may be perceiving that the Son of °Man-kind °has authority on °earth to pardon sins” (He is saying  
11 to the paralytic), “To you am I saying, °Rouse, and pick  
12 up your °pallet and °go into your °house.” And he was roused, and, straightway, °picking up the pallet, he came out in front of all, so that all are amazed° and are glorify-

ing 'God, saying that, "Thus we never perceived it!"

- <sup>13</sup> And He came out again beside the sea. And the entire  
<sup>14</sup> throng came<sup>o</sup> to<sup>d</sup> Him, and He taught them. And, passing along, He perceived Levi 'of 'Alpheus, sitting<sup>o on</sup> at the tribute office. And He is saying to him, "Follow Me!"  
<sup>15</sup> And, rising, he follows Him. And, at His 'coming<sup>o</sup> to 'lie<sup>o</sup> down in his 'house, many tribute collectors also, and sinners lay<sup>o</sup> back at table with 'Jesus and His 'disciples,  
<sup>16</sup> for there were many, and they followed Him. And the scribes of the Pharisees, perceiving Him also that He ate with the tribute collectors and the sinners, said to His 'disciples, "Wherefore is it that your 'teacher is eating and drinking with the tribute collectors and the sinners?"  
<sup>17</sup> And, hearing it, 'Jesus is saying to them that "No' need 'have the 'strong of a physician, but 'those having an illness. I did not come to call the just, but sinners."  
<sup>18</sup> And the disciples of John and the Pharisees were fasting, and they are coming<sup>o</sup> and saying to Him, "Wherefore are the disciples of John and the disciples of the Pharisees  
<sup>19</sup> fasting, yet your 'disciples are not fasting?" And 'Jesus said to them, "The sons of the bridal chamber 'can<sup>o</sup> not be fasting while the bridegroom is with them! Whatever time they 'have the bridegroom with them, they 'can<sup>o</sup> not  
<sup>20</sup> be fasting. Yet coming<sup>o</sup> will be days, whenever the bridegroom may be 'taken away from them, and then they will be fasting in that 'day.  
<sup>21</sup> "No' one is sewing a patch of unshrunk shred on an old cloak. Yet, if so, is not that 'which fills up taking away from it, the new from the old, and a worse rent is occurring<sup>o</sup>? And no' one is draining fresh wine into old wine  
<sup>22</sup> skins. Yet, if so, will not the fresh 'wine be bursting the wine skins? And the wine is spilling<sup>o</sup>, and the wine skins will 'perish<sup>o</sup>. But fresh wine is put into new wine skins."  
<sup>23</sup> And He came<sup>o</sup>, 'on the sabbaths, to be going<sup>o</sup> by through

the sowings. And His 'disciples begin<sup>o</sup> making a path,  
 24 plucking the ears. And the Pharisees said to Him, "Lo!  
 "What they are doing on the sabbaths is what is not  
 25 allowed." And He' said to them, "Did you never read  
 "what David does, when he had need and hungers, he and  
 26 'those with him? How he entered into the house of 'God  
 "under Abiathar the chief priest, and ate the show <sup>as</sup>bread,  
 which is not allowed to be 'eaten except by the priests, and  
 27 he °gives also to 'those who 'are <sup>tu</sup>with him?" And He  
 said to them, "The sabbath <sup>b</sup>came<sup>o</sup> because of 'mankind,  
 28 and not 'mankind because of the sabbath, so that the Son  
 of 'Mankind is Lord, also, of the sabbath."

**3** And He entered again into the synagogue. And a <sup>h</sup>man  
 2 was there, having a °withered<sup>o</sup> hand. And they scrutinized  
 Him to see if 'on the sabbaths He will be curing him, that  
 they should be accusing Him.

3 And He is saying to the <sup>h</sup>man 'having the withered  
 4 hand, "Rise <sup>to</sup>in the midst." And He is saying to them,  
 "Is it allowed 'on the sabbaths to do good or to do evil,  
 5 a soul to save or to kill?" Yet 'they were silent. And  
 'looking<sup>o</sup> about on them with indignation, commiserating<sup>o</sup>  
 on the callousness of their 'hearts, He is saying to the <sup>h</sup>man,  
 "Stretch out your 'hand." And he stretches it out, and  
 6 his 'hand was restored. And, coming out, the Pharisees  
 straightway <sup>attd</sup>held a consultation with the Herodians  
 against Him, so that they should be destroying Him.

7 And Jesus, with His 'disciples, retires to<sup>d</sup> the sea. And a  
 8 vast multitude from 'Galilee follows Him. And from  
 'Judea, and from Jerusalem, and from 'Idumea and the  
 other side of the Jordan, and 'those about Tyre and Sidon,  
 a vast multitude, hearing how much He did, came to<sup>d</sup>  
 9 Him. And He <sup>sa</sup>spoke to His 'disciples that a boat may  
 be waiting on Him because of the throng, lest they may  
 10 be crowding Him, for He cures many, so that they are

falling on Him, that whoever had scourges should be  
11 touching<sup>o</sup> Him. And the unclean 'spirits, whenever they  
beheld Him, prostrated to Him and cried, saying that  
12 "You' are the Son of 'God!" And much He warned them,  
lest they should be making Him manifest.

13 And He is ascending into the mountain and is calling<sup>o</sup>  
to Him whom He' would, and they came away to<sup>d</sup> Him.  
14 And He makes twelve, whom He also names apostles,  
that they may be with Him, and that He may be com-  
15 missioning them to 'herald, and to 'have authority to  
16 'cure 'diseases, and to 'cast out 'demons. And He makes  
the twelve, and He °places on 'Simon the name "Peter,"  
17 and on James 'of 'Zebedee and John, the brother of 'James,  
on them also He °places the °name "Boanerges," which  
18 is, "Sons of Thunder"; and Andrew and Philip and Bar-  
tholomew and Matthew and Thomas and James 'of 'Al-  
19 pheus and Thaddeus and Simon the Cananite and Judas  
Iscariot, who also °gives Him up.

20 And they are coming<sup>o</sup> into a house, and the throng is  
coming<sup>o</sup> together again, so that they are not 'even able<sup>o</sup> to  
21 'eat bread. And 'hearing it, 'those <sup>b</sup>with Him came out to  
22 hold it, for they said that it was beside itself. And the  
scribes 'who descend from Jerusalem said that "Beelze-  
boul 'has he," and that "By the chief of the demons is he  
casting out the demons."

23 And, °calling<sup>o</sup> them to Him, in parables He said to  
24 them, "How 'can<sup>o</sup> Satan be casting out Satan? And if  
ever a kingdom should be 'parted <sup>on</sup>against itself, that  
25 'kingdom is not 'able<sup>o</sup> to stand. And if ever a house should  
be 'parted <sup>on</sup>against itself, that 'house will not be 'able<sup>o</sup> to  
26 stand. And if 'Satan rose <sup>on</sup>against himself and is parted,  
he is not 'able<sup>o</sup> to stand, but is having a consummation.  
27 But no' one is <sup>nt</sup>'able<sup>o</sup> to 'enter into the house of the strong  
one to plunder his 'gear, if ever he should not first be

binding the strong one. And then he will be plundering his house.

<sup>28</sup> “Verily, I am saying to you that all shall be pardoned the sons of <sup>29</sup> mankind, the penalties of the sins and the blasphemies, whatsoever they should be blaspheming, yet whoever should be blaspheming <sup>30</sup> against the holy spirit is having no<sup>1</sup> pardon <sup>31</sup> for the eon, but is liable to the eonian penalty for the sin”—<sup>32</sup> for they said, “An unclean spirit has he.”

<sup>33</sup> And coming<sup>o</sup> are His mother and His brothers, and, standing outside, they dispatch to<sup>d</sup> Him, calling Him. <sup>34</sup> And there sat<sup>o</sup> about Him a throng. And they are saying to Him, “Lo<sup>o</sup>! Thy mother and Thy brothers and Thy sisters are outside seeking Thee.” And answering them, He is saying, “Who is My mother and My brothers?” <sup>35</sup> And looking<sup>o</sup> about on those sitting<sup>o</sup> around <sup>ab</sup> Him, He is saying, “Lo! My mother and My brothers! For whoever should be doing the will of God, this one is My brother and sister and mother.”

**4** And again He begins<sup>o</sup> to teach beside the sea. And gathering<sup>o</sup> to<sup>d</sup> Him is a throng most numerous, so that, to be sitting<sup>o</sup>, He steps<sup>1</sup> into the ship, in the sea. And the entire throng was facing toward the sea on the land.

<sup>2</sup> And He taught them many things in parables, and said <sup>3</sup> to them in His teaching, “Hear! Lo<sup>o</sup>! Out came the <sup>4</sup> sower to sow. And it occurred<sup>o</sup> in the sowing, <sup>5</sup> some, indeed, falls beside the road, and the flying creatures came and devoured it. And other falls on a rocky place where<sup>o</sup> it had not much earth, and straightway it shoots up <sup>6</sup> because of having no depth of earth. And when the sun rises it is scorched, and, because of having no root, it is <sup>7</sup> withered. And other falls into thorns, and up came the <sup>8</sup> thorns and stifle it, and it <sup>o</sup> gives no<sup>1</sup> fruit. And other falls into ideal earth, and it gave fruit, coming up and

- growing<sup>o</sup> up, and brought forth, one thirty and one sixty  
9 and one a hundredfold." And He said, "Who 'has ears to 'hear, let him 'hear!"
- 10 And when He came<sup>o</sup> to be in seclusion, 'those about Him, together with the twelve, asked Him about the  
11 parables. And He said to them, "To you the secret of the kingdom of 'God has been given<sup>o</sup>, yet to those 'outside,  
12 'all is occurring<sup>o</sup> in parables, that, observing, they may be observing and may not be perceiving, and hearing, they may be hearing and not be understanding, lest at some time they should be turning about, and they may be 'pardoned the penalties of their sins."
- 13 And He is saying to them, "Have you not perceived this  
14 'parable? And how will you 'know<sup>o</sup> all 'parables? The  
15 'sower the word is sowing. Now these are 'those beside the road, where<sup>e</sup> the word is being sown<sup>o</sup>. And whenever they should be hearing, straightway 'comes<sup>o</sup> 'Satan and is taking away the word 'that 'has been sown<sup>o</sup> <sup>io</sup>in them.
- 16 "And these, likewise, are 'those being sown<sup>o</sup> on 'rocky places, who, whenever they should be hearing the word,  
17 straightway with joy are getting it. And they 'have no<sup>t</sup> root in themselves, but are temporary. Thereafter, at the  
'coming<sup>o</sup> of affliction or persecution because of the word, straightway they are being snared<sup>o</sup>.
- 18 "And others are 'those being sown<sup>o</sup> into the thorns.  
19 These are 'those who hear the word, and the worries of this 'eon, and the seduction of 'riches and the desires about the rest, going<sup>o</sup> in, are stifling the word, and it is becoming<sup>o</sup> unfruitful.
- 20 "And those are 'those being sown on 'ideal 'earth who<sup>a</sup> are hearing the word, and are assenting<sup>o</sup> to it, and are bearing fruit, one thirty and one sixty and one a hundred-fold."
- 21 And He said to them that "The lamp is not<sup>a</sup> coming<sup>o</sup>



- that it may be 'placed under a 'peck measure or under a 'couch. Is it not that it may be 'placed on a 'lampstand?
- 22 For there is not anything hidden, except that it should be 'manifested, neither did it become<sup>o</sup> concealed, but that
- 23 it may be coming into manifestation. If anyone 'has ears to 'hear, let him 'hear!"
- 24 And He said to them, "'Beware <sup>a</sup>what you are hearing! 'With what measure you are measuring, it will be 'measured to you, and it will be 'added to you. For he who 'has, it shall be 'given to him; and he who 'has not, 'even what he 'has shall be 'taken away from him."
- 26 And He said, "Thus is the kingdom of 'God: As if ever
- 27 a <sup>b</sup>man should be casting 'seed on the earth, and he may be drowsing and rousing<sup>o</sup> night and day, and the seed may be germinating and lengthening<sup>o</sup>, as he' is not 'aware.
- 28 Spontaneously the earth is bearing fruit, first the blade,
- 29 thereafter the ear, thereafter the full grain in the ear. Now whenever the fruit may be giving way, straightway he is dispatching the sickle, 'for <sup>o</sup>present is the harvest."
- 30 And He said, "How should we be likening the kingdom of 'God? Or 'by <sup>a</sup>what parable may we be placing it?
- 31 As a kernel of mustard, which, whenever it may be 'sown on the earth, is smaller than <sup>w</sup>all the seeds of 'those on the
- 32 earth, and whenever it may be 'sown, is coming up and becoming<sup>o</sup> greater than all the greens and is making great boughs, so that, under its 'shade, the flying creatures of
- 33 'heaven are able<sup>o</sup> to 'roost." And in many such parables He spoke to them the word, according as they were able<sup>o</sup>
- 34 to be hearing it. Yet apart from a parable He did not speak to them. Yet privately, to His 'own disciples, He explained all.
- 35 And He is saying to them 'on that 'day, as evening is <sup>b</sup>coming<sup>o</sup> on, "We may be passing through <sup>w</sup>to the other
- 36 side." And, leaving the throng, they are taking Him

along, as He was, in the ship. And other ships were with Him.

37 And there is occurring<sup>o</sup> a great whirlwind, and the billows dashed into the ship, so that the ship was already  
38 filling to the brim<sup>o</sup>. And He<sup>'</sup> was in the stern, drowsing on the cushion. And they are rousing Him and saying to Him, "Teacher! 'Carest Thou not that we 'perish<sup>o</sup>?"  
39 And, being roused, He rebukes the wind and said to the sea, "Be 'silent! Be °still<sup>o</sup>!" And the wind flags, and there  
40 <sup>b</sup>came<sup>o</sup> a great calm. And He said to them, "Why are you  
41 <sup>ts</sup>so °timid? How is it you 'have no<sup>'</sup> faith?" And they were afraid with a great fear, and said to<sup>d</sup> one another, "Who, consequently, is This, that <sup>'</sup>even the wind and the sea are obeying Him?"

5 And they came <sup>to</sup> to the other side of the sea, into the country of the Gergesenes. And at His coming out<sup>o</sup> of the ship, straightway there meets Him a <sup>h</sup>man out of the  
2 tombs, 'with an unclean spirit, who had a 'dwelling among the tombs. And not <sup>'</sup>even with chains was <sup>n</sup>"anyone able<sup>o</sup>  
3 <sup>n</sup>"any longer to bind him, because of his 'having often been bound<sup>o</sup> with fetters and chains, and the chains were  
4 <sup>o</sup>pulled<sup>o</sup> to pieces by him and the fetters <sup>o</sup>crushed<sup>o</sup>. And  
5 no<sup>'</sup> one was strong enough to tame him. And continually, night and day, among the tombs and in the mountains was he, crying and gashing himself with stones.

6 And perceiving Jesus from afar, he ran and worships  
7 Him, and, <sup>'</sup>crying with a loud voice, he is saying, "What is it to me and to Thee, Jesus, Son of 'God 'Most High! I am adjuring Thee by 'God: Not me shouldst Thou be  
8 tormenting!" For He said to it, "Come out, <sup>'</sup>unclean  
9 <sup>'</sup>spirit, out of the <sup>h</sup>man!" And He inquired of it, "What is your name?" And it is saying to Him, "Legion is my  
10 name, 'for many are we." And it entreated Him much that He should not be dispatching it out of the country.

<sup>11</sup> Now there, toward the mountain, was a great herd of  
<sup>12</sup> hogs, grazing°. And all the demons entreat Him, saying,  
“Send us into the hogs, that we may be entering into  
<sup>13</sup> them.” And ‘Jesus immediately permits them. And,  
coming out, the unclean ‘spirits entered into the hogs, and  
the herd rushes down the precipice into the sea. Now  
they were <sup>as</sup>about two thousand, and they were choked°  
in the sea.

<sup>14</sup> And ‘those grazing them fled, and they report it <sup>to</sup>in  
the city and <sup>to</sup>in the fields. And they came to <sup>to</sup>see <sup>to</sup>what  
<sup>15</sup> it is ‘that ‘has occurred. And they are coming° to<sup>d</sup> ‘Jesus  
and beholding the ‘demoniac° ‘who ‘had the legion,  
sitting° and ‘garmented° and ‘sane, and they were afraid.  
<sup>16</sup> And ‘those who ‘perceived it relate° to them how it came°  
<sup>17</sup> to be with the ‘demoniac°, and concerning the hogs. And  
they begin° to be entreating Him to ‘come away from their  
‘boundaries.

<sup>18</sup> And at His stepping ‘into the ship, the ‘demoniac en-  
<sup>19</sup> treated Him that he may be with Him. And He does not  
°let him, but He is saying to him, “Go into your ‘home,  
to<sup>d</sup> ‘those who are yours, and report to them whatever  
the Lord has done for you and how He is merciful to you.”  
<sup>20</sup> And he came away, and begins° to ‘herald in the Decapolis  
whatever ‘Jesus does for him. And all marveled.

<sup>21</sup> And at ‘Jesus’ ‘ferrying again in the ship <sup>to</sup>to the other  
side a vast throng was gathered <sup>on</sup>to Him, and He was  
<sup>22</sup> beside the sea. And ‘lo°! coming° is one of the chiefs of  
the synagogue, Jairus by name, and, perceiving Him, he  
<sup>23</sup> is falling <sup>to</sup>at His ‘feet. And he is entreating Him much,  
saying that “My little ‘daughter is having her last<sup>ly</sup> gasp!”  
that, “Coming, Thou mayest be placing Thy ‘hands on  
<sup>24</sup> her, that she may be ‘saved and should be living!” And  
He came away with him, and a vast throng followed Him,  
and they crowded Him.

25 And a woman <sup>be</sup>having <sup>t</sup>a hemorrhage twelve years,  
26 and suffering much <sup>by</sup>under many physicians, and <sup>s</sup>pend-  
ing <sup>b</sup>her<sup>s</sup> <sup>a</sup>ll and being nothing benefited, but rather  
27 coming <sup>to</sup>to be <sup>w</sup>orse, <sup>h</sup>earing <sup>a</sup>bout <sup>J</sup>esus, coming in  
28 the throng from behind, touches<sup>o</sup> His <sup>c</sup>loak. For she said  
that "If ever I should be touching<sup>o</sup> Him, <sup>e</sup>ven if it should  
29 be His <sup>g</sup>arments, I shall be <sup>s</sup>aved." And straightway  
dried is the spring of her <sup>b</sup>lood, and she knew in her <sup>b</sup>ody  
that she has been healed<sup>o</sup> <sup>o</sup>f the scourge.

30 And straightway <sup>J</sup>esus, recognizing in Himself the  
power coming out<sup>o</sup> of Him, being turned about in the  
31 throng, said, "'Who touches<sup>o</sup> My <sup>g</sup>arments?'" And His  
<sup>d</sup>isciples said to Him, "Thou art observing the throng  
crowding Thee, and art Thou saying, "'Who touches<sup>o</sup>  
32 Me?'" And He looked about to <sup>see</sup>who does this.

33 Now the woman, being afraid and trembling, being  
<sup>a</sup>ware of what has occurred <sup>on</sup>to her, came and prostrates  
34 to Him, and told Him the entire truth. Now <sup>H</sup>e said to  
her, "Daughter, your <sup>f</sup>aith has saved you. <sup>G</sup>o <sup>in</sup>peace,  
and be sound from your <sup>s</sup>courge."

35 While He is still speaking, they are coming<sup>o</sup> from the  
chief of the synagogue, saying that "Your <sup>d</sup>aughter died.  
36 "Why are you still bothering the Teacher?" Yet <sup>J</sup>esus  
immediately, <sup>d</sup>isregarding the word <sup>s</sup>po<sup>o</sup>ken<sup>o</sup>, is saying  
to the chief of the synagogue, "Do not <sup>f</sup>ear! Only  
<sup>b</sup>elieve!"

37 And He does not <sup>let</sup> <sup>n</sup>anyone follow together with  
Him except <sup>P</sup>eter and James and John, the brother of  
38 James. And they are coming<sup>o</sup> into the house of the chief  
of the synagogue, and He is beholding a tumult, and they  
are lamenting much and screaming.

39 And entering, He is saying to them, "'Why are you  
making a tumult<sup>o</sup> and lamenting? The little girl did not  
40 die, but is drowsing." And they ridiculed Him. Yet <sup>H</sup>e',

ejecting them all, is taking along the father of the little girl and the mother and 'those with Him, and He is  
 41 going° in where° the little girl was lying°. And, 'holding the hand of the little girl, He is saying to her, "Talitha, coumi!" (which is, being construed°, "Maiden, I am  
 42 saying to you, 'rouse!"). And straightway the maiden rose and walked about, for she was about twelve years old. And they were beside themselves, straightway, with great  
 43 amazement. And He cautions° them much that no one may be knowing of this. And He told them to give her something to 'eat.

6 And He came out thence and is coming° into His 'own  
 2 country, and His 'disciples are following Him. And at the 'coming° of a sabbath He begins° to 'teach in the synagogue. And the majority, hearing, were astonished°, saying, "Whence has this man all these things? And "what 'wisdom is 'being given this man! And 'such 'powerful  
 3 deeds are 'occurring° <sup>th</sup>by means of his 'hands! Is not this the artisan, the son of 'Mary and the brother of James and Joseph and Judas and Simon? And are not his 'sisters here <sup>td</sup>with us?" And they were snared° in Him.

4 And 'Jesus said to them that "A prophet is not dishonored, except in <sup>own</sup> his 'own country and among his  
 5 'relatives and in his 'home." And He could° not do <sup>nt</sup>any powerful deed there except, placing 'hands on a few who  
 6 are ailing, He cures them. And He marvels because of their 'unbelief.

7 And 'Jesus went about the villages around, teaching. And He is calling° to Him the twelve, and He begins° to 'dispatch them two by two and gave them authority over  
 8 the unclean 'spirits. And He charges them that they should be picking up nothing <sup>fo</sup>for the road except a staff only; no bread, no beggar's bag, no coppers <sup>fo</sup>in the girdle;  
 9 but having soles bound° on, and not to put° on two tunics.

- <sup>10</sup> And He said to them, "Wheresoever you may be entering into a house, there 'remain till you should be coming  
<sup>11</sup> out thence. And whatever place should not be receiving<sup>o</sup> you, nor yet they should be hearing you, going<sup>o</sup> out thence, shake off the soil 'which is underneath your 'feet, <sup>o</sup>for a testimony to them. Verily, I am saying to you, More tolerable will it be for Sodom or Gomorrah in the day of judging than for that 'city."
- <sup>12</sup> And, coming out, they herald that they should be repent-  
<sup>13</sup> ing. And many demons they cast out, and they rubbed many of the ailing with oil, and cured them.
- <sup>14</sup> And Herod, the king, hears, for His 'name became<sup>o</sup> manifest. And he said that "John the 'baptist has been roused<sup>o</sup> from among the dead, and therefore the powerful  
<sup>15</sup> deeds are operating in him." Yet others said that "He is Elijah." Yet others said that "A prophet is he, as one of  
<sup>16</sup> the prophets." Yet, 'hearing of it, 'Herod said that "John, whom I' behead, he' was roused <sup>o</sup>from among the dead."
- <sup>17</sup> For he', 'Herod, dispatches and holds 'John and binds him in jail, because of Herodias, the wife of Philip, his  
<sup>18</sup> 'brother, seeing that he marries her. For 'John said to 'Herod that "It is not allowed you to 'have the wife of  
<sup>19</sup> your 'brother." Now 'Herodias hemmed him in, and  
<sup>20</sup> wanted to kill him, and could<sup>o</sup> not, for 'Herod feared<sup>o</sup> 'John, being <sup>o</sup>aware that he is a just and holy man, and he preserved him. And 'hearing him, he was much perplexed, and heard him with relish.
- <sup>21</sup> And, an opportune day <sup>b</sup>coming<sup>o</sup> when Herod at his 'birthday celebrations makes a dinner for his 'magnates  
<sup>22</sup> and 'captains and for the foremost men of 'Galilee, and at her, 'Herodias' 'daughter's, entering and 'dancing<sup>o</sup>, she pleases 'Herod and 'those lying<sup>o</sup> back at table with him. Now the king said to the maiden, "Request of me what-

- soever you may be wanting, and I will 'give it to you."
- 23 And he swears to her that "Whatsoever you should be requesting me, I will 'give you, to the half of my 'kingdom."
- 24 And, coming out, she said to her 'mother, "What should I be requesting?" Now 'she said, "The head of
- 25 John the 'baptist." And entering straightway with diligence to<sup>d</sup> the king, she requests<sup>o</sup>, saying, "I 'want that you forthwith may be giving me on a platter the head of John
- 26 the baptist." And the king, becoming<sup>o</sup> sorrow-stricken, because of the oaths and 'those lying<sup>o</sup> back at table with him, does not want to repudiate her.
- 27 And straightway the king, 'dispatching, enjoins a life-guardsmen to 'bring his 'head. And, coming away, he
- 28 beheads him in the jail, and 'carries his 'head on a platter, and 'gives it to the maiden, and the maiden 'gives it to her 'mother.
- 29 And 'hearing of it, his 'disciples came and take away his 'corpse, and they 'place it in a tomb.
- 30 And gathering<sup>o</sup> are the apostles to<sup>d</sup> Jesus, and they report to Him all, whatever they do, and whatever they
- 31 teach. And He is saying to them, "Hither! You' 'yourselves come privately into a place in the wilderness and rest<sup>o</sup> briefly." For 'those coming<sup>o</sup> and 'those going away were many, and they had not yet an opportunity to 'eat.
- 32 And they came away in the ship into a place in the wilderness, privately.
- 33 And many perceived them going away and recognize them. And, afoot from all the cities, they ran together there, and they came before them and ran together to
- 34 Him. And, coming out, 'Jesus perceived a vast throng, and He has compassion on them, 'for they were as sheep not having a shepherd, and He begins<sup>o</sup> to 'teach them much.

- <sup>35</sup> And already the hour coming<sup>o</sup> to be much advanced,  
His 'disciples, coming to Him, said that "This place is a  
<sup>36</sup> wilderness, and already the hour is much advanced. Dis-  
miss them that, coming away into the fields and villages  
around, they should 'buy themselves 'bread. For they  
<sup>37</sup> 'have nothing <sup>a</sup>that they may be eating." Yet He, 'answer-  
ing, said to them, "You' 'give them to 'eat." And they  
are saying to Him, "Coming away, should we 'buy two  
hundred denarii worth of 'bread and 'give them to 'eat?"
- <sup>38</sup> Now He is saying to them, "How many cakes of bread  
'have you? 'Go and 'bsec." And knowing, they are saying  
<sup>39</sup> to Him, "Five, and two fishes." And He enjoins them to  
make them all recline, company by company, on the green  
<sup>40</sup> grass. And they lean back, plot by plot, <sup>ac</sup>by hundreds  
and <sup>ac</sup>by fifties.
- <sup>41</sup> And taking the five cakes of bread and the two fishes,  
'looking up into 'heaven, He blesses and breaks up the  
cakes of bread, and gave to His 'disciples, that they may  
be placing them before them. And the two fishes He parts  
<sup>42</sup> to all. And they all ate and are satisfied. <sup>43</sup> And they pick  
up twelve pannierfuls of fragments, and from the fishes.
- <sup>44</sup> And 'those eating the cakes of bread were five thousand  
men.
- <sup>45</sup> And straightway He compels His 'disciples to step' into  
the ship and 'precede Him <sup>10</sup>to the other side to<sup>d</sup> Beth-  
<sup>46</sup>saida, till He' is dismissing the throng. And, 'taking<sup>o</sup>  
leave of them, He came away into the mountain to pray<sup>o</sup>.
- <sup>47</sup> And evening <sup>b</sup>coming<sup>o</sup> on, the ship was in the middle  
<sup>48</sup> of the sea, and He' was alone on the land. And perceiving  
them 'tormented<sup>o</sup> in 'rowing, for the wind was contrary  
to them, about the fourth watch of the night He is  
coming<sup>o</sup> toward them, walking on the sea. And He  
wanted to 'pass them by.
- <sup>49</sup> Yet 'those who are perceiving Him walking on the sea



<sup>50</sup> suppose that He is a phantom, and they cry out, for they all perceive Him and were disturbed. Yet straightway He speaks with them and is saying to them, "Courage! It is I! Do not 'fear°." And He stepped up to<sup>d</sup> them, into the ship, and the wind flags. And they are amazed° to the <sup>52</sup> very excess, among themselves, and marveled. For they do not °understand °n as to the °bread, but their °heart was °calloused°.

<sup>53</sup> And, °ferrying °n to °land, they came °to Gennesaret and <sup>54</sup> are moored. And, at their coming out° of the ship, <sup>55</sup> straightway recognizing Him, the men of that °place ran about that whole °country<sup>ab</sup> and begin° to be carrying about °those having an illness on °pallets to where° they heard <sup>56</sup> that He is. And wheresoever He went into °villages or into cities or into fields, in the markets they place the °infirm. And they entreated Him that they should be touching° Him °even if it should be the tassel of His °cloak. And whosoever touch° it were saved°.

<sup>7</sup> And gathering° to<sup>d</sup> Him are the Pharisees and °some <sup>2</sup> of the scribes coming from Jerusalem. And perceiving °some of His °disciples, that with contaminated (that is, <sup>3</sup> unwashed) hands they °eat °bread (for the Pharisees and all the Jews, if ever they should not be washing° the hands with the fist, are not eating, holding the tradi- <sup>4</sup> tion of the elders; and from the market, except they should be °sprinkled°, they are not eating; and many other things are there which they accepted to °hold, the baptizing of <sup>5</sup> cups and ewers and copper vessels and of couches), the Pharisees also, and the scribes are inquiring of Him, "Wherefore are not your °disciples walking according to the tradition of the elders, but with unwashed hands are <sup>6</sup> eating °bread?" Yet He, °answering, said to them that "Ideally prophesies Isaiah concerning you °hypocrites, as it is °written°, that

- This 'people with 'their lips is honoring Me,  
Yet their 'heart is 'away at a distance from Me.  
7 Yet in vain are they revering° Me,  
Teaching for teachings the directions of <sup>h</sup>men.
- 8 For, leaving the precept of 'God, you are holding the tradition of <sup>h</sup>men of the baptism of ewers and cups. And many such like things you are doing.”
- 9 And He said to them, “Ideally are you repudiating the precept of 'God, that you should be keeping your 'tradition. For Moses said, “Honor your 'father and your  
10 'mother,’ and, He 'who is saying aught that is evil of  
11 father or mother, let him 'decease in death. Yet you’ are saying, ‘If a <sup>h</sup>man should be saying to 'father or 'mother, “A corban (which is an approach present) is whatsoever  
12 you may be 'benefited °by me,”’ no<sup>f</sup> longer are you letting  
13 him do <sup>n</sup>“anything for his 'father or his 'mother, invalidating the word of 'God by your 'tradition which you °give over. And many such like things you are doing.”
- 14 And °calling° the throng to Him again, He said to them,  
15 “Hear Me, all, and 'understand. Nothing is there outside of a <sup>h</sup>man, going° into <sup>to</sup> him, which 'can° contaminate him, but 'those things going° out ° of a <sup>h</sup>man are 'what is  
16 contaminating the <sup>h</sup>man. If anyone 'has ears to 'hear, let him 'hear!”
- 17 And when He entered into the house from the throng, His 'disciples inquired of Him concerning the parable.  
18 And He is saying to them, “Are you’, also, thus unintelligent? Not yet are you apprehending that everything from the outside, that is going° into <sup>to</sup> a <sup>h</sup>man, 'can° not contaminate him, 'for it is not going° into <sup>to</sup> his 'heart, but into the bowels, and is going° out into the latrine—cleansing  
19 all 'foods?” Yet He said that “That which is going°  
20 out ° of a <sup>h</sup>man, that is contaminating the <sup>h</sup>man. For from  
21

inside, out of the heart of <sup>h</sup>men, are going<sup>o</sup> out <sup>evil</sup>  
22 <sup>reasonings</sup>, <sup>prostitutions</sup>, <sup>thefts</sup>, <sup>murders</sup>, <sup>adulteries</sup>,  
<sup>greed</sup>, <sup>wickedness</sup>, <sup>guile</sup>, <sup>wantonness</sup>, a wicked eye,  
23 <sup>calumny</sup>, <sup>pride</sup>, <sup>imprudence</sup>. All these <sup>wicked</sup> inside  
things are going<sup>o</sup> out; and those are contaminating the  
<sup>h</sup>man.”

24 Now, <sup>rising</sup> thence, He came away into the frontiers  
of Tyre and Sidon. And entering into a house, He wants  
25 no<sup>t</sup> one to know, and He can not <sup>elude</sup> them, but straight-  
way, a woman, <sup>hearing</sup> <sup>about</sup> Him, whose little <sup>daughter</sup>  
had an unclean spirit, entering, prostrates <sup>at</sup> His <sup>feet</sup>.  
26 Now the woman was a Greek, a <sup>native</sup> of Syro-Phoenicia,  
and she asked Him that He should be casting<sup>o</sup> the demon  
27 out of her <sup>daughter</sup>. Yet <sup>Jesus</sup> said to her, “Let first the  
children be satisfied, for it is not ideal to <sup>take</sup> the chil-  
dren’s <sup>bread</sup> and <sup>cast</sup> it to the puppies.”

28 Yet <sup>she</sup> answered and is saying to Him, “Yes, Lord.  
For the puppies also, underneath the table, are eating the  
29 scraps from the little children.” And He said to her,  
“Because of this <sup>saying</sup>, <sup>go</sup>. The demon has come out<sup>o</sup> of  
30 your <sup>daughter</sup>.” And coming away into her <sup>own</sup> <sup>house</sup>,  
she found the little girl <sup>prostrate</sup> on the couch, and the  
demon <sup>come</sup> out.

31 And, again, coming<sup>o</sup> out of the boundaries of Tyre,  
He came through Sidon <sup>to</sup> the sea of <sup>Galilee</sup>, amidst  
32 the boundaries of the Decapolis. And they are bring-  
ing to Him a deaf <sup>stammerer</sup>, and they are entreat-  
33 ing Him that He may <sup>place</sup> His <sup>hand</sup> on him. And,  
getting<sup>o</sup> him away from the throng privately, He thrusts  
His <sup>fingers</sup> into his <sup>ears</sup>, and, <sup>spitting</sup>, touches<sup>o</sup> his  
34 <sup>tongue</sup>. And, <sup>looking</sup> up into <sup>heaven</sup>, He groans, and  
is saying to him, “Ephphatha,” which is, “Be <sup>opened</sup> up.”  
35 And immediately, opened up was his <sup>hearing</sup>, and  
straightway was loosed the bond of his <sup>tongue</sup>, and he

<sup>36</sup> spoke correctly. And He cautions<sup>o</sup> them that they may be telling no one, yet, as much as He cautioned<sup>o</sup> them, they<sup>37</sup> rather heralded it more exceedingly. And they were superexceedingly astonished<sup>o</sup>, saying, "Ideally has He done all! The deaf He is making to be hearing, as well as the dumb to be speaking."

**8** In those 'days, there being again a vast throng, and not having anything they may be eating, 'calling<sup>o</sup> His 'disciples to Him, He is saying to them, "I have 'compassion<sup>o</sup> on the throng, 'for already for three days they are remaining with Me, and they 'have nothing <sup>a</sup>that they may be eating. And, should I ever be dismissing them, fasting, <sup>10</sup>to their homes, they will be fainting <sup>1</sup>on the road, and <sup>a</sup>some of them have arrived from afar."

<sup>4</sup> And His 'disciples answered Him that "Whence 'can<sup>o</sup> anyone satisfy these with 'bread here <sup>on</sup>in a wilderness?"  
<sup>5</sup> And He inquired of them, "How many cakes of bread  
<sup>6</sup> 'have you?" Now 'they say, "Seven." And He is charging the throng to be leaning back on the earth. And taking the seven cakes of bread, 'giving thanks, He breaks and gave to His 'disciples, that they may 'place them before  
<sup>7</sup> them. And they 'place them before the throng. And they had a few small fishes. And, 'blessing them, He  
<sup>8</sup> said to place these also before them. And they all ate and are satisfied. And they pick up of the surplus fragments,  
<sup>9</sup> seven hampers. Now 'those eating were <sup>as</sup>about four thousand. And He dismisses them.

<sup>10</sup> And straightway He', 'stepping <sup>1</sup>into the ship with His  
<sup>11</sup> 'disciples, came into the parts of Dalmanutha. And out came the Pharisees, and they begin<sup>o</sup> discussing with Him, seeking to <sup>12</sup>'see <sup>b</sup>from Him a sign from 'heaven, trying  
<sup>12</sup> Him. And 'sighing in His 'spirit, He is saying, "<sup>a</sup>Why is this 'generation seeking for a sign? Verily I am saying to you, If there shall be 'given to this 'generation a sign—!"

<sup>13</sup> And leaving them, again <sup>τ</sup>stepping <sup>ε</sup>into a ship, He came away <sup>ε</sup>to the other side.

<sup>14</sup> And they forgot <sup>ο</sup>to <sup>ε</sup>get <sup>ε</sup>bread, and, except for one cake  
<sup>15</sup> of bread, they had none with them <sup>ε</sup>in the ship. And He cautioned <sup>ο</sup>them, saying, “See! <sup>ε</sup>Beware <sup>ε</sup>of the leaven of  
<sup>16</sup> the Pharisees and the leaven of Herod.” And they reasoned <sup>ο</sup>with one another, saying that “<sup>ε</sup>Bread we <sup>ε</sup>have  
<sup>17</sup> none!” And, knowing it, <sup>ε</sup>Jesus is saying to them, “<sup>α</sup>Why are you reasoning <sup>ο</sup>that you <sup>ε</sup>have no <sup>ε</sup>bread? Not as yet are you apprehending, neither understanding? Still  
<sup>18</sup> <sup>ο</sup>calloused <sup>ε</sup>is your <sup>ε</sup>heart? Having eyes, are you not observing? And, having ears, are you not hearing? And  
<sup>19</sup> are you not remembering? When I break the five cakes of bread <sup>ε</sup>for the five thousand, how many panniers full of fragments do you pick up?” They are saying to Him,  
<sup>20</sup> “Twelve.” “And when I break the seven cakes of bread <sup>ε</sup>for the four thousand, how many hampers filled with fragments do you pick up?” And they are saying to Him,  
<sup>21</sup> “Seven.” And He said to them, “How is it you are not as yet understanding?”

<sup>22</sup> And they are coming <sup>ο</sup>into Bethsaida, and are bringing to Him a blind man and entreating Him that He should  
<sup>23</sup> be touching <sup>ο</sup>him. And getting <sup>ο</sup>hold of the hand of the blind man, He <sup>τ</sup>brings him forth out of the village, and, <sup>τ</sup>spitting into his <sup>ε</sup>eyes, placing <sup>ε</sup>hands on him, He inquired  
<sup>24</sup> of him, “<sup>ε</sup>Are you observing anything?” And <sup>τ</sup>looking up, he said, “I am observing <sup>ε</sup>men; <sup>ε</sup>as trees am I seeing  
<sup>25</sup> them walking.” Thereafter again He <sup>τ</sup>places <sup>ο</sup>on <sup>ε</sup>hands on his <sup>ε</sup>eyes, and he is <sup>ε</sup>keen-sighted, and was restored, and  
<sup>26</sup> he looked at all distinctly. And He dispatches him into his <sup>ε</sup>home, saying, “Neither <sup>ε</sup>to the village may you be entering, nor yet may you be speaking to anyone in the village.”  
<sup>27</sup> And <sup>ε</sup>Jesus and His <sup>ε</sup>disciples came out into the villages of Caesarea <sup>ε</sup>Philippi. And <sup>ε</sup>on the way He inquired of

His 'disciples, saying to them, "Who are <sup>h</sup>men saying  
28 that I am?" Now they say to Him, <sup>saying</sup> "John the bap-  
tist,' and others 'Elijah,' yet others that He is 'one of the  
29 prophets.'" And He<sup>1</sup> inquired of them, "Now you, <sup>a</sup>who  
are you saying that I am?" And answering, 'Peter is  
saying to Him, "Thou<sup>1</sup> art the Christ, the Son of 'God."  
30 And He warns them, that they may be telling no one  
31 <sup>a</sup>about Him. And He begins<sup>o</sup> to 'teach them that the Son  
of 'Mankind 'must be suffering much and be rejected by  
the elders and the chief priests and the scribes, and be  
32 killed and after three days rise. And with boldness spoke  
He the word. And, taking<sup>o</sup> Him to him, 'Peter begins<sup>o</sup> to  
33 'rebuke Him. Now 'Jesus, being turned about and perceiv-  
ing His 'disciples, rebukes 'Peter and is saying, "Go be-  
hind Me, satan! 'for you are not 'disposed to 'that which is  
of 'God but 'that which is of <sup>h</sup>men."

34 And, <sup>a</sup>calling<sup>o</sup> the throng to Him, together with His  
'disciples, He said to them, "If anyone is wanting to 'come  
after Me, let him renounce<sup>o</sup> himself and pick up his<sup>s/</sup>  
35 'cross and 'follow Me. For whosoever may be wanting to  
save his<sup>s/</sup> 'soul will be destroying it, yet whoever shall be  
destroying his 'soul on account of Me and of the evangel  
36 will be saving it. For <sup>a</sup>what is it benefiting a <sup>h</sup>man to  
37 gain the whole world and forfeit his 'soul? For <sup>a</sup>what  
38 may a <sup>h</sup>man 'give in exchange for his<sup>s/</sup> 'soul? For who-  
soever may be 'ashamed of Me and My 'words in this  
'generation, an 'adulteress and sinner, the Son of 'Man-  
kind also will be 'ashamed of him whenever He may be  
coming in the glory of His 'Father, with the holy 'messen-  
gers."

9 And He said to them, "Verily, I am saying to you that  
there are <sup>a</sup>some of 'those <sup>o</sup>standing here who<sup>a</sup> under no  
circumstances should be tasting<sup>o</sup> death till they should  
be perceiving the kingdom of 'God having come in power."

<sup>2</sup> And after six days, 'Jesus is taking aside 'Peter and 'James and 'John and is bringing them up into a very high mountain, privately, alone. And He was transformed in  
<sup>3</sup> front of them. And His 'garments became<sup>o</sup> glistening, very white, as snow, such as no<sup>t</sup> fuller on 'earth is 'able<sup>o</sup>  
<sup>4</sup> thus to whiten. And Elijah, together with Moses, was seen by them, and they were conferring with 'Jesus.

<sup>5</sup> And answering, 'Peter is saying to 'Jesus, "Rabbi, it is ideal for us to be here! And we should be making three tabernacles: for Thee one, and for Moses one, and for  
<sup>6</sup> Elijah one." For he was not 'aware 'what he may 'answer,  
<sup>7</sup> for they became<sup>o</sup> terrified. And there 'came<sup>o</sup> a cloud overshadowing them. And a voice 'came<sup>o</sup> out of the cloud,  
<sup>8</sup> saying, "This is My 'Son, the Beloved. 'Hear Him!" And suddenly, 'looking<sup>o</sup> about, they no<sup>t</sup> longer perceived "any-one, except 'Jesus only, with themselves.

<sup>9</sup> And at their descending from the mountain, He cautions<sup>o</sup> them that they should be relating<sup>o</sup> to no one what they perceived, except whenever the Son of 'Mankind  
<sup>10</sup> may be rising<sup>o</sup> from among the dead. And they hold the word, discussing<sup>td</sup> with themselves 'what is the rising  
<sup>11</sup> 'from among the dead. And they inquired of Him, saying that "The Pharisees and the scribes are saying that Elijah  
<sup>12</sup> 'must 'come first." Now 'He averred to them, "Elijah, indeed, coming first, is restoring all. And how is it 'written<sup>o</sup> 'on of the Son of 'Mankind that much may He be  
<sup>13</sup> suffering and may be 'scorned? But I am saying to you that 'even Elijah has come, and they do to him whatever they would, according as it is 'written<sup>o</sup> 'on of him."

<sup>14</sup> And coming to<sup>d</sup> the disciples, they perceived a vast throng about them, and scribes discussing<sup>td</sup> with them.  
<sup>15</sup> And straightway the entire throng, perceiving Him, were  
<sup>16</sup> overawed, and, racing toward Him, saluted<sup>o</sup> Him. And He inquires of the scribes, "What are you discussing

- <sup>17</sup> <sup>td</sup>with yourselves?" And one out of the throng answered Him, "Teacher, I <sup>o</sup>bring my <sup>son</sup> to<sup>d</sup> Thee, having a dumb  
<sup>18</sup> spirit. And wheresoever it may be getting him down, it is tearing him, and he is frothing and grating his <sup>teeth</sup>, and is withering<sup>o</sup> away. And I say to Thy <sup>disciples</sup> that they should be casting it out, and they are not strong enough."
- <sup>19</sup> Now He, <sup>answering</sup>, is saying to them, "O unbelieving generation! Till when shall I be <sup>td</sup>with you? Till when  
<sup>20</sup> shall I <sup>bear</sup><sup>o</sup> with you? <sup>Bring</sup> him to<sup>d</sup> Me." And they <sup>o</sup>bring him to<sup>d</sup> Him. And perceiving Him, the spirit straightway violently convulses him, and, falling on the  
<sup>21</sup> earth, he wallowed<sup>o</sup>, frothing. And He inquires of his <sup>father</sup>, "How much time is it since this has <sup>come</sup> to  
<sup>22</sup> him?" Now <sup>he</sup> said, "From a little boy. And often it casts him into the fire also, and into waters, that it should be destroying him. But if Thou art in any way <sup>able</sup><sup>o</sup>,  
<sup>23</sup> help us, having compassion on us!" Now <sup>Jesus</sup> said to him, "Why the if? You are <sup>able</sup> to believe. All is possible  
<sup>24</sup> to him <sup>who</sup> is believing." Straightway, <sup>crying</sup>, the father of the little boy said, with tears, "I am believing! <sup>Help</sup> my <sup>unbelief</sup>!"
- <sup>25</sup> Now <sup>Jesus</sup>, perceiving that the throng is racing on together, rebukes the unclean <sup>spirit</sup>, saying to it, "Dumb and deaf-mute <sup>spirit</sup>, I am enjoining you to <sup>come</sup> out <sup>o</sup> of him, and by no means may you be entering into him any  
<sup>26</sup> longer." And <sup>crying</sup> and <sup>convulsing</sup> him much, it came out. And he became<sup>o</sup> as if dead, so that the majority are  
<sup>27</sup> saying that he died. Now <sup>Jesus</sup>, <sup>holding</sup> his <sup>hand</sup>, rouses him, and he rose.
- <sup>28</sup> And at His entering<sup>to</sup> the house, His <sup>disciples</sup> inquired of Him privately, "Wherefore could we <sup>not</sup> <sup>cast</sup> it out?"  
<sup>29</sup> And He said to them, "This <sup>species</sup> <sup>can</sup><sup>o</sup> <sup>come</sup> out <sup>by</sup> nothing except <sup>by</sup> prayer."



- <sup>30</sup> And coming out thence, they went<sup>o</sup> along through 'Galilee, and He did not want that anyone may 'know.
- <sup>31</sup> For He taught His 'disciples and said to them that "The Son of 'Mankind is being given<sup>o</sup> up into the hands of 'men, and they will be killing Him. And, being killed,
- <sup>32</sup> after three days He will be rising<sup>o</sup>." Yet 'they were ignorant of the declaration, and they feared<sup>o</sup> to inquire of Him.
- <sup>33</sup> And they came into Capernaum, and, coming<sup>o</sup> to be in the house, He inquired of them, "aWhat did you reason<sup>o</sup>
- <sup>34</sup> "awith yourselves 'on the road?" Yet 'they were silent, for they argued "awith one another 'on the road as to "awho
- <sup>35</sup> is greatest. And, 'being seated, He summons the twelve and is saying to them, "If anyone is wanting to be first, he
- <sup>36</sup> will be last of all, and servant of all." And, taking a little child, He stands it in their midst, and, 'clasping<sup>o</sup> it in His
- <sup>37</sup> arms, said to them, "Whoever should be receiving<sup>o</sup> one of 'such little children <sup>on</sup>in My 'name, is receiving<sup>o</sup> Me, and whosoever may be receiving<sup>o</sup> Me is not receiving<sup>o</sup> Me, but Him 'Who commissions Me."
- <sup>38</sup> 'John averred to Him, saying, "Teacher, we perceived "someone casting out demons in Thy 'name, who is not following us, and we forbade him, 'for he followed not
- <sup>39</sup> with us." Yet 'Jesus said, "Be not forbidding him, for there is no<sup>t</sup> one who will be doing a powerful deed <sup>on</sup>in My 'name, and will be 'able<sup>o</sup> swiftly to <sup>sa</sup>speak evil of Me.
- <sup>40</sup> For who is not against us is for<sup>s</sup> us. <sup>41</sup>For whosoever should be giving you a cup of water to drink in the Name, seeing that you are Christ's, verily I am saying to you that by no means should he be losing his 'wages.
- <sup>42</sup> "And whosoever should be snaring one of these 'little ones 'who are believing <sup>to</sup>in Me, ideal is it for him rather if a millstone requiring an ass to turn it were lying<sup>o</sup> <sup>ab</sup>about
- <sup>43</sup> his 'neck and he were <sup>o</sup>cast<sup>o</sup> into the sea. And if your 'hand should ever be snaring you, strike it off. It is ideal for you

to be entering into 'life maimed, rather than, having 'two hands, to 'come away into 'Gehenna, into the unextin-  
44 guished 'fire where<sup>e</sup> their 'worm is not deceasing and the  
45 fire is not going<sup>o</sup> out. And if your 'foot should be snaring you, strike it off. For it is ideal for you to be entering into 'life maimed or lame, rather than, having 'two feet, to be  
46 cast into 'Gehenna, into the unextinguished 'fire, where<sup>e</sup> their 'worm is not deceasing and the fire is not going<sup>o</sup> out.  
47 And if your 'eye should be snaring you, 'cast it out. It is ideal for you to be entering into the kingdom of 'God one-eyed, rather than, having two eyes, to be cast into the  
48 Gehenna of 'fire, where<sup>e</sup> their 'worm is not deceasing and  
49 the fire is not going<sup>o</sup> out. For everyone will be 'salted 'with fire, and every sacrifice will be 'salted with salt.  
50 Ideal is the salt, yet if the salt should be becoming<sup>o</sup> savorless, 'with "what will you be seasoning it? 'Have salt in yourselves and be at 'peace 'with one another."

**10** And 'rising from thence, He is coming<sup>o</sup> into the bound-  
aries of 'Judea and the other side of the Jordan. And again  
throngs are going<sup>o</sup> together to<sup>d</sup> Him, and again, as He had  
2 been accustomed, He taught them. And approaching, the  
Pharisees, trying Him, inquired of Him if it is allowed a  
3 husband to dismiss a wife. Yet He, 'answering, said to  
4 them, "What does Moses direct<sup>o</sup> you?" Yet 'they say,  
"Moses permits us to write a scroll of divorce, and to dis-  
5 miss her." And answering, Jesus said to them, "In 'view  
of your 'hardheartedness he writes for you this 'precept.  
6 Yet from the beginning of creation 'God makes them male  
7 and female. On this account a 'man will be leaving his  
8 'father and 'mother and will be 'joined to his 'wife, and  
the two will be 'one flesh. So that no<sup>t</sup> longer are they two,  
9 but one flesh. What 'God, then, yokes together, let not  
'man be separating."

10 And, 'in the house, again His 'disciples inquired of Him

<sup>11</sup> concerning this. And He is saying to them, "Whosoever should be dismissing his 'wife and should be marrying  
<sup>12</sup> another is committing adultery<sup>o</sup> <sup>on</sup> against her. And if she',  
'dismissing her 'husband, should ever be marrying another, she is committing adultery<sup>o</sup>."

<sup>13</sup> And they brought to Him little children, that He should  
<sup>14</sup> be touching<sup>o</sup> them; yet the disciples rebuke them. Yet, perceiving it, 'Jesus resents it, and said to them, "Let the little children be coming<sup>o</sup> to<sup>d</sup> Me, and do not 'forbid them,  
<sup>15</sup> for of 'such is the kingdom of 'God. Verily, I am saying to you, Whosoever should not be receiving<sup>o</sup> the kingdom of 'God as a little child, may under no circumstances be  
<sup>16</sup> entering into it." And, 'clasping<sup>o</sup> them in His arms, He, in 'benediction, is placing His 'hands on them.

<sup>17</sup> And at His going<sup>o</sup> out into the road, 'lo<sup>o</sup>! one <sup>a</sup>certain rich man, running toward Him and 'falling on his knees before Him, inquired of Him, "Good Teacher! "What shall I be doing that I should be enjoying the allotment of  
<sup>18</sup> life conian?" Now 'Jesus said to him, "<sup>a</sup>Why are you term-  
<sup>19</sup> ing Me good? No<sup>t</sup> one is good except One, 'God. With the precepts you are 'acquainted: You should not be murdering. You should not be committing adultery. You should not be stealing. You should not be testifying falsely. You should not be cheating. 'Be honoring your 'father and 'mother.'"

<sup>20</sup> Now 'he averred to Him, "Teacher, all these I maintain<sup>o</sup>  
<sup>21</sup> <sup>o</sup>from my youth." Now 'Jesus, 'looking at him, loves him, and said to him, "Still one thing you are wanting. 'Go. Whatever you 'have, sell, and be giving to the poor, and you will be having treasure in heaven. And hither! 'Follow  
<sup>22</sup> Me, 'picking up the cross." Yet 'he, 'being somber <sup>on</sup> at the word, came away sorrowing<sup>o</sup>, for he was one who 'has many acquisitions.

<sup>23</sup> And, 'looking<sup>o</sup> about, 'Jesus is saying to His 'disciples,

- “How squeamish shall those who have money be  
24 entering<sup>o</sup> into the kingdom of God!” Now the disciples  
were awe-struck<sup>o</sup> <sup>on</sup>at His words. Yet Jesus, again  
answering, is saying to them, “Children, how squeamish  
it is for those who have confidence <sup>on</sup>in money to be  
25 entering into the kingdom of God! Easier is it for a  
camel to pass through the eye of a needle than for a rich  
26 man to be entering into the kingdom of God.” Now  
they were exceedingly astonished, saying to<sup>d</sup> Him, “And  
27 who can<sup>e</sup> be saved?” Now, looking at them, Jesus is  
saying, “<sup>b</sup>With men it is impossible, but not <sup>b</sup>with God,  
for all is possible <sup>b</sup>with God.”
- 28 Peter begins<sup>o</sup> to say to Him, “Lo<sup>o</sup>! we <sup>’</sup>leave all and  
follow Thee! What, consequently, will it be to us?”  
29 Jesus averred to him, “Verily, I am saying to you that  
there is no<sup>t</sup> one who <sup>’</sup>leaves a house, or brothers, or  
sisters, or father, or mother, or wife, or children, or fields,  
30 on My account and on account of the evangel, who should  
not be getting back a hundredfold now, in this era, houses  
and brothers and sisters and mother and father and  
children and fields, with persecutions, and in the coming<sup>o</sup>  
31 eon, life eonian. Yet many of the first shall be last, and  
the last first.”
- 32 Now they were <sup>i</sup>on the road, going up into Jerusalem,  
and Jesus was preceding them. And they were awe-  
struck<sup>o</sup>, yet those following feared<sup>o</sup>. And, again taking  
the twelve aside, He begins<sup>o</sup> to tell them what is <sup>i</sup>about to  
33 be befalling Him, <sup>t</sup>“Lo<sup>o</sup>! we are going up into Jerusalem,  
and the Son of Mankind will be given up to the chief  
priests and the scribes, and they will be condemning Him  
to death, and will be giving Him up to the men of the  
34 nations, and will be scoffing at Him, and spitting on Him,  
and scourging Him, and killing Him, and after three days  
He will be rising<sup>o</sup>.”

35 And going° to Him are James and John, the two sons of Zebedee, saying to Him, "Teacher, we are wanting that, whatsoever we should be requesting of Thee, Thou shouldst be doing it for us." Yet He said to them, "What 36 are you wanting Me to 'do for you?" Now they said to Him, "Grant to us that we should be 'seated, one °at Thy 37 right and one °at Thy left, in Thy 'glory." Yet Jesus said to them, "Not °aware are you °what you are requesting°. Are you 'able° to 'drink the cup which I am drinking, or to be baptized with the baptism with which I am being 38 baptized?" Yet they say to Him, "We are 'able°." Yet Jesus said to them, "The cup indeed which I am drinking shall you be drinking°, and with the baptism with which 40 I am being baptized° shall you be 'baptized. Yet to be seated °at My right or °at My left is not Mine to give, but is for whom it has been made ready° by My 'Father."

41 And, hearing of it, the ten begin° to be 'resentful concerning James and John. And, calling° them to Him, Jesus is saying to them, "You are °aware that those of the nations who are presuming to be 'chiefs are lording it over 42 them, and their 'great men are coercing them. Yet not thus is it among you. But whosoever may be wanting to 43 'become° great among you, will be your servant. And whosoever may be wanting to be foremost among you, 44 will be the slave of all. For even the Son of 'Mankind came, not to be served, but to serve, and to give His 'soul a ransom <sup>id</sup>for many."

46 And they are coming° into Jericho. And at His going° out from Jericho, and His 'disciples and a considerable throng, the son of Timeus, Bar-Timeus, 'blind and a beggar, sat° beside the road.

47 And hearing that it is Jesus the Nazarene, he begins° to 'cry and 'say, "Son of David! Jesus! Be merciful to me!"

48 And many rebuked him, that he should be 'silent. Yet he,

much rather, cried, "Son of David, be merciful to me!"

<sup>49</sup> And <sup>ˈ</sup>standing, <sup>ˈ</sup>Jesus said, "Summon him." And they are summoning the blind man, saying to him, "Courage! <sup>50</sup> 'Rouse! He is summoning you." Now he, <sup>ˈ</sup>casting off his <sup>51</sup> 'cloak, <sup>ˈ</sup>springing up, came to<sup>d</sup> <sup>ˈ</sup>Jesus. And answering him, <sup>ˈ</sup>Jesus said, "What do you <sup>ˈ</sup>want I shall be doing to you?" Now the blind man said to Him, "Rabboni, that <sup>52</sup> I should be receiving sight!" Now <sup>ˈ</sup>Jesus said to him, "Go. Your <sup>ˈ</sup>faith has saved you." And straightway he receives sight and followed Him <sup>ˈ</sup>on the road.

**11** And when they are drawing near <sup>ˆ</sup>to Jerusalem and <sup>ˆ</sup>to Bethphage and <sup>ˆ</sup>to Bethany, toward the mount of <sup>ˈ</sup>Olives, <sup>2</sup> He is dispatching two of His <sup>ˈ</sup>disciples, and He is saying to them, "Go into the village <sup>ˈ</sup>facing you, and straightway, going<sup>°</sup> into <sup>ˆ</sup>it, you will be finding a colt, <sup>ˈ</sup>bound<sup>°</sup>, on which not as yet <sup>ˆ</sup>any <sup>ˆ</sup>man is seated. Loose it and <sup>ˈ</sup>bring <sup>3</sup> it. And if anyone should be saying to you, "What is this you are doing?" say that 'The Lord <sup>ˈ</sup>has need of it, and straightway He is dispatching it here again.'"

<sup>4</sup> And they came away and found the colt <sup>ˈ</sup>bound<sup>°</sup> to<sup>d</sup> the door outside on the encircling road, and they are loosing it. And <sup>ˆ</sup>some of <sup>ˈ</sup>those <sup>ˈ</sup>standing there said to <sup>6</sup> them, "What are you doing, loosing the colt?" Now <sup>ˈ</sup>they told them according as <sup>ˈ</sup>Jesus said, and they <sup>ˆ</sup>let <sup>7</sup> them take it. And they are bringing the colt to<sup>d</sup> <sup>ˈ</sup>Jesus, and they are casting <sup>ˈ</sup>their <sup>ˆ</sup>own garments on it, and He is seated on it.

<sup>8</sup> And many strew <sup>ˈ</sup>their <sup>ˆ</sup>own garments <sup>ˆ</sup>in the road, yet others, soft foliage, <sup>ˈ</sup>chopping it out of the fields, and <sup>9</sup> strewed it <sup>ˆ</sup>on the road. And <sup>ˈ</sup>those preceding and <sup>ˈ</sup>those following cried, saying, "Hosanna! <sup>ˈ</sup>Blessed<sup>°</sup> be He <sup>ˈ</sup>Who <sup>10</sup> is coming<sup>°</sup> in the name of the Lord! And <sup>ˈ</sup>blessed<sup>°</sup> be the coming<sup>°</sup> kingdom of our <sup>ˈ</sup>father David in the name of the Lord! Hosanna among the highest!"

- <sup>11</sup> And Jesus entered into Jerusalem and into the sanctuary. And looking<sup>o</sup> all about, it being already the evening hour, He came out <sup>to</sup> to Bethany with the twelve.
- <sup>12</sup> And on the morrow, at their coming out from Bethany,
- <sup>13</sup> He hungers. And perceiving one fig tree from afar having leaves, He came, if, consequently, He will be finding anything <sup>on</sup> on it. And coming <sup>to</sup> to it, He found nothing
- <sup>14</sup> except leaves, for it was not the season of figs. And answering, He said to it, "By no means may <sup>any</sup> anyone still be eating fruit <sup>of</sup> of you <sup>for</sup> for the eon." And His <sup>disciples</sup> disciples heard.
- <sup>15</sup> And they are coming<sup>o</sup> into Jerusalem. And Jesus, entering into the sanctuary, begins<sup>o</sup> to <sup>cast</sup> cast out <sup>those</sup> those selling and <sup>those</sup> those buying in the sanctuary, and the tables of the brokers and the seats of <sup>those</sup> those selling <sup>doves</sup> doves He overturns. And He did not give leave that anyone may be
- <sup>17</sup> <sup>carrying</sup> carrying <sup>th</sup> a vessel through the sanctuary. And He taught and said to them, "Is it not <sup>written</sup> written that <sup>My</sup> My <sup>house</sup> house a house of prayer shall be <sup>called</sup> called, for all <sup>nations</sup> nations? Yet you make it a burglars' cave."
- <sup>18</sup> And the chief priests and the scribes hear, and they sought how they should be destroying Him, for they feared<sup>o</sup> Him, for the entire throng was astonished<sup>o</sup> <sup>on</sup> at
- <sup>19</sup> His <sup>teaching</sup> teaching. And whenever it came<sup>o</sup> to be evening, they went<sup>o</sup> out, outside the city.
- <sup>20</sup> And going<sup>o</sup> by in the morning, they perceived the fig
- <sup>21</sup> tree <sup>withered</sup> withered<sup>o</sup> <sup>from</sup> from the roots. And, recollecting, Peter is saying to Him, "Rabbi! <sup>Lo</sup> Lo! the fig tree which Thou
- <sup>22</sup> didst curse has withered<sup>o</sup>!" And answering, Jesus is
- <sup>23</sup> saying to them, "If you <sup>have</sup> have faith of God, verily, I am saying to you that whosoever may be saying to this <sup>mountain</sup> mountain, 'Be <sup>picked</sup> picked up and <sup>cast</sup> cast into the sea,' and may not be doubting in his <sup>heart</sup> heart, but should be believing that what he is speaking is occurring<sup>o</sup>, it shall be his, whatsoever he may be saying.

<sup>24</sup> “Therefore I am saying to you, All, whatever you are praying<sup>o</sup> and requesting<sup>o</sup>, be believing that you obtained,  
<sup>25</sup> and it will be yours. And whenever you may be standing praying<sup>o</sup>, be forgiving, if you have anything against anyone, that your Father also, Who is in the heavens, may  
<sup>26</sup> be forgiving you your offenses. Now if you are not forgiving<sup>o</sup>, neither will your Father Who is in the heavens be forgiving your offenses.”

<sup>27</sup> And they are coming<sup>o</sup> again into Jerusalem. And at His walking in the sanctuary, the chief priests and the  
<sup>28</sup> scribes and the elders are coming<sup>o</sup> to Him, and they said to Him, “By what authority are you doing these things, or who gives you this authority, that you may be doing  
<sup>29</sup> these things?” Now Jesus, answering, said to them, “I also will be inquiring of you one word, and answer Me, and I will be declaring to you by what authority I am  
<sup>30</sup> doing these things. The baptism of John—whence was it? Was it<sup>o</sup> of heaven or<sup>o</sup> of men? Answer Me!” And they reasoned<sup>o</sup> with themselves, saying, “If we should be saying,  
<sup>31</sup> ‘Of heaven,’ he will be declaring, ‘Wherefore, then, do you not believe him?’ But may we be saying,  
<sup>32</sup> ‘Of men?’” They feared<sup>o</sup> the people, for all had it that  
<sup>33</sup> John really was a prophet. And answering Jesus, they are saying, “We are not aware.” And answering, Jesus is saying to them, “Neither am I telling you by what authority I am doing these things.”

**12** And He begins<sup>o</sup> to speak to them in parables: “A vineyard a man is planting, and he places about it a stone dike, and excavates a vat, and builds a tower, and leased<sup>o</sup>  
<sup>2</sup> it to farmers, and travels. And he dispatches to the farmers, at the season, a slave, that from the farmers he may  
<sup>3</sup> be getting from the fruits of the vineyard. And taking  
<sup>4</sup> him, they lash him and dispatch him empty. And again he dispatches to them another slave, and that one, pelting



with stones, they hit his head and dispatch him in °dis-honor°. And again another he dispatches, and that one they kill, and many others, lashing these, indeed, yet killing those.

“Still one had he, a son, his beloved. He dispatches him also, last, to<sup>d</sup> them, saying that “They will be respecting° my ‘son.’ Yet those farmers say to<sup>d</sup> themselves that “This is the enjoyer of the allotment. Hither! We should be killing him, and the enjoyment of the allotment will be ours!” And, taking him, they kill him and cast him outside° of the vineyard.

“What, then, will the lord of the vineyard be doing? He will be coming° and destroying the farmers and will be giving the vineyard to others. Did you not yet read this scripture?—

‘The stone which is rejected by the builders,  
This came to be <sup>to</sup>for the head of the corner.

11 <sup>b</sup>From the Lord <sup>b</sup>came° this, and it is marvelous in our eyes.’”

12 And they sought to hold Him, and they were afraid of the throng, for they know that He spoke the parable to<sup>d</sup> them. And, leaving Him, they came away.

13 And they are dispatching to<sup>d</sup> Him <sup>a</sup>some of the Pharisees and Herodians, that they should catch Him by a word.

14 And, coming, they are saying to Him, “Teacher, we are aware that you are true, and you are not caring about <sup>n</sup>‘anyone, for you are not looking <sup>to</sup>at the face of <sup>h</sup>men, but, <sup>o</sup>of a truth, the way of God are you teaching. Is it allowed to give poll tax to Caesar, or not? May we be giving, or may we not be giving?”

Now He, having perceived their hypocrisy, said to them, “Why are you trying Me? Bring Me a denarius  
16 that I may be perceiving it.” Now they bring it.

And He is saying to them, “<sup>a</sup>Whose is this ‘image and  
<sup>17</sup> ‘inscription?” Now ‘they say to Him, “Caesar’s.” Now  
‘Jesus said to them, “Caesar’s ‘pay to Caesar, and “God’s  
to ‘God.” And they were astounded <sup>on</sup>at Him.

<sup>18</sup> And Sadducees are coming<sup>o</sup> to<sup>d</sup> Him, who<sup>a</sup> ‘say there  
is no resurrection. And they inquired of Him, saying,  
<sup>19</sup> “Teacher, Moses writes to us that, if anyone’s brother  
should be dying, and leaving a wife, and leaving no child,  
that his ‘brother may be taking his ‘wife and should be  
<sup>20</sup> raising up seed to his ‘brother. Seven brothers were there,  
<sup>21</sup> and the first got a wife and, dying, <sup>o</sup>leaves no<sup>t</sup> seed. And  
the second got her and died, leaving no seed, and the third  
<sup>22</sup> similarly. And the seven also got her similarly and <sup>o</sup>leave  
<sup>23</sup> no<sup>t</sup> seed. Last of all the woman also died. In the resur-  
rection, then, whenever they may be rising, of <sup>a</sup>which of  
them will she be the wife? For the seven have had her as  
wife.”

<sup>24</sup> ‘Jesus averred to them, “Are you not therefore ‘deceived<sup>o</sup>,  
not being <sup>o</sup>acquainted with the scriptures, nor yet the pow-  
<sup>25</sup> er of ‘God? For whenever they may be rising<sup>o</sup> from among  
the dead, they are neither marrying nor taking out in  
<sup>26</sup> marriage<sup>o</sup>, but are as the messengers ‘in the heavens. Now  
concerning the dead, that they are being roused<sup>o</sup>; did you  
not read in the scroll of Moses, <sup>on</sup>at the thorn bush, how  
‘God spoke to him, saying, I am the God of Abraham,  
<sup>27</sup> and the God of Isaac, and the God of Jacob? He is not  
the God of the dead, but of the living. You’, then, are  
much ‘deceived<sup>o</sup>.”

<sup>28</sup> And, approaching, one of the scribes, ‘hearing them  
discussing, having perceived that He answered them  
ideally, inquires of Him, “What is the foremost precept of  
<sup>29</sup> all?” ‘Jesus answered him that “The foremost precept of  
<sup>30</sup> all is: ‘Hear, Israel! the Lord our ‘God is one Lord. And,  
You shall be loving the Lord your ‘God out of your whole

'heart, and out of your whole 'soul, and out of your whole 'comprehension, and out of your whole 'strength. This  
31 is the foremost precept. And the second is like it: 'You shall be loving your 'associate as yourself.' Now greater than these is no' other precept."

32 And the scribe said to Him, "In truth, Teacher, Thou sayest ideally that He is One, and there is no' other more  
33 than He. And 'to be loving Him out of your whole 'heart, and out of the whole understanding, and out of the whole soul, and out of the whole strength, and 'to be loving the associate as yourself, is excessively more than all the ascent approaches and the sacrifices."

34 And 'Jesus, perceiving him, that he answered apprehendingly, said to him, "Not far are you from the kingdom of 'God." And no' one dared to inquire of Him "t any longer.

35 And answering, 'Jesus said, teaching in the sanctuary, "How are the scribes saying that the Christ is a Son of  
36 David? For he', David, said, in the holy 'spirit,

'Said the Lord to my 'Lord, "'Sit° at My right,  
Till I should be placing Thine 'enemies for a foot-  
stool for Thy 'feet.'"

37 'Then he', David, is terming Him 'Lord.' And whence is He his Son?" And the vast throng hears Him with relish.

38 And to them, in His 'teaching, He said, "Beware 'of the scribes, 'who 'want to 'walk in robes, and want saluta-  
39 tions in the markets, and front seats in the synagogues, and first reclining places 'at the dinners, 'who are devour-  
40 ing the homes of 'widows, and for a pretense are prolix in praying°. These will be getting° more excessive judgment."

41 And 'Jesus, 'being seated facing the treasury, beheld how the throng is casting the coppers into the treasury. And  
42 many rich cast in much. And one woman, a poor widow,

<sup>43</sup> coming, casts in two mites, which is a quadrans. And, calling<sup>o</sup> His 'disciples to Him, He said to them, "Verily, I am saying to you that this 'poor 'widow casts in more  
<sup>44</sup> than all 'who are casting into the treasury. For all cast out of their 'superfluity, yet she', out of her 'want, casts in all, as much as she had—her whole 'livelihood."

**13** And at His going<sup>o</sup> out<sup>o</sup> of the sanctuary, one<sup>o</sup> of His 'disciples is saying to Him, "Teacher! 'Lo! what manner  
<sup>2</sup> of stones and what manner of buildings!" And answering, Jesus said to him, "Are you observing these great 'buildings? Under no circumstances may a stone be 'left here on a stone, which may not by all means be 'demolished."

<sup>3</sup> And at His sitting<sup>o</sup> <sup>io</sup>on the mount of 'Olives, facing the sanctuary, Peter and James and John and Andrew inquired of Him privately, "Tell us, when will these things be? And <sup>a</sup>what is the sign whenever all these things may be 'about to be concluding<sup>o</sup>?"

<sup>5</sup> Now Jesus, answering, begins<sup>o</sup> to 'say to them, "Beware  
<sup>6</sup> that no <sup>a</sup>one should be deceiving you! For many shall be coming<sup>o</sup> <sup>on</sup>in My 'name, saying that 'I am!' and shall be  
<sup>7</sup> deceiving many. Now whenever you should be hearing battles and tidings of battles, 'see that you are not 'alarmed<sup>o</sup>, for it 'must be occurring<sup>o</sup>, but not as yet is the consummation. For 'roused shall be nation <sup>on</sup>against nation, and  
<sup>8</sup> kingdom <sup>on</sup>against kingdom. And there shall be quakes <sup>ac</sup>in places. And there shall be famines and disturbances.

<sup>9</sup> The beginning of pangs are these. Yet you' be looking to yourselves, for they shall be giving you up <sup>io</sup>to the sanhedrins, and <sup>io</sup>in synagogues shall you be 'lashed<sup>o</sup>, and <sup>on</sup>before governors and <sup>v</sup>even kings shall you 'stand on  
<sup>10</sup> My account, <sup>io</sup>for a testimony to them. And <sup>io</sup>to all the nations first 'must be heralded the evangel.

<sup>11</sup> "And whenever they may be leading you off, to 'give

- you over, do not 'worry beforehand "what you should be speaking, neither be meditating, but whatsoever may be 'given to you in that 'hour, this be speaking, for it is not  
12 you' who are 'speaking, but the holy 'spirit. And brother will be giving up brother <sup>to</sup>to death, and father, child. And children shall be rising<sup>o</sup> up<sup>on</sup> against parents and shall  
13 be putting them to death. And you shall be 'hated<sup>o</sup> by all because of My 'name. Yet he 'who endures <sup>to</sup>to the consummation, he' shall be 'saved.
- 14 "Now whenever you may be perceiving the abomination of 'desolation, 'declared by Daniel the prophet, <sup>o</sup>standing where<sup>e</sup> it 'must not (let the 'reader 'apprehend), then let  
15 'those in 'Judea 'flee into the mountains. Now let him 'who is on the housetop not be descending into the house, neither let him enter, to pick up anything out of his 'house.  
16 And let him 'who 'is <sup>to</sup>in the field not turn back <sup>to</sup>to 'that behind, to pick up his 'cloak.
- 17 "Now woe to 'those who are 'pregnant and 'those suck-  
18 ling in those 'days! Now be praying<sup>o</sup> that your 'flight may  
19 not be occurring<sup>o</sup> in winter, for in those 'days will be affliction such as has not occurred from the beginning of the creation which 'God creates till 'now, and under no circumstances may be occurring<sup>o</sup>. And, except the Lord discounts the days, no' flesh at <sup>e</sup>all would be saved. But because of the chosen, whom He chooses<sup>o</sup>, He discounts the days.
- 21 "And then, if anyone should be saying to you, 'Lo! Here  
22 is the Christ!' and 'Lo! There!', be not believing. For 'roused shall be false christs and false prophets, and they shall be giving signs and miracles to<sup>d</sup> 'lead astray, if  
23 possible, 'even the chosen. Now you', 'beware! 'Lo! I  
24 have declared it all to you beforehand. But in those 'days, after that 'affliction, the sun shall be 'darkened, and the  
25 moon shall not be giving her 'beams, and the stars shall

be falling out ° of 'heaven, and the powers 'in the heavens  
26 shall be 'shaken. And then shall they be seeing° the Son  
of 'Mankind coming° in clouds with much power and  
27 glory. And then shall He be dispatching His 'messengers  
and assembling His 'chosen °from the four winds, from  
the extremity of the earth to the extremity of heaven.

28 "Now from the fig tree be learning a 'parable: When-  
ever its 'bough may already be becoming° tender and the  
leaves sprouting out, you 'know that 'summer is near.  
29 Thus you', also, whenever you may be perceiving these  
things occurring°, 'know that He is near—<sup>on</sup>at the doors.  
30 Verily, I am saying to you that by no means may this  
'generation be passing by until the time when all these  
31 things may be occurring°. 'Heaven and 'earth shall be  
passing° by, yet My 'words shall by no means be passing°  
by.

32 "Now 'concerning that 'day or 'hour no' one is °aware—  
neither the messengers 'in heaven, nor the Son—except  
33 the Father. 'Beware! Be 'vigilant and 'pray°, for you are  
not °aware when the era is.

34 "It is as a <sup>h</sup>man, a traveler, leaving <sup>st</sup>his 'home and giv-  
ing <sup>st</sup>his 'slaves 'authority, and to each his 'work, and he  
35 directs° the doorkeeper that he may be watching. 'Watch,  
then, for you are not °aware when the lord of the house  
is coming°, <sup>or</sup>at evening, or midnight, or cockcrowing, or  
36 morning, that, coming suddenly, he may not be finding  
37 you drowsing. Now what I am saying to you, I am saying  
to all: "Watch!"

**14** Now it was the Passover and the unleavened bread  
after two days. And the chief priests and the scribes  
sought how, 'laying hold of Him 'by guile, they should  
2 be killing Him. For they said, "Not in the festival, lest  
at some time there will be a tumult of the people."

3 And at His being in Bethany, in the house of Simon

the leper, at His lying<sup>o</sup> down, a woman came, having an alabaster vase of veritable nard attar, costly. And crushing the alabaster vase, she pours it down<sup>down</sup> on His head.

- 4 Now <sup>a</sup>some were resenting this to<sup>d</sup> themselves and saying, <sup>40</sup>“For <sup>a</sup>what has this destruction of the attar  
5 occurred? For this attar could<sup>o</sup> have been disposed of for over three hundred denarii, and given to the poor.” And  
6 they muttered<sup>o</sup> against her. Yet Jesus said, “Leave her! “Why are you affording her weariness? For it is an ideal  
7 work she works<sup>o</sup> in Me. For you always have the poor with you”, and whenever you may be wanting, you can<sup>o</sup> always do well to them, yet Me you have not always.  
8 What she had she makes use of. She gets beforehand to  
9 anoint My body with attar <sup>40</sup>for burial. Now verily I am saying to you, Wheresoever this evangel may be heralded <sup>40</sup>in the whole world, that also which she does shall be spoken of <sup>40</sup>for a memorial of her.”

- 10 And Judas Iscariot, one of the twelve, came away to<sup>d</sup> the chief priests that he may be giving Him up to them.  
11 Now those who hear him rejoice, and promise<sup>o</sup> to give him silver. And he sought how he may be opportunely giving Him up.

- 12 And on the first day of unleavened bread, when they sacrificed the passover, His disciples are saying to Him, “Where dost Thou want us to come away that we should be making ready, that Thou mayest eat the passover?”

- 13 And He is dispatching two of His disciples and is saying to them, “Go into the city, and a man will be meeting  
14 you, bearing a jar of water. Follow him. And wheresoever he may be entering, say to the householder that ‘The Teacher is saying, “Where is My caravansary, where<sup>e</sup> I  
15 may be eating the passover with My disciples?’” And he will be showing you a large upper room, ready with  
16 places spread<sup>o</sup>, and there make ready for us.” And His

'disciples came out and came into the city, and they found it according as He said to them. And they make ready the passover.

17 And, evening <sup>b</sup>coming<sup>o</sup> on, He is coming<sup>o</sup> with the  
18 twelve. And, at their lying<sup>o</sup> back at table and eating,  
'Jesus said, "Verily, I am saying to you that one<sup>o</sup> of you  
19 'who is eating with Me shall 'give Me up." Now 'they  
begin<sup>o</sup> to be 'sorrowful<sup>o</sup> and to be saying to Him, one  
"by one, "It is not<sup>a</sup> I', Rabbi?" and another, "Not<sup>a</sup> I?"  
20 Now He, 'answering, said to them, "It is one<sup>o</sup> of the  
twelve 'who is dipping<sup>o</sup> his 'hand into the dish with Me,  
21 seeing that the Son of 'Mankind is indeed going away  
according as it is 'written<sup>o</sup> concerning Him, yet woe to  
that 'man through whom the Son of 'Mankind is being  
given<sup>o</sup> up! Ideal were it for Him if that 'man were not  
born!"

22 And at their eating, 'Jesus, taking bread, 'blessing,  
breaks it and 'gives to them, and said, "Take; this is My  
23 'body." And, taking the cup, 'giving thanks, He 'gives it  
24 to them, and they all drank<sup>o</sup> of it. And He said to them,  
"This is My 'blood of the new covenant 'that is 'shed<sup>o</sup>  
25 for<sup>s</sup> many. Verily, I am saying to you that no<sup>t</sup> longer  
under any circumstances may I be drinking<sup>o</sup> of the  
product of the grapevine till that 'day whenever I may be  
26 drinking it new in the kingdom of 'God." And, 'singing  
a hymn, they came out 'to the mount of 'Olives.

27 And 'Jesus is saying to them that "All of you shall be  
'snared in Me in this 'night, 'for it is 'written<sup>o</sup>,

I shall be smiting the shepherd  
And the sheep shall be 'scattered.

28 But after My 'rousing I shall be preceding you into  
'Galilee."

29 Yet 'Peter averred to Him, "And if all shall be 'snared,



- <sup>30</sup> *but nevertheless, not I!"* And Jesus is saying to him, "Verily, I am saying to you that you', today, in this 'night, ere <sup>or</sup> a cock crows twice, thrice will be renouncing° Me."
- <sup>31</sup> Yet Peter spoke extravagantly, "Rather, if ever I 'must 'die together with Thee, I shall under no circumstances be renouncing° Thee!" Now similarly also, said all.
- <sup>32</sup> And they are coming° into a freehold, the name of which is Gethsemane. And He is saying to His 'disciples, "Be seated here till I should be praying°." And He is taking Peter and James and John aside with Himself, and He begins° to be 'overawed° and 'depressed. And He is saying to them, "Sorrow-stricken is My 'soul—to death. Remain here and 'watch." And, coming forward a little, He fell on the earth and prayed° that, if it is possible, the
- <sup>36</sup> hour may 'pass by from Him. And He said, "Abba, 'Father, all is possible to Thee. Have this 'cup °carried aside from Me. But not "what I' 'will, but "what Thou!"
- <sup>37</sup> And He is coming° and finding them drowsing. And He is saying to Peter, "Simon, are you drowsing? Are
- <sup>38</sup> you not strong enough to watch one hour? 'Watch and 'pray° lest °you may be entering into trial. The spirit indeed is eager, yet the flesh is infirm."
- <sup>39</sup> And again, coming away, He prays°, saying the same
- <sup>40</sup> words. And again, coming, He found them drowsing, for their 'eyes were 'torpid°. And they were not 'aware
- <sup>41</sup> what they may 'answer Him. And He is coming° the third time and is saying to them, "Are you drowsing 'furthermore and resting°? It is 'away. The hour came. 'Lo°! the Son of 'Mankind is being given° up into the hands of
- <sup>42</sup> 'sinners. 'Rouse°! We may be going. 'Lo°! he 'who is giving Me up is °near!"
- <sup>43</sup> And straightway, while He is still speaking, coming° along is Judas Iscariot, one of the twelve, and with him a vast throng with swords and cudgels, °from the chief

<sup>44</sup> priests and the scribes and the elders. Now he 'who is giving Him up had given them a signal, saying, "Whom-ever I should be kissing, He' it is. Hold Him, and 'lead  
<sup>45</sup> Him away securely." And, coming, straightway coming to Him, he is saying, "Rabbi, Rabbi," and he kisses Him  
<sup>46</sup> fondly. Now 'they lay their 'hands <sup>on</sup> on Him and hold  
<sup>47</sup> Him. Now a <sup>a</sup>certain one of 'those °standing by, °pulling° a 'sword, hits the slave of the chief priest and amputates his 'ear.

<sup>48</sup> And answering, 'Jesus said to them, "As <sup>on</sup>after a robber do you come out with swords and cudgels to 'apprehend  
<sup>49</sup> Me? <sup>ac</sup>Daily was I <sup>td</sup>with you in the sanctuary, teaching, and you do not hold Me; but, that the scriptures may be 'fulfilled—"

<sup>50</sup> And, leaving Him, they all fled. <sup>51</sup> And one, a <sup>a</sup>certain youth, was following with Him, °clothed° in a linen wrapper on his naked body. and the youths are holding  
<sup>52</sup> him. Yet he, 'leaving the linen wrapper, fled naked from them.

<sup>53</sup> And they led 'Jesus away to<sup>d</sup> the chief priest Caiaphas. And all the chief priests and the elders and the scribes are  
<sup>54</sup> coming° together to Him. And 'Peter, from afar, follows Him till within <sup>to</sup> the courtyard of the chief priest, and was sitting° together with the deputies, and warming° himself <sup>td</sup>at the light.

<sup>55</sup> Now the chief priests and the whole Sanhedrin sought false testimony against 'Jesus, <sup>to</sup>to put Him to death, and  
<sup>56</sup> they found it not; for many testified against Him falsely, <sup>57</sup> and the testimonies were not consistent. And <sup>a</sup>some,  
<sup>58</sup> °rising, testified against Him falsely, saying that "We' hear Him saying that 'I shall be demolishing this 'temple 'made by hands, and <sup>th</sup>during three days I shall be build-  
<sup>59</sup> ing another not made by hands.'" And neither thus was their 'testimony consistent.

60 And the chief priest, rising <sup>40</sup>in the midst, inquires of Jesus, saying, "You are not answering <sup>o</sup>"anything? "What  
61 are these testifying against you?" Yet Jesus was silent and does not answer <sup>o</sup>"anything. Again the chief priest inquired of Him and is saying to Him, "Are you' the Christ, the Son of God, the Blessed?"

62 Now Jesus said, "I am; and <sup>3</sup>you shall be seeing <sup>o</sup> the Son of Mankind sitting <sup>o</sup>at the <sup>3</sup>right hand of power and coming <sup>o</sup>with the clouds of heaven."

63 Now the chief priest, tearing his tunics, is saying,  
64 "What need have we still of witnesses? 'Lo! now you hear the blasphemy! "What is it appearing <sup>o</sup>to you?"

Now they all condemn Him to be liable to death.

65 And "some begin <sup>o</sup>to be spitting on Him and putting a covering about His face and buffeting Him and saying to Him, "Prophecy!" And the deputies, with slaps, took Him.

66 And at Peter's being below in the courtyard, one of the  
67 maids of the chief priest is coming <sup>o</sup>, and, perceiving Peter warming <sup>o</sup>himself, looking at him, she is saying,  
68 "You' also were with Jesus the Nazarean!" Yet he denies <sup>o</sup>, saying, "Neither am I aware, nor am I an adept <sup>o</sup>in "what you' are saying." And he came outside <sup>o</sup>into the forecourt. And a cock crows.

69 And the maid, perceiving him, begins <sup>o</sup>again to say to those standing by that "This one is <sup>o</sup>of them." Yet  
70 again he denied <sup>o</sup>. And after a little, those standing by said again to Peter, "Truly you are <sup>o</sup>of them, for you are  
71 a Galilean also, and your speech is alike." Now he begins <sup>o</sup>to be anathematizing and swearing that "I am not acquainted with this <sup>h</sup>man of whom you are telling!"

72 And, straightway, <sup>o</sup>a second time, a cock crows. And Peter recollects the declaration, as Jesus said to him that "Ere a cock crows twice, thrice will you be renouncing <sup>o</sup>Me." And, reflecting, he lamented.

- 15** And straightway, <sup>on</sup>in the morning, the chief priests with the elders and the scribes and the whole Sanhedrin <sup>do</sup>hold a consultation. <sup>and</sup>Binding Jesus, they <sup>and</sup>carry Him away and <sup>and</sup>give Him over to Pilate. And Pilate inquires of Him, "You' are the king of the Jews?" Now He, <sup>and</sup>answering him, is saying, "You' are saying it." And the chief priests accused Him of many things. Now Pilate again inquires of Him, saying, "You are not answering<sup>o</sup> <sup>anything</sup>? 'Lo! of how much they are accusing you!" <sup>Yet</sup> Jesus <sup>no</sup>t longer answered <sup>anything</sup>, so that Pilate is marveling.
- <sup>Now</sup> <sup>at</sup> the festival he released to them one prisoner, even whom they requested<sup>o</sup>. Now there was <sup>one</sup> termed<sup>o</sup> Bar-Abbas, <sup>bound</sup> with the insurrectionists, who<sup>a</sup> had done <sup>some</sup> murder in the insurrection. And the throng, <sup>exclaiming</sup>, begins<sup>o</sup> to be requesting<sup>o</sup> according as he ever did for them.
- <sup>Now</sup> Pilate answered them, saying, "Are you wanting that I should be releasing to you the king of the Jews?" <sup>For</sup> he recognized that because of envy the chief priests had given Him up. Now the chief priests excite the throng, that he should rather be releasing Bar-Abbas to them.
- <sup>Now</sup> Pilate, again answering, said to them, "<sup>What</sup>, then, are you wanting that I shall be doing with him whom you are terming the king of the Jews?" Yet they again cry, saying, "Crucify him!" Yet Pilate said to them, "<sup>or</sup> <sup>What</sup> evil does he?" Yet they cry exceedingly, <sup>saying</sup>, "Crucify him!" Now Pilate, intending<sup>o</sup> to do <sup>enough</sup> for the throng, releases to them Bar-Abbas, and <sup>gives</sup> up Jesus, <sup>whipping</sup> Him, that He may be <sup>crucified</sup>.
- <sup>Yet</sup> the soldiers led Him away within the courtyard, which is the pretorium. And they are calling together

<sup>17</sup> the whole squadron. And they are dressing Him in purple, and, braiding a thorny wreath, they are placing  
<sup>18</sup> it about Him. And they begin<sup>o</sup> to 'salute<sup>o</sup> Him and 'say,  
<sup>19</sup> "Rejoice! 'king of the Jews!" And they beat His 'head with a reed and spat on Him and, kneeling, they worshiped Him. And when they scoff at Him, they strip Him of the purple and put on Him His 'own garments, and they are leading Him out that they should be crucifying Him.

<sup>21</sup> And they are conscripting a "certain Simon, a Cyrenian, passing along, coming<sup>o</sup> from a field, the father of Alexander and Rufus, that he should be picking up His 'cross.  
<sup>22</sup> And they are bringing Him <sup>on</sup>to 'Golgotha Place, which  
<sup>23</sup> is, being construed<sup>o</sup>, "Skull's Place." And they gave Him wine with 'myrrh<sup>o</sup> to 'drink, yet <sup>w</sup>He did not take it.  
<sup>24</sup> And, 'crucifying Him, they are dividing<sup>o</sup> His 'garments, casting a lot <sup>on</sup>for them,—“who should be taking anything  
<sup>25</sup> away. Now it was the third hour, and they crucify Him.  
<sup>26</sup> And there was an 'inscription with His 'charge 'inscribed<sup>o</sup>, "The King of the Jews."

<sup>27</sup> And together with Him they are crucifying two robbers, one <sup>o</sup>at the right and one <sup>o</sup>at the left of Him. *(no verse 28)*

<sup>29</sup> And 'those going<sup>o</sup> by blasphemed Him, wagging their 'heads and saying, "Aha! You 'who are demolishing the  
<sup>30</sup> temple and building it in three days, save yourself by  
<sup>31</sup> 'descending from the cross!" Likewise, the chief priests also, with the scribes, scoffing <sup>td</sup>with one another, said,  
<sup>32</sup> "Others he saves! Himself he 'can<sup>o</sup> not save! Let the Christ, the king of 'Israel, 'descend now from the cross, that we may be perceiving and should be believing!" And 'those 'crucified<sup>o</sup> together <sup>to</sup>with Him reproached Him.

<sup>33</sup> And at the <sup>b</sup>coming<sup>o</sup> of the sixth hour, darkness <sup>b</sup>came<sup>o</sup>  
<sup>34</sup> <sup>on</sup>over the whole land till the ninth hour. And at the

ninth 'hour Jesus implores with a loud voice, saying, "Eloi! Eloi! Lema sabachthani?" which is, being construed°, "My 'God! My 'God! <sup>to</sup> "Why didst Thou forsake  
35 Me?" And "some of 'those °standing by, 'hearing it, said, "Lo! He is summoning Elijah!"

36 Now <sup>a</sup>someone, running and °soaking a sponge with vinegar, sticking it on a reed, gave Him a drink, saying, "Let be! We may <sup>h</sup>see if Elijah is coming° to 'take Him down."

37 Now Jesus, letting out a loud sound, expires. <sup>38</sup> And the curtain of the temple is rent <sup>io</sup> in two from above to  
39 the bottom. Now the centurion, 'who °stands by opposite Him, perceiving that, °crying thus, He expires, said,  
40 "Truly, this <sup>h</sup>Man was the Son of God!" Now there were women also, beholding from afar, among whom was Mary 'Magdalene also, and Mary, the mother of 'James  
41 the Little and 'Joses, and Salome, who, when He was in 'Galilee, followed Him and dispensed to Him, and many others 'who ascend with Him into Jerusalem.

42 And, already coming° to be evening, since it was the  
43 preparation which is <sup>td</sup> for the sabbath, Joseph 'from Arimathea, a respectable counselor, who himself also was anticipating° the kingdom of 'God, coming with °daring, entered in to<sup>d</sup> 'Pilate and requests° the body of 'Jesus.  
44 Now 'Pilate marvels if He is °dead already, and, °calling° the centurion to him, he inquires of him if He died long  
45 ago. And, knowing it from the centurion, he presents° the corpse to 'Joseph.

46 And, 'buying a linen wrapper, and taking Him down, he wraps Him in the linen wrapper, and °places Him in a tomb which was °quarried° out of rock. And he rolls  
47 a large stone on to the door of the tomb. Now 'Mary 'Magdalene and Mary the mother of 'Joses beheld where He has been placed°.

**16** And, for the elapsing° of the sabbath, 'Mary 'Magdalene and Mary the mother of 'James, and Salome, buy spices,  
2 that, coming, they should be rubbing Him. And, very early in the morning on 'one of the sabbaths, they are  
3 coming° <sup>on</sup>to the tomb at the 'rising of the sun. And they said to<sup>a</sup> themselves, "Who will be rolling away the stone  
4 for us out of the door of the tomb?" And, 'looking up, they 'behold that the stone has been rolled° back, for it was tremendously great.

5 And, entering into the tomb, they perceived a youth sitting° 'at the 'right, °clothed° with a white robe, and they  
6 were overawed. Now 'he is saying to them, "Be not 'over-awed°! Jesus are you seeking, the Nazarean, the °Crucified°. He was roused! He is not here! 'Perceive the place  
7 where° they °place Him! But 'go, say to His 'disciples and to 'Peter, that He is preceding you into 'Galilee. There  
8 you shall 'see° Him, according as He said to you." And, coming out, they fled from the tomb, for trembling and amazement had filled them. And they said nothing to  
"anyone, for they feared°.

9 Now, 'rising in the morning in the first sabbath, He appeared first to Mary 'Magdalene, from whom He had  
10 cast out seven demons. 'She', being gone, reports to 'those coming° to be with Him, who are mourning and lament-  
11 ing. And 'they', 'hearing that He is living, and was gazed upon by her, disbelieve.

12 Yet after these things He was manifested in a different  
13 form to two° of them walking, going° into a field. And 'they', coming away, report to the rest. Neither those do they believe.

14 Now subsequently, at their lying° back at table, He was manifested to the eleven, and He reproaches their 'unbelief and hardheartedness, seeing that they do not believe 'those who gaze° on Him having been roused° °from

- <sup>15</sup> among the dead. And He said to them, "Go into all the  
<sup>16</sup> world; herald the evangel to the entire creation. He 'who  
 believes and 'is baptized shall be 'saved, yet he 'who dis-  
<sup>17</sup> believes shall be 'condemned. Now these signs shall fully  
 'follow in 'those who believe: In My 'name they shall be  
 casting out demons; they will be speaking in new lan-  
<sup>18</sup> guages; they will be picking up serpents; and if they  
 should be drinking anything deadly, it should under no  
 circumstances be harming them; they will be placing  
 hands on those who are ailing, and ideally will they be  
 having it."
- <sup>19</sup> The Lord, indeed, then, after 'speaking with them, was  
 taken up into 'heaven and is seated <sup>o</sup>at the <sup>z</sup>right hand of  
<sup>20</sup> 'God. Now 'they', coming away, herald everywhere, the  
 Lord working together with them and confirming the  
 word <sup>h</sup>by the signs following them up.



## LUKE'S ACCOUNT

Since, in fact, even many take in hand to compose<sup>o</sup> a narrative concerning the matters of which we are fully  
2 'assured<sup>o</sup> among ourselves, according as 'those who, from the beginning coming<sup>o</sup> to be eyewitnesses and deputies of  
3 the word, give them over to us, it seems good to me also, having fully followed all accurately from the very first,  
to write to you consecutively, most mighty Theophilus,  
4 that you may be recognizing the certainty of the words concerning which you were instructed.

5 There came<sup>o</sup> to be, in the days of Herod, the king of 'Judea, a "certain priest named Zechariah,<sup>o</sup> of the routine of Abiah, and his 'wife,<sup>o</sup> of the daughters of Aaron, and  
6 her 'name is Elizabeth. Now they were both just in front of 'God, going<sup>o</sup> in all the precepts and just statutes of the  
7 Lord, blameless. And no' child was theirs, forasmuch as 'Elizabeth was barren, and both were 'advanced in their 'days.

8 Now it occurred<sup>o</sup>, in his doing the priestly duties in  
9 the order of his 'routine in front of 'God, according to the custom of the priestly office, he chanced<sup>on</sup> 'to burn  
10 incense, entering into the temple of the Lord. And the entire multitude of the people was praying<sup>o</sup> outside at  
11 the hour of 'incense. Now there was seen by him a messenger of the Lord, 'standing<sup>o</sup> at the right of the altar  
12 of 'incense. And disturbed was Zechariah at perceiving it, and fear fell on<sup>on</sup> him.

13 Now the messenger said to<sup>d</sup> him, "'Fear<sup>o</sup> not, Zechariah, because hearkened to is your 'petition, and your 'wife

Elizabeth shall be bearing you a son, and you shall be  
14 calling his 'name John. And there will be joy for you, and  
exultation, and many shall be rejoicing<sup>o</sup> <sup>on</sup>at his 'birth,  
15 for he shall be great in the sight of the Lord. And wine  
and intoxicant may he under no circumstances be drink-  
ing, and with holy spirit shall he be 'filled while still<sup>o</sup> of  
16 his mother's womb. And many of the sons of Israel shall  
17 he be turning back <sup>on</sup>to the Lord their 'God. And he'  
shall be coming<sup>o</sup> before in His sight in the spirit and power  
of Elijah, to turn back the hearts of the fathers <sup>on</sup>to the  
children, and the <sup>is</sup>stubborn 'to the prudence of the <sup>is</sup>just,  
to make ready a people 'formed<sup>o</sup> for the Lord."

18 And Zechariah said to<sup>d</sup> the messenger, "<sup>ac</sup>By <sup>a</sup>what shall  
I 'know<sup>o</sup> this? For I' am aged, and my 'wife is 'advanced  
in her 'days."

19 And answering, the messenger said to him, "I' am  
Gabriel, 'who 'stands before<sup>st</sup> 'God, and I was dispatched  
20 to speak to<sup>d</sup> you and to bring you <sup>is</sup>this evangel<sup>o</sup>. And  
'lo<sup>o</sup>! 'silent shall you be and not 'able<sup>o</sup> to speak until the  
day on which these things may be occurring<sup>o</sup>, "<sup>u</sup>because<sup>w</sup>  
you do not believe my 'words, which<sup>a</sup> shall be 'fulfilled  
<sup>io</sup>in their 'season."

21 And the people were hoping for 'Zechariah, and they  
22 marveled 'at his 'delaying in the temple. Yet, on coming  
out, he was not able<sup>o</sup> to speak to them, and they recognize  
that he has seen an apparition in the temple. And he' was  
23 motioning to them and continued to be mute. And it  
occurred<sup>o</sup>, as the days of his 'ministry are fulfilled, that  
he came away into his 'home.

24 Now after these 'days Elizabeth, his 'wife, conceived.  
25 And she kept herself close five months, saying that "Thus  
has the Lord done to me, in the days in which He took  
notice to 'eliminate my 'reproach among <sup>h</sup>men."

26 Now in the sixth 'month, the messenger Gabriel was

dispatched from 'God <sup>to</sup> a city of 'Galilee, which is  
27 named Nazareth, to<sup>d</sup> a virgin, °espoused° to a man whose  
name is Joseph, ° of the house and kindred of David. And  
28 the name of the virgin is Miriam. And, entering to<sup>d</sup> her,  
the messenger said, “Rejoice, °favored° one! The Lord  
29 is with you, you 'blessed° among women!” Now 'she,  
perceiving it, was agitated <sup>on</sup>at his 'word, and she reasoned°  
what manner of 'salutation this may be.

30 And the messenger said to her, “Fear° not, Miriam,  
31 for you found favor <sup>b</sup>with 'God. And 'lo°! you shall be  
conceiving° and be pregnant and be bringing forth a Son,  
32 and you shall be calling His 'name Jesus. He' shall be  
great, and Son of the Most High shall He be 'called. And  
the Lord 'God shall be giving Him the throne of David,  
33 His 'father, and He shall 'reign <sup>on</sup>over the house of Jacob  
<sup>to</sup>for the cons. And of His 'kingdom there shall be no<sup>t</sup>  
consummation.”

34 Yet Miriam said to<sup>d</sup> the messenger, “How shall this be,  
35 since I 'know not a man?” And answering, the messenger  
said to her, “Holy spirit shall be coming° <sup>on</sup> on you, and  
the power of the Most High shall be overshadowing you;  
wherefore also the holy One Who is being generated°  
36 shall be 'called the Son of God. And 'lo°! Elizabeth, your  
'relative, she' also has conceived a son in her decrepitude,  
and this is the sixth month with her 'who is 'called° barren,  
37 seeing that it will not be 'impossible <sup>b</sup>with 'God to fulfill  
His every declaration.”

38 Now Miriam said, “Lo°! the slave of the Lord! May  
it 'come° to be with me according to your 'declaration!”  
And the messenger came away from her.

39 Now in these 'days, Miriam, ~rising, went with diligence  
40 into the mountainous region, into a city of Judah. And  
she entered into the house of Zechariah, and salutes°  
41 'Elizabeth. And it occurred°, as 'Elizabeth hears the salu-

tation of 'Mary, the babe jumps in her 'womb, and  
 42 'Elizabeth is filled with holy spirit, and she shouts out  
 with a loud voice and said, "Blessed<sup>o</sup> are you among  
 43 women, and 'blessed<sup>o</sup> is the fruit of your 'womb! And  
 whence is this to me, that the mother of my 'Lord may be  
 44 coming to<sup>d</sup> me? For 'lo<sup>o</sup>! as the sound of your 'salutation  
 'came<sup>o</sup> into my 'ears, the babe jumps 'with exultation in  
 45 my 'womb. And happy is she 'who believes, seeing that  
 there shall be a maturing of 'that which 'has been spoken<sup>o</sup>  
 to her 'by the Lord!"

46 And Miriam said,

"My 'soul is magnifying the Lord,  
 47 And my 'spirit exults <sup>on</sup>in 'God my 'Saviour,  
 48 'For He looks <sup>on</sup>on the humiliation of His 'slave.  
 For 'lo<sup>o</sup>! from 'now on all 'generations will count  
 me 'happy,  
 49 'For the Powerful One does great things for me,  
 And holy is His 'name,  
 50 And His 'mercy is <sup>to</sup>for generations and generations  
 To 'those fearing<sup>o</sup> Him.  
 51 He does mightily 'with His arm,  
 He scatters the proud in the comprehension of  
 their hearts,  
 52 He pulls down potentates from thrones,  
 And exalts the humble.  
 53 The 'hungry He fills with good things,  
 And the 'rich He sends away empty.  
 54 He supported<sup>o</sup> Israel, His boy,  
 To be reminded of mercy  
 55 (According as He speaks to<sup>d</sup> our 'fathers)  
 To 'Abraham and to his 'seed, <sup>to</sup>for the con."

56 Now Miriam remains <sup>to</sup>with her about three months,  
 and returns <sup>to</sup>to her 'home.

57 Now 'Elizabeth's 'time is fulfilled for her 'to be bringing  
58 forth, and she bears a son. And the homes about and her  
'relatives hear that the Lord magnifies His 'mercy with  
her, and they rejoiced together with her.

59 And it occurred<sup>o</sup> 'on the eighth 'day, they came to  
'circumcise the little boy, and they called him <sup>on</sup>by the  
60 name of his 'father, Zechariah. And answering, his  
61 'mother said, "No'! But he shall be 'called John." And  
they said to<sup>d</sup> her that "Not one is there<sup>o</sup> of your 'relation-  
62 ship who is 'called<sup>o</sup> by this 'name." Now they nodded to  
his 'father, "what he should be wanting him to be 'called<sup>o</sup>.  
63 And 'requesting a tablet, he writes, saying, "John is his  
64 'name." And they all marvel. Now, opened was his  
'mouth instantly, and his 'tongue, and he spoke, blessing  
'God.

65 And fear <sup>b</sup>came<sup>o</sup> on all 'who 'home about them, and in  
the whole 'mountainous region of 'Judea all these 'declara-  
66 tions were spoken<sup>o</sup> about. And all 'who hear pondered<sup>o</sup>  
in their 'hearts, saying, "What, consequently, will this  
'little boy be?" For the hand also of the Lord was with  
him.

67 And Zechariah, his 'father, is filled with holy spirit and  
prophecies, saying,

68 "Blessed is the Lord, the God of 'Israel,  
'For He visits<sup>o</sup>, and makes a redemption for His  
'people,

69 And rouses a horn of salvation for us

In the house of David, His 'boy,

70 According as He speaks through the mouth of His  
'holy 'prophets, who are from the eon;

71 Salvation <sup>o</sup>from our enemies,

And out of the hand of all 'those who are hating us,

72 To do mercy with our 'fathers,

- And to be reminded of His holy covenant,  
 73 The oath which He swears to<sup>d</sup> Abraham our 'father,  
 74 'To grant to us, being rescued out of the hand of  
 our 'enemies,  
 To be fearlessly offering divine service to Him  
 75 In benignity and righteousness in His sight all our  
 'days.  
 76 Now you', also, little boy, a prophet of the Most  
 High shall be 'called,  
 For you shall be going before in the sight of the  
 Lord  
 To make ready His roads,  
 77 'To give the knowledge of salvation to His 'people  
 In the pardon of their sins,  
 78 Because of the merciful compassions of our God,  
 In which the Dayspring °from on high visits° us,  
 79 'To make Its advent to 'those sitting° in darkness and  
 the shadow of death,  
 'To direct our 'feet into the path of peace.”
- 80 Now the little boy grows up and was staunch° in spirit  
 and was in the °wilderness till the day of his indication  
 to<sup>d</sup> 'Israel.
- 2 Now it occurred° in those 'days, that a decree came out  
 °from Caesar Augustus that the entire inhabited° earth  
 2 'register°. This first 'registration occurred° when Qui-  
 3 rinus is governing 'Syria. And all went° to 'register°, each  
 into his °own 'city.
- 4 Now Joseph also went up from 'Galilee, out of the city  
 of Nazareth, into 'Judea, into the city of David which<sup>a</sup> is  
 'called° Bethlehem, because of his 'being° of the house and  
 5 kindred of David, to register° together with Miriam, his  
 6 °espoused° wife, who 'is parturient. Now it °came° to pass  
 in their 'being there, the days are fulfilled for her 'to be

- <sup>7</sup> bringing forth. And she brought forth her 'Son, the first-born, and swaddles Him, and cradles Him in a manger, because there was no' place for them in the caravansary.
- <sup>8</sup> And shepherds were in the same 'district in the 'field fold, and maintaining watches at 'night <sup>on</sup> over their 'flock.
- <sup>9</sup> And 'lo<sup>o</sup>! a messenger of the Lord stood by them, and the glory of God shines about them, and they were afraid
- <sup>10</sup> with a great fear. And the messenger said to them, "Fear<sup>o</sup> not, for 'lo<sup>o</sup>! I am bringing you an evangel<sup>o</sup> of great joy
- <sup>11</sup> which<sup>a</sup> will be for the entire people, 'for today was brought forth to you a Saviour, Who is Christ, the Lord,
- <sup>12</sup> in the city of David. And this is the sign to you: you will be finding a Babe, °swaddled° and lying° in a manger."
- <sup>13</sup> And suddenly <sup>u</sup>with the messenger there came° to be a multitude of the heavenly host, praising 'God and saying,
- <sup>14</sup> "Glory to God among the highest!  
And on earth peace,  
Among <sup>n</sup>men, delight!"
- <sup>15</sup> And it occurred°, as the messengers came away from them into 'heaven, that the shepherds spoke to<sup>d</sup> one another, saying, "By all means we may be passing through to Bethlehem, and we may be perceiving this 'declaration 'which 'has <sup>b</sup>come to pass, which the Lord makes known
- <sup>16</sup> to us." And they came 'hurrying, and they found both 'Miriam and 'Joseph, and the Babe lying° in the manger.
- <sup>17</sup> Now, perceiving it, they make known concerning the declaration 'that is 'spoken to them concerning this 'little Boy. And all 'who hear marvel concerning 'that which is
- <sup>18</sup> being spoken to<sup>d</sup> them by the shepherds. Now 'Miriam preserved all these 'declarations, parleying them in her
- <sup>20</sup> heart. And the shepherds return, glorifying and praising 'God <sup>on</sup>for all that which they hear and perceived, according as it was spoken to<sup>d</sup> them.

<sup>21</sup> And when the eight days to His 'circumcising are fulfilled, His 'name also was called Jesus, 'which He was  
<sup>22</sup> 'called by the messenger before His 'conception in the womb. And when the days of their 'cleansing are fulfilled according to the law of Moses, they brought Him  
<sup>23</sup> up into Jerusalem to present Him to the Lord (according as it is 'written<sup>o</sup> in the law of the Lord, that every male opening up the matrix shall be 'called holy to the Lord),  
<sup>24</sup> and 'to give a sacrifice according to 'that which is 'declared<sup>o</sup> in the law of the Lord, a pair of turtle doves or two squabs of the doves.

<sup>25</sup> And 'lo<sup>o</sup>! there was a <sup>h</sup>man in Jerusalem, whose name is Simeon. And this <sup>h</sup>man is just and pious, anticipating<sup>o</sup> the consolation of 'Israel, and holy spirit was on him.  
<sup>26</sup> And he was 'apprised<sup>o</sup> by the holy 'spirit that he would not be 'acquainted with death ere<sup>or</sup> he should be 'acquainted with the Lord's 'Christ. And he came, in the spirit, into the sanctuary, and 'as the parents are 'bringing in the little Boy Jesus, for them 'to do according to the  
<sup>28</sup> 'custom<sup>o</sup> of the law concerning Him, he' also receives<sup>c</sup> Him, clasping Him <sup>io</sup>in his 'arms. And he blesses 'God, and said,

<sup>29</sup> "Now art Thou dismissing Thy 'slave, O Owner,  
 According to Thy 'declaration, in peace,  
<sup>30</sup> 'For my 'eyes perceived Thy 'Salvation,  
<sup>31</sup> Which Thou dost make ready suiting the face of  
 all the peoples,  
<sup>32</sup> A Light <sup>io</sup>for the revelation of nations,  
 And the Glory of Thy people Israel."

<sup>33</sup> And His 'father and 'mother were marveling <sup>om</sup>at 'that  
<sup>34</sup> which is 'spoken<sup>c</sup> concerning Him. And Simeon blesses them and said to<sup>d</sup> Miriam, His 'mother,



"Lo! He' is lying<sup>o</sup> <sup>40</sup>for the fall and rising of many  
in 'Israel,  
And <sup>40</sup>for a sign 'contradicted<sup>o</sup>.

35 Yet through your <sup>o</sup>own 'soul also shall be passing<sup>o</sup>  
a blade,  
So that the reasonings<sup>o</sup> of many hearts should be  
'revealed."

36 And there was Hannah, a prophetess, a daughter of  
Penuel, out of the tribe of Asher (she is <sup>o</sup>advanced in her  
many days, <sup>o</sup>living with a husband seven years from her  
37 <sup>o</sup>virginity, and she is a widow till she is eighty-four years)  
who does not withdraw<sup>o</sup> from the sanctuary, with fasts  
38 and petitions offering divine service night and day. And  
in the same hour, <sup>o</sup>standing by, she made a response<sup>o</sup> to  
'God, and spoke concerning Him to all 'who are an-  
ticipating<sup>o</sup> redemption in Jerusalem.

39 And, as they accomplish all 'according to the law of the  
Lord, they return into 'Galilee, into their <sup>o</sup>own 'city,  
40 Nazareth. Now the little Boy grows up and was staunch<sup>o</sup>  
in spirit, being filled<sup>o</sup> with wisdom, and the grace of God  
was on Him.

41 And His 'parents went<sup>o</sup> year <sup>ac</sup>by year into Jerusalem,  
42 to the festival of the Passover. And when He came<sup>o</sup> to  
be twelve years old, at their going up into Jerusalem  
43 according to the custom of the festival, and <sup>o</sup>finishing the  
days, 'at their 'return the Boy Jesus remains behind in  
44 Jerusalem, and His 'parents know it not. Now, <sup>o</sup>inferring  
that He is in the caravan, they came a day's way, and they  
hunted Him among the relatives and 'those known to  
45 them. And, not finding Him, they return into Jerusalem,  
hunting Him.

46 And it occurred<sup>o</sup>, after three days they found Him in  
the sanctuary, 'seated<sup>o</sup> in the midst of the teachers, hearing

<sup>47</sup> them, as well as inquiring of them. Now amazed<sup>o</sup> are all  
 'those hearing Him <sup>on</sup>at His 'understanding and 'answers.

<sup>48</sup> And perceiving Him, they were astonished.

And His 'mother said to<sup>d</sup> Him, "Child, <sup>a</sup>why do you  
 thus to us? 'Lo<sup>o</sup>! your 'father and I 'painfully<sup>o</sup> sought  
<sup>49</sup> you." And He said to<sup>d</sup> them, "'Why is it that you sought  
 Me? Had you not perceived that I 'must be among the  
<sup>50</sup> things which are My 'Father's?" And they' do not <sup>-o</sup>un-  
 derstand the declaration which He speaks to them.

<sup>51</sup> And He descended with them and came into Nazareth,  
 and was 'subject<sup>o</sup> to them. And His 'mother carefully  
 kept all these 'declarations, parleying them in her <sup>a</sup>'own  
<sup>52</sup> 'heart. And Jesus progressed in 'wisdom and stature, and  
 in favor <sup>b</sup>with God and <sup>h</sup>men.

**3** Now in the fifteenth year of the government of Tiberius  
 Caesar, Pontius Pilate being governor of 'Judea, and  
 Herod being tetrarch of 'Galilee, yet Philip, his 'brother,  
 being tetrarch of the province of Iturea and Trachonitis,  
<sup>2</sup> and Lysanias being tetrarch of 'Abilene, <sup>on</sup>under Hannas  
 and Caiaphas, the chief priests, <sup>b</sup>came<sup>o</sup> a declaration of  
 God <sup>on</sup>to John, the son of Zechariah, in the wilderness.  
<sup>3</sup> And he came into the entire country about the Jordan,  
 heralding a baptism of repentance <sup>io</sup>for the pardon of sins,  
<sup>4</sup> as it is 'written<sup>o</sup> in the scroll of the sayings of Isaiah the  
 prophet, saying,

"The voice of one imploring:

'In the wilderness make ready the road of the Lord!  
 Straight... be making the highways'" of Him!

<sup>5</sup> " 'Every ravine shall be 'filled

And every mountain and hill shall be made 'low,

And the crooked shall be <sup>io</sup>straight,

And the rough places into smooth roads,...

<sup>6</sup> And <sup>e</sup>all flesh shall 'see<sup>o</sup> the salvation of 'God.'

<sup>7</sup> He said, then, to the throngs going<sup>o</sup> out to be baptized by him, "Progeny of vipers! "Who intimates to you to be  
<sup>8</sup> fleeing from the impending indignation? <sup>do</sup>"Produce, then, fruits worthy of 'repentance. And you should not 'begin<sup>o</sup> to be saying among yourselves, 'For a father we 'have 'Abraham,' for I am saying to you that 'God is 'able<sup>o</sup>, out  
<sup>9</sup> of these 'stones, to rouse children to 'Abraham. Now already the ax also is lying<sup>o</sup> <sup>td</sup>at the root of the trees. Every tree, then, which is not <sup>do</sup>producing ideal fruit is 'hewn<sup>o</sup> down and 'cast<sup>o</sup> into the fire."

<sup>10</sup> And the throngs inquired of him, saying "What, then,  
<sup>11</sup> should we be doing?" Now answering, he said to them, "He 'who 'has two tunics, let him be sharing with him 'who 'has none, and let him 'who 'has <sup>3</sup>food be doing likewise."

<sup>12</sup> Now tribute collectors also came to be baptized, and they said to<sup>d</sup> him, "Teacher, <sup>a</sup>what should we be doing?"  
<sup>13</sup> Now 'he said to<sup>d</sup> them, "Impose nothing more <sup>b</sup>than 'has been prescribed<sup>o</sup> to you."

<sup>14</sup> Now 'soldiers<sup>o</sup> also inquired of him, saying, "What should we<sup>e</sup> also be doing?" And he said to<sup>d</sup> them, "You should be intimidating no one, neither be blackmailing, and be 'sufficed<sup>o</sup> with your 'rations."

<sup>15</sup> Now at the people hoping, and all reasoning<sup>o</sup> in their 'hearts concerning 'John, lest at some time he<sup>e</sup> may be  
<sup>16</sup> the Christ, 'John answers<sup>o</sup>, saying to all, "I, indeed, in water am baptizing you. Yet coming<sup>o</sup> is 'One stronger than I, the thong of <sup>a</sup>Whose sandals I am not competent to loose. He<sup>e</sup> will be baptizing you in holy spirit and fire,  
<sup>17</sup> Whose 'winnowing shovel is in His 'hand, and He will be scouring His 'threshing floor and be gathering the grain into His 'barn, yet the chaff shall He 'burn up with unextinguished fire."

<sup>18</sup> Indeed, then, entreating about many different things also, he brought the evangel<sup>o</sup> to the people.

<sup>19</sup> Now 'Herod the tetrarch, being exposed° by him concerning Herodias, the wife of his 'brother Philip,  
<sup>20</sup> and concerning all the wicked things which 'Herod does, °adds this also °n to them all: ° he locks up 'John in 'jail.

<sup>21</sup> Now it occurred°, 'as all the people are 'baptized, at Jesus also being baptized and praying°, 'heaven is opened,  
<sup>22</sup> and the holy 'spirit descends on Him, to bodily perception as if a dove, and a voice °came° out of heaven, saying, "Thou' art My 'Son, the Beloved; in Thee I delight."

<sup>23</sup> And He', Jesus, when beginning°, was about thirty years old, being a son (as to the law°) of Joseph, of 'Eli,  
<sup>24</sup> of 'Matthat, of 'Levi, of 'Melchi, of 'Jannai, of 'Joseph,  
<sup>25</sup> of 'Mattathias, of 'Amos, of 'Nahum, of 'Eli, of 'Naggai,  
<sup>26</sup> of 'Maath, of 'Matthiah, of 'Shemei, of 'Josech, of 'Joda,  
<sup>27</sup> of 'Joanna, of 'Rhesa, of 'Zerubbabel, of 'Shalthiel, of 'Neri,  
<sup>28</sup> of 'Melchi, of 'Addi, of 'Cosam, of 'Elmadam, of 'Er,  
<sup>29</sup> of 'Jesus, of 'Eliezer, of 'Jorim, of 'Matthat, of 'Levi,  
<sup>30</sup> of 'Simeon, of 'Judah, of 'Joseph, of 'Jonam, of 'Eliakim,  
<sup>31</sup> of 'Melea, of 'Menna, of 'Mattathah, of 'Nathan, of 'David,  
<sup>32</sup> of 'Jesse, of 'Obad, of 'Boaz, of 'Salmon, of 'Nahshon,  
<sup>33</sup> of 'Amminadab, of 'Admein, of 'Arni, of 'Hezron, of  
<sup>34</sup> 'Pharez, of 'Judah, of 'Jacob, of 'Isaac, of 'Abraham, of  
<sup>35</sup> 'Tera, of 'Nahor, of 'Serug, of 'Reu, of 'Peleg, of 'Eber, of  
<sup>36</sup> 'Shelah, of 'Cainan, of 'Arphaxad, of 'Shem, of 'Noah, of  
<sup>37</sup> 'Lamech, of 'Methuselah, of 'Enoch, of 'Jared, of 'Maleleel,  
<sup>38</sup> of 'Cainan, of 'Enosh, of 'Seth, of 'Adam, of 'God.

**4** Now Jesus, full of holy spirit, returns from the Jordan,  
<sup>2</sup> and was led° in the spirit in the wilderness forty days, undergoing trial° by the Adversary. And He did not eat °n anything in those 'days, and subsequently, at their being  
<sup>3</sup> concluded, He hungers. Now the Adversary said to Him, "If you are 'God's son, °speak to this 'stone that it may be  
<sup>4</sup> becoming° bread." And 'Jesus answered °d him, saying,

"It is °written° that, 'Not on bread alone shall °man be living°, but on every declaration . . . of God.'"

- 5 And, leading Him up into a high mountain, the Adversary shows Him all the kingdoms of the 'inhabited° earth  
6 in a second of time. And the Adversary said to Him, "To you shall I be giving °all this °authority and the glory of them, °for it has been given° up to me, and to whomsoever  
7 I may °will, I am giving it. If you°, then, should ever be  
8 worshiping °before me, it will °all be yours." And, answering, Jesus said to him, "Go away behind Me, Satan! It is °written°, The Lord your °God shall you be worshiping, and to Him only shall you be offering divine service."  
9 Now he led Him into Jerusalem and stands Him on the wing of the sanctuary, and he said to Him, "If you are  
10 °God's son, °cast yourself down hence, for it is °written° that

'His °messengers shall be °directed° concerning Thee,  
°To protect Thee.'

- 11 and that

'On their hands shall they be lifting Thee,  
Lest at some time Thou shouldst be dashing Thy  
°foot against °a stone.'"

- 12 And answering, Jesus said to him that "It has been declared°, 'You shall not be putting on trial the Lord your °God.'"  
13 And, °concluding °every trial, the Adversary withdrew  
14 from Him until an appointed time. And Jesus returns, in the power of the spirit, into °Galilee. And the fame concerning Him came out down the whole of the country about. And He° taught in their °synagogues, being glorified° by all.  
15

- <sup>16</sup> And He came <sup>to</sup> 'Nazareth, where He was <sup>reared</sup>,  
and, according to His <sup>custom</sup> 'on the day of the sabbaths,  
<sup>17</sup> He entered into the synagogue and rose to read. And  
handed to Him was a scroll of the prophet Isaiah, and,  
opening the scroll, He found the place where it was  
<sup>written</sup>,  
<sup>18</sup> "The spirit of the Lord is on Me,  
On account of which He anoints Me to bring the  
evangel<sup>o</sup> to the poor.  
He has commissioned Me to heal<sup>o</sup> the <sup>crushed</sup>  
<sup>heart</sup>,  
To herald to captives a pardon,  
And to the blind the receiving of sight;  
To dispatch the <sup>oppressed</sup> <sup>with</sup> a pardon,  
<sup>19</sup> To herald an acceptable year of the Lord . . ."  
<sup>20</sup> And furling the scroll, giving it back to the deputy, He  
is seated. And the eyes of all in the synagogue were look-  
<sup>21</sup> ing intently at Him. Now He begins<sup>o</sup> to be saying to<sup>d</sup>  
them that "Today this <sup>scripture</sup> is <sup>fulfilled</sup> in your <sup>ears</sup>."  
<sup>22</sup> And all testified of Him and marveled <sup>on</sup> at the gracious  
<sup>words</sup> <sup>which</sup> are issuing<sup>o</sup> out of His <sup>mouth</sup>. And they  
<sup>23</sup> said, "Is not this Joseph's son?" And He said to<sup>d</sup> them,  
"Undoubtedly you will be declaring to Me this <sup>parable</sup>:  
<sup>Physician</sup>, cure yourself! <sup>Whatever</sup> we hear occurring<sup>o</sup>  
<sup>in</sup> <sup>Capernaum</sup> do here also in your own <sup>country</sup>."  
<sup>24</sup> Now He said, "Verily, I am saying to you that no<sup>t</sup> one  
<sup>25</sup> who is a prophet is acceptable in his <sup>own</sup> <sup>country</sup>. Now  
<sup>on</sup> of a truth I am saying to you, that many widows were  
in <sup>Israel</sup> in the days of Elijah, when <sup>heaven</sup> is locked <sup>on</sup> for  
three years and six months, as a great famine came<sup>o</sup> to be  
<sup>26</sup> <sup>on</sup> over the entire land, and to<sup>d</sup> none of them was Elijah  
sent, except into Sarepta of <sup>Sidonia</sup>, to<sup>d</sup> a widow woman.  
<sup>27</sup> And many lepers were in <sup>Israel</sup> <sup>on</sup> under Elisha the

prophet, and none of them is cleansed except Naaman the Syrian."

28 And filled with fury are all who are in the synagogue,  
29 at hearing these things, and rising, they cast Him<sup>o</sup> outside of the city. And they led Him to the brow of the mountain on which their city had been built<sup>o</sup>, so as to push Him  
30 over the precipice. Yet He', passing<sup>th</sup> through their midst, went<sup>o</sup>.

31 And He came down into Capernaum, a city of Galilee,  
32 and He was teaching them 'on the sabbaths. And they were astonished<sup>o</sup> on at His 'teaching, 'for His 'word was 'with authority.

33 And in the synagogue was a <sup>h</sup>man having the spirit of an unclean demon, and it cries out with a loud voice,  
34 saying, "Ha! <sup>a</sup>what is it to us and to you, Jesus the Nazarean? Did you come to destroy us? I am 'aware  
35 <sup>a</sup>who you' are—the holy One of 'God!" And Jesus rebukes it, saying, "Be 'still, and 'come out from him!" And, pitching him into their midst, the demon came out from him, in nothing harming him.

36 And awe <sup>b</sup>came<sup>o</sup> on all, and they conferred <sup>td</sup>with one another, saying, "<sup>a</sup>What 'word is this? 'for 'with authority and power is He enjoining the unclean spirits, and they  
37 are coming<sup>o</sup> out!" And a hubbub went<sup>o</sup> out concerning Him <sup>to</sup>to every place in the country about.

38 Now, rising from the synagogue, Jesus entered into the house of Simon. Now the mother-in-law of Simon was 'pressed<sup>o</sup> by a high fever, and they ask Him 'about  
39 her. And rising by over her, He rebukes the fever, and the fever <sup>o</sup>leaves her. Now instantly, rising, she waited on them.

40 Now at the setting of the sun, all, whoever had those who are 'infirm with various diseases, led them also to<sup>d</sup> Him. Now He, placing His hands on each one of them,

<sup>41</sup> cures them. Now demons also came<sup>o</sup> out from many, clamoring and saying that "You' are the Christ, the Son of 'God!" And, rebuking them, He did not let them 'speak, 'for they had perceived that He is the Christ.

<sup>42</sup> Now at the <sup>b</sup>coming<sup>o</sup> of day, coming out, He went into a desolate place. And the throngs sought for Him, and they came to Him and detained Him, 'so as not to  
<sup>43</sup> be going<sup>o</sup> from them. Now 'He said to<sup>d</sup> them that "To  
<sup>44</sup> 'dother cities also I 'must bring the evangel<sup>o</sup> of the kingdom of 'God, 'for <sup>on</sup>for this was I commissioned." And He was heralding <sup>io</sup>in the synagogues of 'Judea.

**5** Now it occurred<sup>o</sup>, 'as the throng is 'importuning<sup>o</sup> Him and hearing the word of 'God, He' also was 'standing  
<sup>2</sup> beside 'lake Gennesaret, and He perceived two ships 'standing beside the lake. Now the fishers, 'stepping off  
<sup>3</sup> from them, rinse off the nets. Now, 'stepping 'into one of the ships, which was 'Simon's, He asks him to be backing up slightly from the land. Now, 'being seated, He taught the throngs out of the ship.

<sup>4</sup> Now as He ceases<sup>o</sup> speaking, He said to<sup>d</sup> 'Simon, "Back up into the depth, and lower 'your 'nets <sup>io</sup>for a catch."  
<sup>5</sup> And answering, 'Simon said to Him, "Doctor, the whole night through, 'toiling, we did not get one. Yet, <sup>on</sup>at Thy  
<sup>6</sup> 'declaration, I shall 'lower the nets." And, this 'doing, they impound a vast multitude of fishes. Yet their 'nets  
<sup>7</sup> tore<sup>o</sup> through, and they beckon to 'their partners 'in the 'dother ship to 'come to their 'aid<sup>o</sup>. And they came, and they fill both the ships so that they are 'swamped<sup>o</sup>.

<sup>8</sup> Now perceiving it, Simon Peter prostrates before 'Jesus' 'knees, saying, "Come away from me, 'for a man, a sinner  
<sup>9</sup> am I, Lord!" For awe engulfs him and all 'those <sup>io</sup>with  
<sup>10</sup> him <sup>on</sup>at the catch of 'fishes which they took. Now likewise are James also and John, sons of Zebedee, who were 'Simon's mates. And 'Jesus said to<sup>d</sup> 'Simon, "Fear<sup>o</sup> not!



<sup>11</sup> From 'now on <sup>h</sup>men you shall be catching alive!" And bringing <sup>down</sup> the ships onto the land, leaving all, they follow Him.

<sup>12</sup> And it occurred°, 'as He 'is in one of the cities, \*'lo°! a man full of leprosy. Now, perceiving 'Jesus, falling on his face, he besought Him, saying, "Lord, if Thou shouldst  
<sup>13</sup> be willing, Thou 'canst° cleanse me!" And, -stretching out His 'hand, He touches° him, saying, "I am willing! Be 'cleansed!" And immediately the leprosy came away  
<sup>14</sup> from him. And He' charges him to be speaking to no one. "But 'come away, show yourself to the priest, and -bring°  
°for your 'cleansing, according as Moses bids, °for a testimony to them."

<sup>15</sup> Yet rather the account concerning Him passed° through, and vast throngs came° together to 'hear and to be 'cured°  
<sup>16</sup> 'by Him 'of their 'infirmities. Now He' was retreating in the °wilderness and praying°.

<sup>17</sup> And it occurred° 'on one of the days, \*that He' was teaching, and the Pharisees and the teachers of the law were sitting°, who were °come out of every village of 'Galilee and of Judea and Jerusalem. And there was power  
<sup>18</sup> of the Lord °for their 'healing°. And 'lo°! men carrying on a couch a <sup>h</sup>man who was °paralyzed°, and they sought to be °carrying him in and to place him °before Him.

<sup>19</sup> And not finding by which means they may be carrying him in because of the throng, -going up on the housetop, they °let him down, °with the cot, through the tiles into  
<sup>20</sup> the midst in front of 'Jesus. And, perceiving their 'faith, He said to him, "°Man, °pardoned° you are your 'sins."

<sup>21</sup> And the scribes and the Pharisees begin° to 'reason°, saying, "°Who is this who is speaking blasphemies? °Who is 'able° to pardon sins except 'God only?"

<sup>22</sup> Now 'Jesus, recognizing their 'reasonings, answering, said to<sup>d</sup> them, "°What are you reasoning° in your 'hearts?"

- 23 "What is easier, to be saying, 'Pardoned' are you your 'sins,' or to be saying, 'Rouse and 'walk'?"
- 24 "Now, that you may be perceiving that the Son of 'Man-kind 'has authority on 'earth to pardon sins (He said to the 'paralyzed'), to you am I saying, 'Rouse and pick up
- 25 your 'cot and 'go into your 'house." And instantly, 'rising "before them, 'picking up that on which he was laid, he
- 26 came away into his 'house, glorifying 'God. And amazement took hold of all, and they glorified 'God, and are filled with fear, saying that "We perceived baffling things today!"
- 27 And after these things He came out and gazes° at a tribute collector named Levi, sitting°<sup>on</sup> at the tribute office.
- 28 And He said to him, "Follow Me." And, leaving all,
- 29 'rising, he follows Him. And Levi makes a great reception for Him in his 'house, and there was a vast throng of tribute collectors and others who were lying° down with them.
- 30 And the Pharisees and their scribes murmured to<sup>d</sup> His 'disciples, saying, "Wherefore are you eating and drink-
- 31 ing with the tribute collectors and sinners?" And answering, Jesus said to<sup>d</sup> them, "Those who are 'sound 'have no'
- 32 need of a physician, but 'those who 'have an illness. I have not come to call the just, but sinners, °to repentance."
- 33 Yet 'they said to<sup>d</sup> Him, "The disciples of John are fasting frequently and are making° petitions; likewise also 'those of the Pharisees; yet 'yours are eating and drinking."
- 34 Now Jesus said to<sup>d</sup> them, "You 'can° not make the sons of the bridal chamber fast while the bridegroom is with
- 35 them. Yet coming° will be days whenever the bridegroom may be 'taken away from them also. Then they will be fasting—in those 'days."
- 36 Now He told<sup>td</sup> them a parable also, that "No' one,

rending a patch from a new cloak, is patching it on an old cloak. Otherwise, surely the new also will be rending, and the patch from the new will not be agreeing with the old.

- 37 "And no' one is draining fresh wine into old wine skins. Otherwise, surely the fresh wine will be bursting the wine skins, and it' will be 'spilled and the wine skins will  
38 'perish'. But fresh wine is drained into new wine skins,  
39 and both are 'preserved'. And no' one, drinking the old, immediately is wanting the fresh, for he is saying, 'The old is mellowed.'

- 6 Now it occurred° 'on the second first sabbath, He is going°<sup>th</sup> through the sowings, and His 'disciples plucked the  
2 ears and ate, 'rubbing them together in 'their hands. Now  
"certain of the Pharisees said to them, "aWhat you are doing is what is not allowed to be 'done 'on the sabbaths."  
3 And answering, Jesus said to<sup>d</sup> them, "Did you not 'even read this, which David does once when he hungers, he  
4 and 'those who 'are with him, how he entered into the house of 'God, and, taking the °showbread, he ate also, and °gives to 'those with him also, that which is not  
5 allowed to be 'eaten except only by the priests?" And He said to them that "The Son of 'Mankind is Lord of the sabbath also."

- 6 Now it occurred° 'on a different sabbath also, He is entering into the synagogue and teaching. And there was  
7 a °man there, and his 'right 'hand was withered. Now the scribes and the Pharisees scrutinized° Him, to see if He is curing 'on the sabbath, that they may be finding  
8 an accusation against Him. Yet He' had perceived their 'reasonings. Now He said to the man 'having the withered 'hand, "Rouse and 'stand °in the midst." And °rising, he  
9 stood. Now Jesus said to<sup>d</sup> them, "I will be inquiring of you if it is allowed on the sabbath to do good or to do evil,

- <sup>10</sup> to save a soul or to destroy?" And <sup>11</sup>looking<sup>o</sup> about on them all, He said to the <sup>12</sup>man, "Stretch out your <sup>13</sup>hand." Now <sup>14</sup>he does it, and his <sup>15</sup>hand was restored as the other. Now <sup>16</sup>they<sup>o</sup> are filled with folly, and they spoke about it to<sup>d</sup> one another, saying, "What should they be doing to <sup>17</sup>Jesus?"
- <sup>18</sup> Now it occurred<sup>o</sup> in these <sup>19</sup>days that He <sup>20</sup>came out into the mountain to pray<sup>o</sup>, and throughout the <sup>21</sup>night He was <sup>22</sup>in the prayer of <sup>23</sup>God. And when it became<sup>o</sup> day He shouts to His <sup>24</sup>disciples, and chooses<sup>o</sup> from them twelve, whom <sup>25</sup>He names apostles also: Simon, whom He names also Peter, and Andrew, his <sup>26</sup>brother, and James and John, and <sup>27</sup>Philip and Bartholomew, and Matthew and Thomas, and <sup>28</sup>James <sup>29</sup>of <sup>30</sup>Alpheus and Simon, <sup>31</sup>called<sup>o</sup> a Zealot, and Judas of James and Judas Iscariot, who also became<sup>o</sup> a traitor.
- <sup>32</sup> And, <sup>33</sup>descending with them, He stood on an even place. And a vast throng of His disciples and a vast multitude of <sup>34</sup>people from entire <sup>35</sup>Judea and Jerusalem and <sup>36</sup>maritime Tyre and Sidon, who came to hear Him and to be healed <sup>37</sup>of their <sup>38</sup>diseases and <sup>39</sup>who are <sup>40</sup>annoyed<sup>o</sup> <sup>41</sup>by unclean <sup>42</sup>spirits, were cured<sup>o</sup>. And the entire throng sought to <sup>43</sup>touch<sup>o</sup> Him, <sup>44</sup>for power came<sup>o</sup> out <sup>45</sup>of Him, and He healed<sup>o</sup> all.
- <sup>46</sup> And He<sup>o</sup>, <sup>47</sup>lifting up His <sup>48</sup>eyes <sup>49</sup>to His <sup>50</sup>disciples, said, "Happy are the poor, <sup>51</sup>for yours is the kingdom of <sup>52</sup>God. <sup>53</sup>Happy are <sup>54</sup>those hungering now, <sup>55</sup>for you shall be <sup>56</sup>satisfied. Happy are <sup>57</sup>those lamenting now, <sup>58</sup>for you shall be <sup>59</sup>laughing. Happy are you whenever <sup>60</sup>men should be hating you, and whenever they should be severing from you and reproaching you and casting out your <sup>61</sup>name as <sup>62</sup>wicked, on account of the Son of <sup>63</sup>Mankind. You may be rejoicing in that <sup>64</sup>day, and frisk, for <sup>65</sup>lo<sup>o</sup>! your <sup>66</sup>wages are vast in <sup>67</sup>heaven, for according to the <sup>68</sup>same manner did their <sup>69</sup>fathers to the prophets.
- <sup>70</sup> "Moreover, woe to you <sup>71</sup>who are rich, <sup>72</sup>for you are

- 25 collecting your 'consolation! Woe to you 'who are 'filled° now, 'for you shall be hungering! Woe to you 'who are laughing now, 'for you shall be mourning and lamenting!
- 26 Woe to you whenever all 'hmen may be saying fine things of you, for according to the 'same manner did their 'fathers to the false prophets!
- 27 "But to you, 'who are hearing, am I saying: 'Love your 'enemies. Be doing ideally to 'those who are hating you.
- 28 'Bless 'those who are cursing° you. 'Pray° concerning
- 29 'those who are traducing you. To him 'who is beating you on the cheek, be tendering the other also. And you should not be preventing him 'who is taking away your 'cloak
- 30 from taking your 'tunic also. Now you, be giving° to everyone 'who is requesting, and from him 'who is taking
- 31 away 'what is yours be not demanding it. And, according as you are wanting that 'hmen may be doing to you, you' also be doing to them likewise.
- 32 "And if you are loving 'those loving you, what thanks is it to you? For 'sinners also are loving 'those loving them.
- 33 And if you should be doing good to 'those doing good to you, what thanks is it to you? For 'sinners also are doing
- 34 the same. And if you should ever be lending to those 'from whom you are expecting to 'get back, what thanks is it to you? For sinners also are lending to sinners, that
- 35 they may 'get back the equivalent. Moreover, be loving your 'enemies, and be doing good, and be lending, expecting nothing from them, and your 'wages will be vast in the heavens, and you will be sons of the Most High, 'for He' is kind °n to the ungrateful and wicked.
- 36 "Become°, then, pitiful, according as your 'Father also is
- 37 pitiful. And be not judging, and under no circumstances may you be 'judged; and be not convicting, and under no circumstances may you be 'convicted; be releasing, and
- 38 you shall be 'released; be giving, and it shall be 'given to

you: a measure ideal, °squeezed° down and °shaken° together and running° over, shall they be giving into your °bosom. For the same measure with which you are measuring will be °measured to you again.”

39 Now He told them a parable also: “The blind °can° not°  
°guide the blind. Will not both be falling° ‘into a pit?

40 A disciple is not above his °teacher, yet everyone who is  
°adjusted° will be as his °teacher.

41 “Now °why are you observing the mote °in your °brother’s  
°eye, yet the beam °in your °own eye you are not considering?  
42 Or how °can° you be saying to your °brother, ‘Brother, let me °extract the mote °in your °eye,’ observing  
not, °yourself, the beam in your °eye? Hypocrite! °Extract  
first the beam out of your °eye, and then you will be °keen-sighted  
to be extracting the mote °in your °brother’s °eye.

43 For an ideal tree is not °producing rotten fruit; again,

44 neither is a rotten tree °producing ideal fruit. For each  
tree is °known° °by its °own fruit. For not °from thorns  
are they culling figs, neither °from a thorn bush are they  
picking grapes.

45 “The good °man out of the good treasure of his °heart is  
bringing forth °that which is good, and the wicked °man  
out of the wicked treasure of his °heart is bringing forth  
°that which is wicked, for out of the superabundance of  
the heart his °mouth is speaking.

46 “Now °why are °you calling Me °‘Lord,’ °‘Lord,’ and are

47 not doing what I am saying? Everyone °coming° to° Me  
and hearing My °words and doing them—I shall be

48 intimating to you °whom he is like. Like is he to a °man  
building a house, who digs and deepens, and °places the  
foundation on a °rock. Now, at an inundation occurring°,  
the river bursts through to that °house, and it is not strong  
enough to shake it, because °it is ideally °built°.

49 “Now he °who hears and does not, is like a °man °build-

ing a house on the earth without a foundation, to which the river bursts through, and straightway it collapses; and the crash of that 'house came<sup>o</sup> to be great."

7 Since, in fact, He completes all His 'declarations <sup>to</sup>in the hearing of the people, He entered into Capernaum.  
 2 Now a <sup>a</sup>certain centurion's slave, who was held in honor  
 3 by him, having an illness, was about to 'decease. Now, 'hearing concerning Jesus, he dispatches to<sup>d</sup> Him elders of the Jews, asking Him so that He', coming, should be  
 4 bringing his 'slave safely through. Now, 'coming<sup>o</sup> along to<sup>d</sup> Jesus, they entreat Him diligently, saying to Him that "Worthy is he to whom Thou shouldst be tendering  
 5 this, for he 'loves our 'nation, and he' builds us the synagogue."

6 Now Jesus went<sup>o</sup> <sup>to</sup>with them. Now, as He is already not far 'away from the house, the centurion sends friends to<sup>d</sup> Him, saying to Him, "Lord, do not 'bother<sup>o</sup>, for not enough am I that Thou mayest be entering under my  
 7 'roof. Wherefore, neither do I count myself worthy to be coming to<sup>d</sup> Thee. But 'say the word, and my 'boy will be  
 8 'healed<sup>o</sup>. For I' also am a <sup>a</sup>man 'set<sup>o</sup> under authority, having soldiers under me<sup>s</sup>, and I am saying to this one, "Go," and he is going<sup>o</sup>, and to another, "Come<sup>o</sup>," and he is coming<sup>o</sup>, and to my 'slave, 'Do this,' and he is doing it."

9 Now, 'hearing these things, Jesus marvels at him, and, being turned to the throng following Him, said, "I am saying to you that not <sup>even</sup>in 'Israel did I find so much  
 10 faith." And, 'returning into the house, 'those 'sent found the 'infirm slave 'sound.

11 And it occurred<sup>o</sup> in the next journey, that He went into a city 'called<sup>o</sup> Nain. And together with Him went<sup>o</sup> a considerable number of His 'disciples and a vast throng.

12 Now as He nears the gate of the city, <sup>a</sup>'lo<sup>o</sup>! there was fetched<sup>o</sup> out, being <sup>a</sup>'dead, an only-begotten son of his

- mother. And she<sup>o</sup> was a widow. And a considerable  
<sup>13</sup> throng of the city was <sup>o</sup>with her. And perceiving her,  
the Lord has compassion on her and said to her, "Do not  
<sup>14</sup> lament!" And approaching, He touches<sup>o</sup> the bier. Now  
those bearing it stand. And He said, "Youth, to you am I  
<sup>15</sup> saying, Be <sup>o</sup>roused!" And the dead youth sits up and be-  
gins<sup>o</sup> to be speaking. And He <sup>o</sup>gives him back to his  
mother.
- <sup>16</sup> Now fear got all, and they glorified God, saying that  
"A great prophet was roused among us!" and that "God  
<sup>17</sup> visits<sup>o</sup> His people!" And this saying concerning Him  
came out in the whole of Judea and in the entire country  
about.
- <sup>18</sup> And his disciples report to John concerning all these  
<sup>19</sup> things. And, calling<sup>o</sup> a certain two of his disciples to  
him, John sends to<sup>d</sup> Jesus, saying, "Art Thou the coming<sup>o</sup>  
<sup>20</sup> One, or may we be hoping for a different One?" Now  
coming<sup>o</sup> along to<sup>d</sup> Him, the men say, "John the baptist  
dispatches us to<sup>d</sup> Thee, saying, 'Art Thou the coming<sup>o</sup>  
<sup>21</sup> One, or may we be hoping for another One?'" In that  
hour He cures many of diseases and scourges and wicked  
spirits, and to many blind He graciously<sup>o</sup> grants sight.
- <sup>22</sup> And answering, Jesus said to them, "Go, report to John  
what you perceived and hear: that the blind are receiving  
sight, the lame are walking, lepers are being cleansed<sup>o</sup>, and  
the deaf are hearing, the dead are being roused<sup>o</sup>, and  
<sup>23</sup> to the poor the evangel<sup>o</sup> is being brought. And happy is  
he whosoever may not be snared in Me."
- <sup>24</sup> Now, at John's messengers coming away, He begins<sup>o</sup>  
to be saying to<sup>d</sup> the throngs concerning John, "What do  
you come out into the wilderness to gaze at? A reed being  
<sup>25</sup> shaken<sup>o</sup> by the wind? But what do you come out to  
perceive? A man garbed<sup>o</sup> in soft garments? Lo! those  
in glorious vesture and inhering in luxury are among the



- <sup>26</sup> royal. But "what have you come out to 'perceive? A prophet? Yes, I am saying to you, and exceedingly more  
<sup>27</sup> than a prophet. This is he concerning whom it is 'written°, "Lo°! I' am dispatching My 'messenger before Thy face, who shall be constructing Thy 'road in front of Thee.'
- <sup>28</sup> "For verily I am saying to you, A greater prophet, among those born of women, than John the baptist, there is not one. Yet the smaller, in the kingdom of 'God is greater than he.
- <sup>29</sup> "And 'hearing, the entire people, 'even the tribute collectors, justify 'God, being baptized with the baptism of  
<sup>30</sup> John. Yet the Pharisees and 'those learned in the law repudiate the counsel of 'God <sup>30</sup>for themselves, not being  
<sup>31</sup> baptized by him. To "whom, then, shall I be likening the  
<sup>32</sup> <sup>h</sup>men of this 'generation, and to "whom are they like? Like are they to little boys and girls 'sitting° in the market and shouting to one another and saying, 'We flute to you and you do not dance! We wail to you and you do not lament!'  
<sup>33</sup> For come has John the baptist, neither eating bread nor drinking wine, and you are saying, 'A demon 'has he!'  
<sup>34</sup> Come has the Son of 'Mankind, eating and drinking, and you are saying, "Lo°! a <sup>h</sup>man gluttonous and a tippler, a  
<sup>35</sup> friend of tribute collectors and sinners!' And justified was 'Wisdom 'by all her 'children."
- <sup>36</sup> Now a "certain one of the Pharisees asked Him, that He may be eating with him. And entering into the Pharisee's 'house, He reclined.
- <sup>37</sup> And 'lo°! a woman who<sup>a</sup> was in the city was a sinner. And, recognizing that He is lying° down at table in the Pharisee's 'house, 'fetching an alabaster vase of attar  
<sup>38</sup> and 'standing behind, beside the feet of 'Jesus, lamenting, she begins° to 'rain 'tears on His 'feet, and with the 'hair of her 'head she wiped them off and fondly  
<sup>39</sup> kissed His 'feet, and rubbed them with the attar. Now,

perceiving it, the Pharisee who invites Him said in himself, saying, "This one, if he were a prophet, would have known <sup>a</sup>who and what manner of woman it is who<sup>a</sup> is touching<sup>o</sup> him, seeing that she is a sinner."

<sup>40</sup> And answering, Jesus said to<sup>d</sup> him, "Simon, I have <sup>a</sup>something to say to you." Now he is averring, "Teacher, say it!"

<sup>41</sup> "Two debtors paying usury were owing a <sup>a</sup>certain creditor. The one owed five hundred denarii, yet the <sup>42</sup> <sup>a</sup>other fifty. Now, they having nothing to pay, he deals graciously<sup>o</sup> with both. "Which of them, then, will be <sup>43</sup> loving him <sup>on</sup> more?" Now answering, Simon said, "I take it that it is he with whom he deals the more graciously<sup>o</sup>." Now He said to him, "Correctly do you decide."

<sup>44</sup> And, being turned to<sup>d</sup> the woman, He averred to Simon, "Are you observing this woman? I entered into your house; water <sup>on</sup>for My feet you do not <sup>-o</sup>give, yet she rains tears on My feet and with her <sup>-o</sup>hair she wipes them <sup>45</sup> off; a kiss to Me you do not <sup>-o</sup>give, yet she', from <sup>w</sup> the time I entered, did not intermit fondly kissing My feet; <sup>46</sup> with oil My head you do not rub, yet she' with attar rubs <sup>47</sup> My feet; on behalf of which, I am saying to you, <sup>o</sup> pardoned<sup>o</sup> are her many sins, for she loves much. Now to whom there is scant pardoning<sup>o</sup>, there is scant loving." <sup>48</sup> Now He said to her, "<sup>a</sup>Pardoned<sup>o</sup> are your sins." <sup>49</sup> And those lying<sup>o</sup> back at table <sup>a</sup>with Him begin<sup>o</sup> to be saying among themselves, "<sup>a</sup>Who is this who is pardoning sins <sup>50</sup> also?" Now He said to<sup>d</sup> the woman, "Your faith has saved you. Go<sup>o</sup> <sup>to</sup> in peace."

**8** And it occurred<sup>o</sup> <sup>a</sup>consecutively, He' also traverses city <sup>a</sup>by city and village by village, heralding and bringing the evangel<sup>o</sup> of the kingdom of God, and together with <sup>2</sup> Him the twelve, and <sup>a</sup>some women who were <sup>o</sup>cured<sup>o</sup> of wicked spirits and infirmities: Mary, called<sup>o</sup> Magdalene,

- <sup>3</sup> from whom seven demons had come out, and Joanna, wife of Chuza, Herod's manager, and Susanna and the many <sup>d</sup>others who<sup>a</sup> dispensed to Him out of their 'possessions.
- <sup>4</sup> Now a vast throng being together, and 'city <sup>ac</sup>by city  
<sup>5</sup> going<sup>o</sup> on to<sup>d</sup> Him, He said through a parable, "Out came the 'sower to sow his<sup>o</sup> 'seed, and in his 'sowing, <sup>w</sup>some indeed falls beside the road and was trampled, and the flying creatures of 'heaven devoured it. And <sup>d</sup>other falls down on the rock, and, sprouting, is withered because of  
<sup>6</sup> 'having no moisture. And <sup>d</sup>other falls in the midst of 'thorns, and, sprouting together, the thorns smother it.  
<sup>7</sup> And <sup>d</sup>other falls into the good 'earth, and, sprouting, <sup>do</sup>produces fruit a hundredfold." These things saying, He shouted, "Who 'has ears to 'hear, let him 'hear!"
- <sup>8</sup> Now His 'disciples inquired of Him, saying, "What may this 'parable be?"
- <sup>9</sup> Now 'He said, "To you has it been given<sup>o</sup> to know the secrets of the kingdom of 'God, yet to the rest in parables, that, observing, they may not be observing, and hearing, they may not be understanding.
- <sup>10</sup> "Now this is the parable: The seed is the word of 'God.  
<sup>11</sup> Now 'those beside the road are 'those who hear; thereafter the Adversary is coming<sup>o</sup> and is picking up the word from  
<sup>12</sup> their 'heart, lest, 'believing, they may be 'saved. Now 'those on the rock are those who, whenever they should be hearing, with joy are receiving<sup>o</sup> the word. And these 'have no<sup>t</sup> root, who are believing <sup>td</sup>for a season and, in a  
<sup>13</sup> season of trial, are withdrawing<sup>o</sup>. Now 'that falling <sup>to</sup>among the thorns, these are 'those who hear and, by worries and riches, and by the gratifications of 'life, going<sup>o</sup>  
<sup>14</sup> on, 'stifle<sup>o</sup>, and are bringing nothing to maturity. Now 'that in the ideal earth, these are they who<sup>a</sup>, in a heart ideal and good, hearing the word, are retaining it and are bearing fruit 'with endurance.

- <sup>16</sup> "Now no' one, 'lighting a lamp, is covering it with a vessel or is placing it underneath a couch, but is placing it <sup>on</sup> on a lampstand that 'those going° in may be observing
- <sup>17</sup> the light. For nothing is hidden which shall not 'become° apparent, neither concealed which should not by all means
- <sup>18</sup> be 'known and 'come to be <sup>to</sup> apparent. 'Beware, then, how you are hearing! For whoever may 'have, to him shall be 'given, and whoever may not 'have, from him shall be 'taken away also what he is 'supposed to 'have."
- <sup>19</sup> Now there came° along to<sup>d</sup> Him His 'mother and His 'brothers, and they were not able° to 'fall in with Him
- <sup>20</sup> because of the throng. Now it was reported to Him, saying that "Thy 'mother and Thy 'brothers °stand outside
- <sup>21</sup> wanting to '°see Thee." Now He, 'answering, said to<sup>d</sup> them, "My mother and My brethren are these 'who are hearing the word of 'God and doing it."
- <sup>22</sup> Now it occurred° 'on one of the days that He', as well as His 'disciples, stepped 'into a ship, and He said to<sup>d</sup> them, "We may be passing through <sup>to</sup> to the other side of the
- <sup>23</sup> lake." And they set out. Now, at their sailing, He falls asleep. And a whirl of wind descended <sup>to</sup> to the lake, and they were foundered° and in danger.
- <sup>24</sup> Now approaching, they rouse Him, saying, "Doctor! Doctor! We are perishing°!" Now He, 'being roused, rebukes the wind and the surging of the water, and they
- <sup>25</sup> cease°, and it became° calm. Now He said to them, "Where is your 'faith?" Yet, being afraid, they marvel, saying to<sup>d</sup> one another, "<sup>a</sup>Who, consequently, is this, that He is enjoining the winds as well as the water, and they are obeying Him!"
- <sup>26</sup> And they sail down into the country of the Gergesenes, which<sup>a</sup> is across from 'Galilee.
- <sup>27</sup> Now at His coming out on the land, there meets Him a <sup>a</sup> "certain man out of the city, who had demons, and for a

considerable time puts<sup>o</sup> on no<sup>t</sup> cloak, and remained in no<sup>t</sup> house, but in the tombs.

- 28 Now, perceiving Jesus and crying out, he prostrates to Him and said in a loud voice, "What is it to me and to Thee, Jesus, Son of God Most High! I beseech<sup>o</sup> Thee, 29 Thou shouldst not be tormenting me." For He charged the unclean spirit to be coming out from the <sup>h</sup>man; for many times it had gripped him, and he was bound<sup>o</sup>, being guarded<sup>o</sup> with chains and fetters, and, bursting through the bonds, he was driven<sup>o</sup> by the demon into the <sup>=</sup>wilder-ness.
- 30 Now Jesus inquires of him, saying, "What is your name?" Now he said, "Legion," for many demons entered into him. And they entreated Him that He should not enjoin them to be coming away into the submerged chaos.
- 32 Now a considerable herd of hogs was there, grazing<sup>o</sup> 'on the mountain, and they entreat Him that He should 'permit them to be entering into those. And He permits 33 them. Now the demons, coming out from the <sup>h</sup>man, entered into the hogs, and the herd rushes down the precipice into the lake and was smothered.
- 34 Now the 'graziers, perceiving 'what 'has occurred, fled 35 and report it <sup>to</sup>in the city and <sup>to</sup>in the fields. Now they came out to 'perceive 'what 'has occurred, and they came to<sup>d</sup> Jesus and found the <sup>h</sup>man from whom the demons came out, 'garmented<sup>o</sup> and 'sane, sitting<sup>o</sup> <sup>b</sup>at the feet of 36 Jesus, and they were afraid. Yet 'those also who are perceiving how the 'demoniac was saved, report to them.
- 37 And the entire multitude of the country about the Gergesenes asks Him to be coming away from them, 'for they were pressed<sup>o</sup> by a great fear.
- 38 Now He', stepping 'into the ship, returns. Now the man from whom the demons had come out besought<sup>o</sup>

Him to be <sup>o</sup>with Him, yet Jesus dismisses him, saying,  
 39 "Return <sup>o</sup>to your 'home and 'relate<sup>o</sup> how much 'God  
 does for you." And he came away, <sup>o</sup>down the whole city,  
 heralding how much 'Jesus does for him.

40 Now it occurred<sup>o</sup> 'at 'Jesus' 'return, that the throng  
 41 welcomes<sup>o</sup> Him, for they were all hoping for Him. And  
 'lo<sup>o</sup>! a man came whose name was Jairus, and he<sup>o</sup> possessed  
 the chieftainship of the synagogue. And, falling <sup>b</sup>at the  
 feet of 'Jesus, he entreated Him to be entering into his  
 42 'house, 'for he had an only-begotten daughter of about  
 twelve years, and she<sup>o</sup> died.

Now 'at His 'going away, the throngs stifled Him.  
 43 And a woman, <sup>be</sup>having<sup>o</sup> 'a hemorrhage 'for twelve years,  
 whose<sup>a</sup> whole 'livelihood is 'being consumed by physi-  
 cians, is not strong enough to be cured 'by <sup>o</sup>'anyone.  
 44 Approaching from behind, she touches<sup>o</sup> the tassel of His  
 'cloak. And instantly, stanchd was her 'hemorrhage.

45 And 'Jesus said, "<sup>a</sup>Who 'touches<sup>o</sup> Me?" Now, at all  
 denying<sup>o</sup> it, 'Peter and 'those <sup>o</sup>with Him, said, "Doctor,  
 the throngs are pressing Thee and jostling, and art Thou  
 46 saying, "<sup>a</sup>Who 'touches<sup>o</sup> Me?" Yet 'Jesus said, "<sup>a</sup>Someone  
 touches<sup>o</sup> Me, for I<sup>o</sup> knew power 'has come out from Me."  
 47 Now the woman, perceiving that she did not elude  
 Him, came trembling, and prostrating to Him, reports  
 in the sight of the entire people <sup>bc</sup>for what cause she  
 48 touches<sup>o</sup> Him and so was healed instantly. Now 'He  
 said to her, "Courage, daughter! Your 'faith has saved  
 you! 'Go<sup>o</sup> <sup>io</sup>in peace!"

49 While He is still speaking, <sup>a</sup>someone <sup>b</sup>from the chief  
 of the synagogue's house is coming<sup>o</sup>, saying to him that  
 "Your 'daughter is <sup>o</sup>dead. By no means 'bother the  
 50 teacher any longer." Yet 'Jesus, 'hearing it, answered him,  
 saying, "Fear<sup>o</sup> not; only believe, and she shall be 'saved."

51 Now coming into the house, He <sup>o</sup>lets no<sup>t</sup> <sup>nt</sup>one 'enter

together with Him, except Peter and James and John and  
52 the father of the girl and the mother. Now they all  
lamented, and they grieved<sup>o</sup> for her. Now 'He said, "Be  
53 not lamenting, for she did not die, but is drowsing." And  
54 they ridiculed Him, being <sup>o</sup>aware that she died. Yet He',  
casting <sup>o</sup>all outside and 'holding her 'hand, shouts, saying,  
55 "Girl, be 'roused!" And back turns her 'spirit, and she  
rose instantly. And He prescribes that she be given some-  
56 thing to 'eat. And her 'parents were amazed, yet 'He  
charges them to 'tell no one 'what 'has occurred.

9 Now 'calling<sup>o</sup> together the twelve apostles, He <sup>o</sup>gives  
them power and authority <sup>on</sup>over all the demons and to be  
2 curing diseases. And He commissions them to be herald-  
ing the kingdom of 'God and to be healing<sup>o</sup> the infirm.  
3 And He said to <sup>d</sup>them, "Nothing 'pick up <sup>o</sup>for the road,  
neither staff, nor beggar's bag, nor bread, nor silver, nor  
4 'have two tunics apiece. And into whatever house you may  
be entering, there be remaining, and thence be coming<sup>o</sup>  
5 away. And whoever should not be receiving<sup>o</sup> you, coming<sup>o</sup>  
out from that 'city, 'twitch off <sup>o</sup>even the dust from your  
'feet <sup>o</sup>for a testimony <sup>on</sup>against them."

6 Now coming<sup>o</sup> out, they passed<sup>o</sup> through <sup>ac</sup>by the villages,  
bringing the evangel<sup>o</sup> and curing everywhere.

7 Now Herod the tetrarch hears all 'that is occurring<sup>o</sup> by  
Him, and was bewildered because of 'what is being said<sup>o</sup>  
by <sup>o</sup>some that "John was roused <sup>o</sup>from among the dead,"  
8 yet by <sup>o</sup>some that "Elijah appeared," yet by others that  
9 "Some prophet of the ancients rose." Yet 'Herod said,  
"John I' behead. Now <sup>o</sup>who is this <sup>o</sup>about whom I am  
hearing such things?" And he sought to become 'ac-  
quainted with Him.

10 And 'returning, the apostles relate<sup>o</sup> to Him whatever  
they do and whatever they teach. And taking them along,  
11 He retreats privately into a city 'called<sup>o</sup> Bethsaida. Now

the throngs, knowing it, follow Him. And <sup>°</sup>welcoming them, He spoke to them concerning the kingdom of <sup>°</sup>God, and those having need of a cure, He healed<sup>°</sup>.

- <sup>12</sup> Now the day begins<sup>°</sup> to be declining. Now approaching, the twelve said to Him, "Dismiss the throng, that they, being gone into the villages and the fields around, should be putting up for the night and finding forage, <sup>°</sup>for we are in a desolate place here." Yet He said to<sup>d</sup> them, "You' be giving them something to <sup>°</sup>eat." Yet they say, "We have no<sup>t</sup> more than five cakes of bread and two fishes, except <sup>any</sup> should we' <sup>°</sup>go and <sup>°</sup>buy <sup>°</sup>food <sup>°</sup>for <sup>°</sup>all these <sup>°</sup>people." For there were about five thousand men.

- Now He said to<sup>d</sup> His <sup>°</sup>disciples, "Cause them to recline <sup>°</sup>in groups of about fifty apiece." And they do thus, and <sup>°</sup>cause all to recline. Now taking the five cakes of bread and the two fishes, <sup>°</sup>looking up into <sup>°</sup>heaven, He blesses them, and breaks them up, and gave to the disciples to <sup>°</sup>place before the throng. And they ate, and all are satisfied. And twelve panniers of their <sup>°</sup>superfluous fragments were picked up.

- <sup>18</sup> And it occurred<sup>°</sup>, <sup>°</sup>as He <sup>°</sup>is praying in seclusion, the disciples were together with Him, and <sup>°</sup>Jesus inquires of them, saying, "<sup>a</sup>Who are the throngs saying that I am?" <sup>19</sup> Now they, <sup>°</sup>answering, say, "John the baptist,' yet others 'Elijah,' yet others that "<sup>a</sup>Some prophet of the ancients rose.'" Now He said to them, "Now you, <sup>a</sup>who are you saying that I am?" Now <sup>°</sup>Peter, answering, said, "The <sup>21</sup> Christ of <sup>°</sup>God." Now He, <sup>°</sup>warning them, charges them <sup>22</sup> to <sup>°</sup>tell no one this, saying that "The Son of <sup>°</sup>Mankind <sup>°</sup>must be suffering much, and be rejected <sup>°</sup>by the elders and chief priests and scribes, and be killed, and the third day be roused."

- <sup>23</sup> Now He said to<sup>d</sup> all, "If anyone is wanting to <sup>°</sup>come<sup>°</sup> after Me, let him disown<sup>°</sup> himself and pick up his <sup>°</sup>cross <sup>ac</sup>



- <sup>24</sup> daily and 'follow Me. For whosoever may be wanting to save his 'soul, shall be destroying it, yet whoever should be destroying his 'soul on My account, he' shall be saving it.
- <sup>25</sup> For "what does a 'man 'benefit°, 'gaining the whole world, yet 'destroying or forfeiting himself?
- <sup>26</sup> "For whoever may be ashamed of Me and of My 'words, of this one the Son of 'Mankind shall be 'ashamed, whenever He may be coming in the glory of Him and of the
- <sup>27</sup> Father and of the holy messengers. Now I am saying to you, truly there are "some of 'those 'standing here who" under no circumstances should be tasting° death till they should be perceiving the kingdom of 'God."
- <sup>28</sup> Now it occurred° about eight days after these 'sayings, taking along Peter and John and James also, that He
- <sup>29</sup> ascended into the mountain to pray°. And it occurred°, in His 'praying°, to the perception His 'face became° different, and His 'vesture glittering white. And 'lo! two
- <sup>30</sup> men conferred with Him, who<sup>a</sup> were Moses and Elijah, who, being seen in the glory, spoke of His 'exodus, which
- <sup>31</sup> He was about to be completing in Jerusalem.
- <sup>32</sup> Now 'Peter and 'those '°with Him were 'heavy° with sleep. Yet, 'becoming alert, they perceived His 'glory and
- <sup>33</sup> the two men 'who 'stand together with Him. And it occurred°, 'as 'they are 'detached° from Him, that 'Peter said to<sup>d</sup> 'Jesus, "Doctor, it is ideal for us to be here. And we should be making three tabernacles, one for Thee, and one for Moses, and one for Elijah"—not being 'aware
- <sup>34</sup> what he is saying. Now, at his saying these things, a cloud 'came° and overshadowed them. Now they were afraid
- <sup>35</sup> 'at their 'entering into the cloud. And a voice 'came° out of the cloud saying, "This is My 'Son, the 'Chosen°; Him be hearing." And 'at the 'coming° of the voice, Jesus was found alone. And they' hush, and to no' one in those
- <sup>36</sup> 'days do they report "°anything of what they have seen.

37 Now it occurred<sup>o</sup> 'on the next day, at their coming down from the mountain, that a vast throng meets with Him.  
38 And 'lo<sup>o</sup>! a man from the throng exclaims, saying, "Teacher, I 'beseech<sup>o</sup> Thee, look <sup>on</sup> on my 'son, 'for my only-  
39 begotten is he! And 'lo<sup>o</sup>! a spirit is getting him, and suddenly he is crying out, and it is tearing and convulsing him, with froth, and is departing with difficulty from him,  
40 bruising him. And I besought Thy 'disciples that they should 'cast it out, and they could not."

41 Now, answering, Jesus said, "O generation unbelieving and 'perverse<sup>o</sup>! Till when shall I be 'd<sup>o</sup> with you and 'bear<sup>o</sup> with you? 'Lead your 'son here to Me." Yet, while he is still approaching<sup>o</sup>, the demon tears and violently convulses him. Yet Jesus rebukes the unclean 'spirit, and He heals<sup>o</sup>  
43 the boy and <sup>o</sup> gives him back to his 'father. Now all were astonished<sup>o</sup> <sup>on</sup> at the magnificence of 'God.

Now at all marveling <sup>on</sup> at all which Jesus did, He said  
44 to<sup>d</sup> His 'disciples, "You' be laying<sup>o</sup> up these 'sayings 'in your 'ears, for the Son of 'Mankind is 'about to be 'given<sup>o</sup>  
45 up into the hands of <sup>h</sup>men." Yet 'they were ignorant of this 'declaration, and it was 'screened<sup>o</sup> from them, that they may not be sensing<sup>o</sup> it, and they feared<sup>o</sup> to ask Him concerning this 'declaration.

46 Now a reasoning entered among them as to 'which of  
47 them should be greatest. Now Jesus, perceiving the reasoning of their 'hearts, getting<sup>o</sup> hold of a little child,  
48 stands it beside Himself and said to them, "Whosoever should be receiving<sup>o</sup> this 'little child <sup>on</sup> in My 'name is receiving<sup>o</sup> Me, and whosoever should be receiving<sup>o</sup> Me is receiving<sup>o</sup> Him 'Who commissions Me. For the one 'inherently smaller among you all, he' is great."

49 Now, answering, John said, "Doctor, we perceived  
50 'someone casting out demons in Thy 'name, and we forbade him, 'for he is not following with us." Yet Jesus

said to<sup>d</sup> him, "Be not forbidding, for he who is not against you is for<sup>a</sup> you."

<sup>51</sup> Now it occurred<sup>o</sup> in the 'fulfillment<sup>o</sup> of the days of His 'taking up, 'He' fixes His 'face steadfastly 'to 'go<sup>o</sup> 'to  
<sup>52</sup> Jerusalem. And He dispatches messengers before His face. And, being gone, they entered into a village of the Samaritans, so as to make ready for Him. And they do not  
<sup>53</sup> receive<sup>o</sup> Him, 'for His 'face was going<sup>o</sup> 'to Jerusalem.  
<sup>54</sup> Now perceiving it, His 'disciples, James and John, say, "Lord, art Thou willing? May we be telling fire to descend from 'heaven and consume them, as Elijah also  
<sup>55</sup> does?" Now, being turned, He rebukes them. <sup>56</sup> And they went into a different village.

<sup>57</sup> And at their going<sup>o</sup> in the road, "someone said to<sup>d</sup> Him, "I will be following Thee wheresoever Thou mayest be  
<sup>58</sup> coming away, Lord!" And Jesus said to him, "The jackals 'have burrows and the flying creatures of 'heaven roosts, yet the Son of 'Mankind 'has no<sup>t</sup> where that He may be reclining His 'head."

<sup>59</sup> Now He said to<sup>d</sup> a different one, "Follow Me!" Yet 'he said, "Lord, permit me first to 'come away to entomb  
<sup>60</sup> my 'father." Yet He said to him, "Let the dead entomb their 'own 'dead. Yet you', coming away, 'publish the kingdom of 'God."

<sup>61</sup> Now a different one also said, "I shall be following Thee, Lord! Yet first permit me to take leave<sup>o</sup> of 'those  
<sup>62</sup> 'to in my 'home." Yet Jesus said to<sup>d</sup> him, "No<sup>t</sup> one, putting forth his 'hand on a plow and looking<sup>to</sup> 'behind, is fit in the kingdom of 'God."

**10** Now after these things the Lord indicates seventy-two  
<sup>a</sup>others also, and He dispatches them two by two before His face into every city and place where He' was about to  
<sup>2</sup> be entering<sup>o</sup>. Now He said to<sup>d</sup> them, "The harvest, indeed, is vast, yet the workers are few. 'Beseech, then, the Lord

of the harvest, so that He should be ejecting workers into His harvest.

3 "Go! 'Lo! I am dispatching you as lambs in the midst  
4 of wolves. 'Bear no purse nor beggar's bag nor yet sandals, and you should be greeting° no one <sup>an</sup>by the way.

5 "Now into whatever house you may be entering, first  
6 'say, 'Peace to this 'household!' And if a son of peace should be there, your 'peace will be resting° <sup>on</sup> on it;  
7 otherwise, surely it will 'come back on you. Now in the same house, 'remain, eating and drinking° what they <sup>b</sup>have, for worthy is the worker of his 'wages. Do not 'proceed <sup>o</sup>from house <sup>to</sup>to house.

8 "And into whatever city you may be entering°, and they may be receiving° you, 'eat 'what is 'placed° before you,  
9 and 'cure the infirm in it, and 'say to them, "Near <sup>on</sup>to you is the kingdom of 'God.'

10 "Now into whatever city you may be entering, and they may not be receiving° you, coming out into its 'squares,  
11 say, "Even the dust <sup>to</sup>on our 'feet, 'which is clinging to us out of your 'city, are we wiping° off before you. Moreover, 'know this, that 'near <sup>on</sup>to you is the kingdom of  
12 'God!' Now I am saying to you that it will be more tolerable for Sodom in that 'day than for that 'city.

13 "Woe to you, Chorazin! Woe to you, Bethsaida! 'for if the powerful deeds 'which are occurring° in you occurred in Tyre and Sidon, long ago they would repent, sitting°  
14 in sackcloth and ashes. Moreover for Tyre and Sidon will  
15 it be more tolerable in the judging than for you. And you, Capernaum! Not to 'heaven shall you be exalted! To the unseen shall you 'subside!

16 "He 'who is hearing you is hearing Me. And he 'who is repudiating you is repudiating Me. Yet he 'who is repudiating Me is repudiating Him 'Who commissions Me."

17 Now the seventy-two return with joy, saying, "Lord,

- 18 'even the demons are 'subject° to us in Thy 'name!" Yet  
He said to them, "I beheld 'Satan, as lightning, falling out  
19 of 'heaven. 'Lo°! I have given you 'authority to be tread-  
ing upon serpents and scorpions and <sup>on</sup>over the entire  
power of the enemy, and nothing shall be injuring you  
20 under any circumstances. However, in this be not rejoic-  
ing, that the spirits are 'subject° to you, yet be rejoicing  
that your 'names are 'engraven° in the heavens."
- 21 In this 'hour He exults° in the holy 'spirit and said,  
"I am acclaiming° Thee, Father, Lord of 'heaven and  
'earth, 'for Thou dost conceal these things from the wise  
and intelligent and Thou dost reveal them to minors.  
Yea, 'Father, seeing that thus it became° a delight in front  
of Thee."
- 22 And being turned to<sup>d</sup> the disciples, He said, "All was  
given up to Me by My 'Father, and no<sup>t</sup> one 'knows <sup>a</sup>who  
the Son is except the Father, and <sup>a</sup>who the Father is except  
the Son, and whomsoever the Son may be intending° to  
unveil Him."
- 23 And being turned to<sup>d</sup> the disciples, He said privately,  
"Happy are the eyes 'that are observing what you are  
24 observing! For I am saying to you that many prophets  
and kings want to 'perceive what you' are observing, and  
they perceive not, and to hear of Me what you are hearing,  
and they hear not."
- 25 And 'lo°! a <sup>a</sup>certain lawyer rose, putting Him on trial,  
and saying, "Teacher, by 'doing <sup>a</sup>what should I 'enjoy  
26 the allotment of life eonian?" Now 'He said to<sup>d</sup> him,  
"<sup>a</sup>What is 'written° in the law? How are you read-  
ing?"
- 27 Now he, 'answering, said, "You shall be loving the Lord  
your 'God out of your whole 'heart, and 'with your whole  
'soul, and 'with your whole 'strength, and 'with your  
whole 'comprehension, and 'your 'associate as yourself."

- 28 Now He said to him, "Correctly have you answered. This be doing and you shall be living°."
- 29 Yet he, 'wanting to justify himself, said to<sup>d</sup> Jesus, "And 'who is my associate?"
- 30 Now taking him up, Jesus said, "A <sup>a</sup>certain <sup>h</sup>man descended from Jerusalem <sup>to</sup>to Jericho. And he falls among robbers, who, <sup>stripping</sup> him as well as <sup>pounding</sup> him, came away, leaving him half dead. Now it <sup>happens</sup> <sup>ac</sup>by a coincidence, that a <sup>a</sup>certain priest descended <sup>by</sup> that <sup>road</sup>, and, perceiving him, passed by on the other
- 32 side. Now likewise, a Levite also, coming <sup>ac</sup>to the place and perceiving him, passed by on the other side.
- 33 "Now a <sup>a</sup>certain Samaritan, being on his way, came
- 34 <sup>ac</sup>by him, and, perceiving him, he has compassion, and coming to him, he bandages his <sup>wounds</sup>, pouring on oil and wine. Now, <sup>mounting</sup> him on his <sup>own</sup> beast, he
- 35 led him <sup>to</sup>to a khan and had him cared for. And, on the morrow, coming away, extracting two denarii, he <sup>gives</sup> them to the khan keeper and said to him, "Care for him, and anything whatever you should be expending, <sup>at my coming</sup> back, I will be paying you.'
- 36 "<sup>a</sup>Which, then, of these <sup>three</sup> are you supposing has become an associate of the one falling in <sup>to</sup> with the robbers?" Now he said, "The one <sup>doing</sup> the merciful thing with him." Now Jesus said to him, "<sup>Go</sup>, and you <sup>do</sup> likewise."
- 38 Now <sup>at their going</sup>, He <sup>entered</sup> into a <sup>a</sup>certain village. Now a <sup>a</sup>certain woman, named Martha, entertains° Him
- 39 <sup>to</sup>in her house. Now there was also a <sup>sister</sup> called° Mary, who, <sup>seated</sup> also <sup>at</sup> at the Lord's <sup>feet</sup>, heard His <sup>word</sup>.
- 40 Now Martha was distracted° about much serving. Now, <sup>standing</sup> by, she said, "Lord, art Thou not caring that my <sup>sister</sup> left me to <sup>serve</sup> alone? Then <sup>speak</sup> to her that she may be aiding° me."

<sup>41</sup> Now, answering, the Lord said to her, "Martha, Martha, you are worrying and in a 'tumult' about many things.

<sup>42</sup> Yet of few is there need, or of one. For Mary chooses<sup>o</sup> the good part which<sup>a</sup> shall not be 'wrested from her."

**11** And it occurred<sup>o</sup> 'at His 'being in a 'certain place praying<sup>o</sup>, as He ceases<sup>o</sup>, a 'certain one of His 'disciples said to<sup>d</sup> Him, "Lord, teach us to 'pray<sup>o</sup>, according as John also

<sup>2</sup> teaches his 'disciples." Now He said to them, "Whenever you may be praying<sup>o</sup>, be saying, 'Our Father, 'Who art in the heavens, 'hallowed be Thy 'name! Thy 'kingdom 'come. Thy 'will 'be<sup>c</sup> done, as in heaven, on earth also.

<sup>3</sup> 'Give<sup>o</sup> us our <sup>ac</sup> 'daily 'dole of 'bread. <sup>4</sup> And pardon us our 'sins, for we <sup>s</sup>ourselves also are pardoning everyone who is owing us. And mayest Thou not 'bring us <sup>4o</sup> into trial, but rescue us from the wicked one.'"

<sup>5</sup> And He said to<sup>d</sup> them, "<sup>a</sup>Who<sup>o</sup> of you will be having a friend and will be going<sup>o</sup> to<sup>d</sup> him at midnight and may be saying to him, 'Friend, let me use three cakes of bread,

<sup>6</sup> since, in fact, a friend of mine came<sup>o</sup> along out of the road to<sup>d</sup> me, and I 'have nothing <sup>w</sup>that I should be placing

<sup>7</sup> before him'; and 'he, inside, answering, may be saying, 'Do not 'afford me <sup>=</sup>weariness; already the door is 'locked<sup>o</sup>, and my 'little children with me are <sup>4o</sup>in 'bed; I 'can<sup>o</sup> not

<sup>8</sup> rise to give to you'? I am saying to you, 'even if he will not rise to 'give to him because of his 'being his friend, surely because of his 'pestering, being roused, he will be giving him whatever he 'needs.

<sup>9</sup> "And I' to you am saying, 'Request, and it shall be 'given to you. 'Seek, and you shall 'find. 'Knock, and it

<sup>10</sup> shall be 'opened to you. For everyone 'who is requesting is obtaining and 'who is seeking is finding, and to the one knocking it shall be 'opened.

<sup>11</sup> "Now of <sup>a</sup>some 'father<sup>o</sup> of you a 'son will be requesting bread. No stone will he be handing him! Or a fish, also.

- Not, instead of a fish, a serpent will he be handing him!
- <sup>12</sup> Or he will also be requesting an egg. He will not be handing him a scorpion! If you', then, being inherently wicked, are aware how to give good gifts to your children, how much rather will the Father Who is out of heaven, be giving holy spirit to those requesting Him!"
- <sup>14</sup> And He was casting out a demon, and it' was a mute one. Now it occurred°, at the coming out of the demon,
- <sup>15</sup> that the mute man speaks. And the throngs marvel. Yet "some° of them said, "By Beelzeboul, the chief of the demons, is he casting out the demons." Yet He, answering, said, "How 'can° Satan be casting out Satan?"
- <sup>16</sup> Yet °others, trying Him, sought a sign out of heaven
- <sup>17</sup> bfrom Him. Yet He', °aware of their cogitations, said to them, "Every kingdom divided °nagainst itself is being
- <sup>18</sup> desolated°, and house °nagainst house is falling. Now if 'Satan, also, is divided °nagainst himself, how shall his 'kingdom stand—seeing that you are saying, I am casting
- <sup>19</sup> out the demons 'by Beelzeboul? Now if I', 'by Beelzeboul, am casting out 'demons, 'by °whom are your 'sons casting
- <sup>20</sup> them out? Therefore they' shall be your judges. Now if I', 'by the finger of God, am casting out 'demons, consequently the kingdom of 'God outstrips in time °n to you.
- <sup>21</sup> "Whenever the strong one, °armed°, may be guarding
- <sup>22</sup> his °own 'courtyard, his 'possessions are in peace. Yet if ever a 'stronger than he, coming on, should be conquering him, he is taking away his 'panoply, °n in which he had
- <sup>23</sup> confidence, and is distributing his 'spoils. He 'who 'is not with Me is against Me, and he 'who is not gathering with Me is scattering.
- <sup>24</sup> "Whenever the unclean spirit may be coming out from a °h man, it is passing° °th through waterless places, seeking rest, and not finding it. Then it is saying, 'I will be returning
- <sup>25</sup> into my 'home whence I came out.' And coming, it



- <sup>26</sup> is finding it 'unoccupied, °swept° and °decorated°. Then it is going° and taking along with itself seven °other spirits more wicked than itself, and entering, it is dwelling there. And the last state of that °man is becoming° worse than the first."
- <sup>27</sup> Now it occurred° 'as He is 'saying these things, a °certain woman out of the throng, 'lifting up her voice, said to Him, "Happy the womb 'which bears Thee, and the
- <sup>28</sup> breasts which Thou didst suckle!" Yet He' said, "Indeed then, happy are °those who are hearing the word of °God and maintaining it!"
- <sup>29</sup> Now, the throngs being convened°, He begins° to be saying, "This °generation is a wicked generation. A sign it is seeking, and a sign shall not be 'given to it except the
- <sup>30</sup> sign of Jonah the prophet. For, according as °Jonah became° a sign to the Ninevites, thus the Son of °Mankind,
- <sup>31</sup> also, will be to this °generation. The queen of the south will be 'roused in the judging with the men of this °generation and will be condemning them, 'for she came °from the ends of the earth to hear the wisdom of Solomon, and
- <sup>32</sup> 'lo°! more than Solomon is here! Men, Ninevites, will be rising° in the judging with this °generation and they will be condemning it, 'for they repent °at the heralding of Jonah, and 'lo°! more than Jonah is here!
- <sup>33</sup> "Now no° one, 'lighting a lamp, is placing it °in hiding, nor yet under a °peck measure, but on a °lampstand, that
- <sup>34</sup> °those going° in may be observing the light. The lamp of the body is your °eye. Whenever, then, your °eye may be single, your whole °body, also, is luminous, yet if ever
- <sup>35</sup> it may be wicked, your °body also, is dark. Be noting,
- <sup>36</sup> then, that the light °in you is not darkness. If, then, your whole °body is luminous, not having any part dark, luminous will be the whole, as whenever a °lamp, in its °flashing, may be illuminating you."

- 37 Now, in His speaking, a <sup>a</sup>certain Pharisee is asking Him so that He should be lunching <sup>b</sup>with him. Now entering,
- 38 He leans back at table. Now the Pharisee, perceiving it, marvels that He is not first baptized before luncheon.
- 39 Yet the Lord said to <sup>d</sup>him, "Now you' Pharisees are cleansing the outside of the cup and the platter, yet your
- 40 inside is brimming with rapacity and wickedness. Imprudent ones! Does not He Who makes the outside
- 41 also make the inside? However, what <sup>i</sup>is within be giving as alms, and <sup>l</sup>lo! all is clean to you.
- 42 "But woe to you, Pharisees! <sup>f</sup>for you are taking tithes from mint and rue and <sup>e</sup>all greens, and you are passing<sup>o</sup> by judging and the love of God. Now these it was
- 43 binding for you to do and not to be devoid of those. Woe to you, Pharisees! seeing that you are loving the front seat in the synagogues and the salutations in the markets.
- 44 Woe to you, scribes and Pharisees, hypocrites! <sup>t</sup>for you are as the obscure tombs, and the <sup>h</sup>men who are walking upon them are not <sup>a</sup>aware of it."
- 45 Now, answering, a <sup>a</sup>certain one of those learned in the law is saying to Him, "Teacher, saying these things, us
- 46 also are you outraging." Yet He said, "To you who are learned in the law, also, woe! <sup>f</sup>for you are loading <sup>h</sup>men with loads hard to bear, and you' <sup>s</sup>yourselves are not
- 47 grazing the loads with one of your fingers. Woe to you! <sup>f</sup>for you are building the tombs of the prophets, yet your
- 48 fathers kill them. Consequently you are witnesses and are endorsing the acts of your fathers, <sup>f</sup>for they, indeed,
- 49 kill them, yet you' are building their tombs. Therefore, also, God's Wisdom said, 'I shall be dispatching <sup>to</sup>to them prophets and apostles, and some<sup>o</sup> of them they will be
- 50 killing and banishing,' that the blood of all the prophets which is <sup>shed</sup> from the disruption of the world may be
- 51 <sup>i</sup>exacted from this generation, from the blood of Abel to

the blood of Zechariah, 'who 'perished<sup>o</sup> between the altar and the house. Yea, I am saying to you, It will be 'exacted  
 52 from this 'generation! Woe to you 'who are learned in the law! 'for you take away the key of 'knowledge—you 'yourselves do not enter, and 'those who are entering<sup>o</sup> you prevent."

53 And at His coming out thence, the scribes and the Pharisees begin<sup>o</sup> to 'hem Him in dreadfully and to be  
 54 quizzing Him concerning more things, ambushing Him, seeking to pounce upon 'something out of His 'mouth,  
 12 that they shall be accusing Him. 'At which, a 'throng of 'ten thousand being assembled so as to be trampling one another, He begins<sup>o</sup> to be saying to<sup>d</sup> His 'disciples first,  
 "Take 'heed to yourselves 'of the leaven of the Pharisees,  
 2 which<sup>a</sup> is hypocrisy. Now nothing is 'covered<sup>o</sup> up which shall not be 'revealed, and hidden which shall not be  
 3 'known, 'because<sup>w</sup> whatever you say in the darkness shall be 'heard in the light, and what you speak 'in the ear in the storerooms shall be 'heralded on the housetops.

4 "Now I am saying to you, My 'friends, be not 'afraid 'of 'those who are killing the body and after<sup>=</sup> this do not 'have  
 5 anything more excessive that they can do. Now I shall be intimating to you of "Whom you may be 'afraid: Be 'afraid of Him 'Who, after 'killing, 'has authority to be casting<sup>i</sup> into 'Gehenna. Yea, I am saying to you, of this One be 'afraid!

6 "Are not five sparrows selling<sup>o</sup> for two pence?—and  
 7 not one<sup>o</sup> of them is 'forgotten<sup>o</sup> in 'God's sight. But 'even the hairs of your 'head have all been numbered<sup>o</sup>. Then do not 'fear<sup>o</sup>! You are of more 'consequence than many sparrows.

8 "Now I am saying to you that everyone whoever shall be avowing 'Me in front of 'men, 'him shall the Son of 'Mankind also be avowing in front of the messengers of

- <sup>9</sup> 'God. Now he 'who is 'disowning<sup>o</sup> Me <sup>st</sup>'before <sup>h</sup>'men will  
<sup>10</sup> be 'renounced <sup>st</sup>'before the messengers of 'God. And every-  
 one who shall be declaring a word <sup>to</sup>'against the Son of  
 'Mankind, it shall be 'pardoned him, yet the one who  
 blasphemes <sup>to</sup>'against the holy spirit shall not be 'pardoned.  
<sup>11</sup> "Now whenever they may be bringing you <sup>to</sup>'onbefore the  
 synagogues and the chiefs and the authorities, you should  
 not be worrying about how or <sup>a</sup>'what your 'defense<sup>o</sup> should  
<sup>12</sup> be or <sup>a</sup>'what you may 'say, for the holy spirit will be  
 teaching you in the same hour what you 'must be saying."  
<sup>13</sup> Now <sup>a</sup>'someone out of the throng said to Him, "Teacher,  
 'tell my 'brother to part<sup>o</sup> the enjoyment of the allotment  
<sup>14</sup> with me." Now He said to him, "<sup>h</sup>Man! <sup>a</sup>'who constitutes  
<sup>15</sup> Me a judge or a part<sup>o</sup> <sup>on</sup>'over <sup>o</sup>'you?" Now He said to<sup>d</sup>  
 them, "See and 'guard<sup>o</sup> 'against <sup>a</sup>'all greed, 'for <sup>a</sup>'one's <sup>his</sup>  
 'life is not in the 'superfluity<sup>o</sup> of his 'possessions."  
<sup>16</sup> Now He told <sup>to</sup>'them a parable, saying, "The country  
<sup>17</sup> place of a <sup>a</sup>'certain rich <sup>h</sup>'man bears well. And he reasoned<sup>o</sup>  
 in himself, saying, <sup>a</sup>'What shall I be doing, seeing that I  
<sup>18</sup> 'have no' where to 'gather my 'fruits?' And he said, 'This  
 will I be doing: I will 'pull down my 'barns, and greater  
 ones will I 'build, and I will 'gather there all my 'grain  
<sup>19</sup> and my 'good things. And I will be declaring to my 'soul,  
 "Soul, many good things 'have you 'laid<sup>o</sup> up <sup>to</sup>'for many  
 years. 'Rest', 'eat, 'drink, make 'merry<sup>o</sup>."  
<sup>20</sup> "Yet 'God said to him, 'Imprudent one! In this 'night  
 your 'soul are they demanding from you. Now, what  
<sup>21</sup> you make ready, <sup>a</sup>'whose will it be?" Thus is he 'who is  
 hoarding for himself and is not 'rich <sup>to</sup>'for God."  
<sup>22</sup> Now He said to<sup>d</sup> His 'disciples, "Therefore I am saying  
 to you, Do not 'worry about the soul, <sup>a</sup>'what you may be  
 eating, nor yet about your 'body, <sup>a</sup>'what you should be  
<sup>23</sup> putting<sup>o</sup> on, for the soul is more than 'nourishment and  
<sup>24</sup> the body than 'apparel. Consider the ravens, that they are

- not sowing, neither are they reaping, for which there is no<sup>1</sup> storeroom nor yet barn, and 'God is nurturing them. Of how much 'more 'consequence are you<sup>2</sup> than the flying
- 25 creatures! Now <sup>a</sup>who<sup>3</sup> of you by worrying is 'able<sup>4</sup> to add
- 26 on to his 'stature one cubit? If, then, you are not 'even 'able<sup>5</sup> for the least, <sup>a</sup>why are you worrying <sup>c</sup>about the rest?
- 27 "Consider the anemones, how they are growing. They are not toiling, neither are they spinning; yet I am saying to you that not 'even Solomon in 'all his 'glory was
- 28 clothed<sup>6</sup> as one of these. Now if 'God is thus garbing the grass in the field, which 'is today and tomorrow is 'cast<sup>7</sup> into the stove, how much rather you, <sup>=</sup>scant of faith?
- 29 "And do not you<sup>8</sup> be seeking <sup>a</sup>what you may be eating and <sup>a</sup>what you may be drinking, and be not in 'suspense<sup>9</sup>.
- 30 For, for all these the nations of the world are seeking.
- 31 Now your 'Father is 'aware that you 'need these. However, be seeking the kingdom of 'God, and all these things will be 'added to you.
- 32 "Do not 'fear<sup>10</sup>, 'little flocklet, 'for it delights your 'Father
- 33 to give you the kingdom. Sell your 'possessions and 'give alms. Make yourselves purses which do not 'age<sup>11</sup>, a treasure which does not default, in the heavens where<sup>12</sup> a
- 34 thief is not nearing, neither moth is causing decay. For wherever your 'treasure is, there will your 'heart be also.
- 35 "Let your 'loins be 'girded<sup>13</sup> about and 'lamps be burning<sup>14</sup>, and you be like <sup>h</sup>men anticipating<sup>15</sup> their <sup>s</sup>own 'lord,
- 36 when he should 'break loose<sup>16</sup> from the wedding festivities, that at his coming and 'knocking, they should immediately be opening to him. Happy are those 'slaves, whom
- 37 the Lord, coming, will be finding watching. Verily, I am saying to you that He will be girding<sup>17</sup> Himself about and causing them to recline, and, coming by, will be serving them.
- 38 "And if He should be coming in the second watch, and

if in the third watch, and should be finding them thus,  
 39 happy are those 'slaves. Now this you 'know, that if the  
 householder were 'aware at what hour the thief is coming°,  
 he would watch and would not °let his 'house be tunneled  
 40 into. You' also 'become° ready, then, 'for, in an hour  
 which you are not supposing, the Son of 'Mankind is  
 coming°."

41 Now 'Peter said to Him, "Lord, to<sup>d</sup> us art Thou saying  
 42 this 'parable, or also to<sup>d</sup> all?" And the Lord said, "aWho,  
 consequently, is the faithful and 'prudent administrator,  
 whom the lord will be placing °nover his 'attendance, 'to  
 43 be giving them the measure of grain in season? Happy  
 is that 'slave, whom his 'lord, coming, will be finding  
 44 doing thus. Truly, I am saying to you that °nover all his  
 'possessions will he be placing him.

45 "Now if that 'slave should be saying in his 'heart, 'My  
 'lord is delaying his coming°, and should be beginning°  
 b°both to 'beat the boys and the maids and to be eating and  
 46 drinking and to be 'drunk°, the lord of that 'slave will be  
 arriving 'on a day for which he is not hoping and 'at an  
 hour which he does not 'know, and shall be cutting him  
 asunder and shall be appointing his 'part with the unfaith-  
 ful.

47 "Now that 'slave 'who 'knows the will of °h'his 'lord and  
 does not make ready, nor yet does aught with a view to<sup>d</sup>  
 48 his 'will, shall have many 'lashes°. Now he 'who does not  
 'know, yet does what deserves blows, shall have few  
 'lashes°. Now to everyone to whom much was given,  
 b°from him much will be 'sought, and to whom they com-  
 mitted much, more excessively will they be requesting of  
 him.

49 "Fire came I to be casting on the earth, and °what 'will  
 50 I, if it were already kindled? Yet a baptism 'have I to be  
 baptized with, and how I am being pressed° till ° it should

<sup>51</sup> be 'accomplished! Are you supposing that I came<sup>o</sup> along to give peace 'to the earth? No<sup>t</sup>, I am saying to you, but  
<sup>52</sup> rather division. For from 'now on there will be five in one home 'divided<sup>o</sup>, three <sup>on</sup>against two, and two <sup>on</sup>against  
<sup>53</sup> three will be 'divided, father <sup>on</sup>against son and son <sup>on</sup>against father, and mother <sup>on</sup>against daughter and daughter <sup>on</sup>against mother, mother-in-law <sup>on</sup>against her 'daughter-in-law and daughter-in-law <sup>on</sup>against her 'mother-in-law."

<sup>54</sup> Now He said to the throngs, also, "Whenever you should be perceiving a cloud rising <sup>on</sup>in the west, immediately you are saying that 'A rainstorm is coming<sup>o</sup>,' and  
<sup>55</sup> it is occurring<sup>o</sup> thus. And whenever it is blowing from the south, you are saying that 'There will be a scorching heat,'  
<sup>56</sup> and it is occurring<sup>o</sup>. Hypocrites! The aspect of the sky and the earth you are 'aware how to be testing, yet this  
<sup>57</sup> 'era you are not 'aware how to be testing! Now "why, 'even 'of yourselves, are you not deciding 'what is just?  
<sup>58</sup> For as you are going away with your 'plaintiff <sup>on</sup>to a magistrate, 'take action 'on the way to be cleared from him, lest at some time he may be dragging you to<sup>d</sup> the judge, and the judge will be giving you over to the sheriff,  
<sup>59</sup> and the sheriff will be casting you into jail. I am saying to you, Under no circumstances may you be coming out thence till 'you may be paying 'even the last mite."

**13** Now there were "some 'present, 'on the same occasion, reporting to Him concerning the Galileans whose 'blood  
<sup>2</sup> Pilate mixes with their 'sacrifices. And, answering, Jesus said to them, "Are you supposing that these 'Galileans came<sup>o</sup> to be sinners <sup>b</sup>beyond all the Galileans, seeing that  
<sup>3</sup> they have suffered such things? No<sup>t</sup>, I am saying to you. But if you should not be repenting, you all shall likewise  
<sup>4</sup> be perishing<sup>o</sup>. Or those 'eighteen on whom the tower in 'Siloam falls <sup>on</sup>and kills them, are you supposing that they'

came<sup>o</sup> to be debtors <sup>b</sup>beyond all the <sup>h</sup>men <sup>d</sup>dwelling in  
 5 Jerusalem? No<sup>i</sup>, I am saying to you. But if ever you  
 should not be repenting, all of you similarly shall be  
 perishing<sup>o</sup>.”

6 Now He told this <sup>p</sup>parable: “A <sup>c</sup>certain man had a fig  
 tree, <sup>p</sup>lanted<sup>o</sup> in his <sup>v</sup>vineyard, and he came, seeking fruit  
 7 <sup>o</sup>n it and did not find any. Now he said to<sup>d</sup> the vine-  
 yardist, “Lo<sup>o</sup>! <sup>f</sup>For three years <sup>w</sup>I am coming<sup>o</sup> seeking  
 fruit <sup>o</sup>n this <sup>f</sup>fig tree, and I am not finding any. Hew it  
 down, then. “Why is it making the land unproductive  
 8 also?” Yet he, <sup>a</sup>answering, is saying to him, “Lord, leave it  
 this <sup>y</sup>year also, till <sup>w</sup>I shall be digging and casting manure  
 9 about it. And if, indeed, it ever should be <sup>d</sup>producing  
 fruit <sup>o</sup>n the impending year—otherwise you shall surely  
<sup>h</sup>hew it down.””

10 Now He was teaching in one of the synagogues <sup>o</sup>n the  
 11 sabbaths. And <sup>l</sup>lo<sup>o</sup>! there was a woman having a spirit of  
 infirmity eighteen years, and she was bending together  
 12 and <sup>u</sup>utterly <sup>u</sup>unable<sup>o</sup> to unbend. Now perceiving her,  
<sup>J</sup>Jesus shouts and said to her, “Woman, you have been  
 13 released<sup>o</sup> from your <sup>i</sup>infirmity!” And He <sup>p</sup>laces His  
<sup>h</sup>hands on her, and instantly she was made erect again,  
 and she glorified <sup>G</sup>God.

14 Now answering, the chief of the synagogue, resenting  
 that <sup>J</sup>Jesus cures on the sabbath, said to the throng that  
 “Six days are there <sup>o</sup>n which one <sup>m</sup>must be working<sup>o</sup>; <sup>o</sup>n  
 them, then, coming<sup>o</sup>, be <sup>c</sup>cured<sup>o</sup>, and not on the sabbath  
 15 <sup>d</sup>ay.” Yet the Lord answered him and said, “Hypocrites!  
 Each of you, <sup>o</sup>n the sabbath, is he not loosing his <sup>o</sup>x or  
<sup>a</sup>ss from the manger, and, leading it away, is giving it to  
 16 drink? Now this woman—being a daughter of Abraham,  
 whom <sup>S</sup>Satan binds, <sup>l</sup>lo<sup>o</sup>! eighteen years—<sup>m</sup>must she not be  
 17 loosed from this <sup>b</sup>bond on the sabbath <sup>d</sup>ay?” And at His  
 saying these things, all <sup>t</sup>those opposing<sup>o</sup> Him were morti-



fied<sup>o</sup>, and the entire throng rejoiced <sup>on</sup>at all the glorious things 'coming<sup>o</sup> to be done by Him.

18 He said, then, "To <sup>a</sup>what is the kingdom of 'God like?

19 And to <sup>a</sup>what shall I be likening it? Like is it to a mustard kernel, which, getting, a <sup>h</sup>man casts into <sup>s</sup>his 'garden. And it grows and became<sup>o</sup> <sup>io</sup>a great tree, and the flying creatures of 'heaven roost among its 'boughs."

20 And again He said, "To <sup>a</sup>what shall I be likening the kingdom of 'God? Like is it to leaven, which, getting, a woman hides in <sup>io</sup>three seahs of meal, till <sup>w</sup>the whole was leavened."

22 And He went through<sup>o</sup> <sup>ac</sup>by cities and villages, teaching  
23 and going, making<sup>o</sup> <sup>io</sup>for Jerusalem. Now <sup>a</sup>someone said to Him, "Lord, <sup>i</sup>are few 'being saved<sup>o</sup>?" Now 'He said  
24 to<sup>d</sup> them, "Be struggling<sup>o</sup> to be entering through the cramped door, 'for I am saying to you, many will be  
25 seeking to 'enter and will not be 'strong enough. From which time the householder should be 'roused and 'latch the door, and you should be beginning<sup>o</sup> to <sup>o</sup>stand outside and to be knocking at the door, saying, 'Lord, Lord, open to us!' and answering, he will be declaring to you, 'I am  
26 not 'acquainted with you! Whence are you?' Then should you be beginning<sup>o</sup> to 'say, 'We ate and drank in  
27 your sight, and in our 'squares you teach!' He also will be declaring: 'I am saying to you, I am not acquainted with you! Whence are you? 'Withdraw from me, all 'workers of 'injustice!"

28 "There there will be 'lamentation and 'gnashing of 'teeth, whenever you should be seeing<sup>o</sup> Abraham and Isaac and Jacob and all the prophets in the kingdom of 'God,  
29 yet you 'cast<sup>oo</sup> outside. And they will be arriving from east and west and from north and south and will be made to 'recline in the kingdom of 'God. And 'lo<sup>o</sup>! they are last who will be first, and they are first who will be last."

- <sup>31</sup> In the same hour "some Pharisees approached, saying to Him, "Come out and 'go' hence, 'for Herod 'wants to  
<sup>32</sup> kill you." And He said to them, "Go and say to this 'jackal, "Lo! I am casting out demons and performing healings today and tomorrow, and the third day I am  
<sup>33</sup> being perfected.' Moreover, I 'must be going' today and tomorrow and the coming' one, 'for it is not credible' that a prophet 'perish' outside of Jerusalem.
- <sup>34</sup> "Jerusalem! Jerusalem! 'killing the prophets and pelting with stones 'those who 'have been dispatched' to<sup>d</sup> her! How many times do I want to assemble your 'children in 'the manner a hen does her'<sup>st</sup> brood under her 'wings, and  
<sup>35</sup> 'you will not! 'Lo! 'left' to you is your 'house. Yet I am saying to you that by no means may you be perceiving Me till the time will be arriving when you should be saying, "Blessed' is He 'Who is coming' in the name of the Lord!"
- 14** And it occurred' 'at His 'coming into the house of a 'certain one of the chiefs of the Pharisees on a sabbath to  
<sup>2</sup> 'eat bread, 'they' were scrutinizing' Him. And 'lo! a  
<sup>3</sup> 'certain 'man in front of Him was dropsical. And answering, 'Jesus spoke to<sup>d</sup> 'those learned in the law and to the Pharisees, saying, "if Is it allowed to cure on the sabbath or not?" Now 'they are quiet. And, getting hold' of  
<sup>4</sup> him, He heals' and dismisses him. And answering, He said to<sup>d</sup> them, "aWhose 'son or ox of yours will be falling'  
<sup>5</sup> into a well and he will not immediately 'pull him up 'on the sabbath 'day?" And they are not strong enough to answer Him again to<sup>d</sup> these things.
- <sup>7</sup> Now He told a parable to<sup>d</sup> 'those 'invited', attending to how they chose' the first reclining places, saying to<sup>d</sup> them,  
<sup>8</sup> "Whenever you may be 'invited by anyone 'to wedding festivities, you may not 'recline 'in the first reclining place, lest at some time one held in honor more than you may

- <sup>9</sup> be 'invited' by him, and when he 'who invites you and him 'comes, he will be declaring to you, "Give this one place.' And then, with shame, you should be beginning to
- <sup>10</sup> 'retain the last place. But, whenever you may be 'invited, going, lean back <sup>10</sup>in the last place, that whenever he 'who 'has invited you may be coming, he will be declaring to you, 'Friend, 'step <sup>10</sup>up further up.' Then glory will be yours in the sight of all 'those lying° back at table with you.
- <sup>11</sup> 'For everyone 'exalting himself shall be 'humbled, and 'humbling himself shall be 'exalted."
- <sup>12</sup> Now He said to him also 'who 'has invited Him, "Whenever you may be making a luncheon or a dinner, do not be summoning your 'friends, nor yet your 'brothers, nor yet your 'relatives, nor yet rich neighbors, lest at some time they' also should be inviting you in return, and
- <sup>13</sup> repayment may <sup>10</sup>come° to you. But, whenever you may be making a reception, 'invite the poor, the cripples, the
- <sup>14</sup> lame, the blind, and happy will you be, 'for they 'have nothing to repay you, for it will be 'repaid you in the resurrection of the just."
- <sup>15</sup> Now, 'hearing these things, "someone of 'those lying° back at table with Him, said to Him, "Happy is he who<sup>a</sup>
- <sup>16</sup> will be eating° bread in the kingdom of 'God!" Now 'He said to him, "A <sup>a</sup>certain <sup>h</sup>man made a great dinner, and
- <sup>17</sup> invites many. And he dispatches his 'slave at the dinner 'hour to 'say to 'those °invited°, "Come°, 'for already, it is
- <sup>18</sup> ready!' And they all begin°, from one motive, to make 'excuse°. The first said to him, 'I buy a field, and I 'have felt the necessity of coming out to <sup>10</sup>see it. I am asking
- <sup>19</sup> you to 'have me °excused°.' And a different one said, 'I buy five yoke of oxen, and I am going° to test them. I am
- <sup>20</sup> asking you to 'have me °excused°.' And a different one said, 'I marry a wife, and therefore I 'can° not 'come.'
- <sup>21</sup> "And, coming° along, the slave reports these things to

his 'lord. Then, being indignant, the householder said to his 'slave, "Come out quickly into the squares and streets of the city, and 'lead in here the poor, and cripples, and blind, and lame.'

22 "And the slave said to him, 'Lord, what you enjoin 'is  
23 'done, and still there is place.' And the lord said to<sup>d</sup> the slave, "Come out into the roads and stone dikes, and compel them to 'enter, that my 'house <sup>sh</sup>may be 'crammed.  
24 For I am saying to <sup>e</sup>you that not one of those 'men 'who are 'invited<sup>o</sup> shall be tasting<sup>o</sup> of my 'dinner.'"

25 Now vast throngs went<sup>o</sup> together with Him. And, being  
26 turned, He said to<sup>d</sup> them, "If anyone is coming<sup>o</sup> to<sup>d</sup> Me and is not hating his 'father and 'mother and 'wife and 'children and 'brothers and 'sisters, and still more <sup>s</sup>his  
27 'soul besides, he 'can<sup>o</sup> not be My disciple. And anyone who is not bearing <sup>s</sup>his 'cross and coming<sup>o</sup> after Me, 'can<sup>o</sup> not be My disciple.

28 "For <sup>a</sup>which<sup>o</sup> of you, wanting to build a tower, is not first 'seated to 'calculate the expense, to see if he 'has the  
29 <sup>to</sup> wherewithal?—lest at some time, laying its foundation and not being strong enough to finish up, all 'those behold-  
30 ing should 'begin<sup>o</sup> to 'scoff at him, saying that 'This <sup>h</sup>man begins<sup>o</sup> building and is not strong enough to finish up!"

31 "Or <sup>a</sup>what king, going<sup>o</sup> to 'engage <sup>a</sup>another king <sup>to</sup>in battle, will not, 'being seated, first 'plan<sup>o</sup> to see if he is able to meet, 'with ten thousand, him 'who is coming<sup>o</sup> <sup>on</sup>against  
32 him with twenty thousand? Otherwise, surely, at his being still at a distance, he, 'dispatching an embassy, is  
33 asking the terms <sup>to</sup>of peace. Thus, then, everyone<sup>o</sup> of you who is not taking<sup>o</sup> leave of all of <sup>s</sup>his 'possessions, 'can<sup>o</sup> not be My disciple.

34 "Ideal, then, is 'salt. Yet if 'even the salt should be made  
35 'insipid, 'with <sup>a</sup>what shall it be 'seasoned? Neither is it

fit <sup>40</sup>for the land nor <sup>40</sup>for manure. Outside are they casting it. 'Who 'has ears to 'hear, let him 'hear!"

**15** Now all the tribute collectors and 'sinners were coming <sup>2</sup> near Him to be hearing Him. And both the Pharisees and the scribes grumbled, saying that "This man sinners is receiving°, and is eating with them!"

<sup>3</sup> Now He told <sup>4d</sup> them this 'parable, saying, <sup>4</sup> "What <sup>a</sup>man ° of you, having a hundred sheep, and 'losing one ° of them, is not leaving the ninety-nine in the wilderness and is going° <sup>on</sup> after the 'lost one, till <sup>w</sup> he may be finding it? <sup>5</sup> And, finding it, he is placing it <sup>on</sup> on his 'shoulders, rejoicing. <sup>6</sup> And, coming into the house, he is calling together the friends and the neighbors, saying to them, "Rejoice together with me that I found my 'sheep 'that was 'lost!" <sup>7</sup> I am saying to you that thus there will be joy in 'heaven <sup>on</sup> over one sinner repenting, more than <sup>on</sup> over the ninety-nine just persons who<sup>a</sup> 'have no<sup>t</sup> need of repentance.

<sup>8</sup> "Or <sup>a</sup>what woman having ten drachmas, if she should ever be losing one drachma, is not lighting a lamp and sweeping the house and seeking carefully till <sup>w</sup> she may be <sup>9</sup> finding it? And, finding it, she is calling together the friends and the neighbors, saying "Rejoice together with <sup>10</sup> me that I found the drachma which I lose!" Thus, I am saying to you, there is coming° to be joy in the sight of the messengers of 'God <sup>on</sup> over one sinner repenting."

<sup>11</sup> Now He said, "A <sup>a</sup>certain <sup>n</sup>man had two sons. <sup>12</sup> And the younger of them said to the father, 'Father, 'give me the part of the estate accruing to me.' Now 'he apportioned <sup>13</sup> to them the livelihood. And, after not many days, gathering all together, the younger son travels into a far country and there dissipates his 'estate, living profligately.

<sup>14</sup> "Now, <sup>-</sup>spending his all, a severe famine occurred° <sup>ac</sup>in <sup>15</sup> that 'country, and he<sup>'</sup> begins° to be in 'want°. And, going, he was joined to one of the citizens of that 'country, and

<sup>16</sup> he sends him into his 'fields to 'graze hogs. And he yearned to be satisfied °with the little carob pods which the hogs ate, and no' one gave to him.

<sup>17</sup> "Now, coming °to himself, he averred, 'How many of my 'father's hired men are being cloyed° with °bread, yet  
<sup>18</sup> I' am perishing° here of famine! 'Rising, I will 'go° to<sup>d</sup> my 'father and 'declare to him, "Father, I sinned °against  
<sup>19</sup> 'heaven and in your sight. No' longer am I worthy to be called your son. Make me as one of your 'hired men.'"'  
<sup>20</sup> And °rising, he came to<sup>d</sup> °his 'father.

"Now, at his being still far 'away, his 'father perceived him and has compassion, and running, falls on °n his 'neck  
<sup>21</sup> and fondly kisses him. Now the son said to him, 'Father, I sinned °against 'heaven and in your sight. No' longer am I worthy to be called your son. Make me as one of  
<sup>22</sup> your 'hired men.' Yet the father said to<sup>d</sup> his 'slaves, 'Quick! °Bring forth the first robe, and put it on him, and 'give him a ring °for his 'hand and sandals °for his 'feet.  
<sup>23</sup> And 'bring the grain-fed 'calf, sacrifice it, and, eating, we  
<sup>24</sup> may make 'merry, 'for this my 'son was dead and revives; he was °lost and was found.' And they begin° to make 'merry°.

<sup>25</sup> "Now his 'elder 'son was in the field, and, coming°, as he  
<sup>26</sup> nears the house, he hears music and choral dancing. And, °calling° one of the boys to him, he inquired to ascertain°  
<sup>27</sup> °whatever °this may be. Now 'he said to him that 'Your 'brother is arriving, and your 'father sacrifices the grain-fed  
<sup>28</sup> 'calf, seeing that he got him back 'sound.' Now he is indignant and would not 'enter. Yet his 'father, coming  
<sup>29</sup> out, entreated him. Now he, 'answering, said to his 'father, "Lo°! so many years am I slaving for you, and I never passed by your precept, and you never °give me a  
<sup>30</sup> kid that I may make 'merry with my 'friends. Yet when this 'son of yours came, 'who is devouring your 'livelihood

with prostitutes, you sacrifice for him the grain-fed calf!’

31 “Now he said to him, ‘Child, you’ are always with me,  
32 and all mine is yours. Yet we must be merry and rejoice,  
seeing that this your brother was dead and revives, and  
was lost and was found.’”

16 Now He said to<sup>d</sup> His disciples also, “A certain<sup>h</sup> man,  
who was rich, had an administrator, and this man was  
accused to him by an adversary as dissipating his posses-  
2 sions. And summoning him, he said to him, “What is  
this I am hearing concerning you? Render an account  
of your administration, for you can’ no longer be ad-  
3 ministrator.’ Now the administrator said in himself,  
“What shall I be doing, seeing that my lord will be wrest-  
ing<sup>o</sup> the administration from me? To dig I am not strong  
4 enough. To be a mendicant I am ashamed.<sup>o</sup> I knew  
“what I shall be doing that whenever I may be deposed<sup>o</sup>  
“from the administration, they should be receiving<sup>o</sup> me  
into<sup>o</sup> their homes.’

5 “And, calling<sup>o</sup> to him each one of the debtors paying  
usury to<sup>o</sup> his lord, he said to the first, ‘How much are  
6 you owing my lord?’ Now he said to him, ‘A hundred  
baths of oil.’ Now he said to him, ‘Receive<sup>o</sup> your bills,  
7 and, being seated, quickly write fifty.’ Thereupon to<sup>o</sup>  
“another he said, ‘Now you, how much are you owing?’  
Now he said, ‘A hundred cors of grain.’ And he is saying  
to him, ‘Receive your bills, and write eighty.’

8 “And the lord applauds the unjust administrator, ‘for  
he does prudently, ‘for the sons of this con are more  
prudent, above the sons of light<sup>o</sup> in their own genera-  
tion.

9 “And am I’ saying to you, Make for yourselves friends  
“with the mammon of injustice, that, whenever it may be  
defaulting, they should be receiving<sup>o</sup> you into the eonian  
10 tabernacles? He who is faithful in the least is faithful in

- much also, and he 'who is unjust in the least is unjust in  
11 much also. If, then, you did not come° to be faithful in  
the unjust mammon, °who will be entrusting to you the  
12 true? And, if you did not come° to be faithful in 'that  
which is an outsider's, °who will be giving you 'that which  
13 is yours? No <sup>one</sup> domestic 'can° be slaving for two lords,  
for either he will be hating 'one and loving the °other, or  
he will be upholding° one and despising the °other. You  
'can° not 'slave for God and mammon."
- 14 Now the Pharisees also, 'inherently fond of money,  
15 heard all these things, and they scouted Him. And He  
said to them, "You' are 'those who are justifying yourselves  
in the sight of °men, yet 'God 'knows your 'hearts, 'for  
'what is high among °men is an abomination in the sight  
of 'God.
- 16 "The law and the prophets are unto John; thenceforth,  
the evangel° of the kingdom of 'God is being brought, and  
everyone is violently° forcing into it, and the violent are  
17 snatching it. Yet it is easier for 'heaven and 'earth to  
'pass by than for one serif of the law to 'fall.
- 18 "Everyone 'dismissing his 'wife and marrying °another  
is committing adultery. And everyone marrying her 'who  
'has been dismissed° from a husband, is committing  
adultery.
- 19 "Now a °certain °man was rich and he dressed° in  
purple and cambric, °daily making merry° splendidly.  
20 Now there was a °certain poor man named Lazarus, who  
21 had been cast° <sup>td</sup>at his 'portal, having ulcers°, and yearning  
to be satisfied from the scraps 'which are falling from the  
rich man's 'table. But the curs also, coming°, licked his  
22 'ulcers. Now the poor man °came° to 'die and he is carried  
away by the messengers into Abraham's 'bosom. Now the  
23 rich man also died, and was entombed. And in the un-  
seen, 'lifting up his 'eyes, existing in torments, he is seeing



<sup>24</sup> Abraham from afar, and Lazarus in his 'bosom. And he',  
shouting, said, 'Father Abraham, be merciful to me, and  
send Lazarus that he should be dipping the tip of his 'fin-  
ger in water and cooling my 'tongue, 'for I am 'pained°  
in this 'flame.'

<sup>25</sup> "Now Abraham said, 'Child, be 'reminded that you got  
your 'good things in your 'life, and Lazarus likewise 'evil  
things. Yet now here he is being consoled°, yet you' are in  
<sup>26</sup> 'pain°. And in all °this, between us and you a great chasm  
has been established°, so that 'those wanting to cross hence  
to<sup>d</sup> you may not be 'able°, nor yet 'those thence may be  
ferrying to<sup>d</sup> us.'

<sup>27</sup> "Yet he said, 'I am asking you then, father, that you  
should be sending° him into my 'father's 'house, for I  
<sup>28</sup> 'have five brothers, so that he may be certifying° to them,  
lest they' also may be coming into this 'place of 'torment.'  
<sup>29</sup> Yet Abraham is saying to him, "They 'have Moses and  
<sup>30</sup> the prophets. Let them hear them!" Yet 'he said, 'No',  
father Abraham, but if °someone should be going to<sup>d</sup>  
<sup>31</sup> them from the dead, they will be repenting.' Yet he said  
to him, 'If Moses and the prophets they are not hearing,  
neither will they be 'persuaded if °someone should be  
rising °from among the dead.'"

**17** Now He said to<sup>d</sup> His 'disciples, "Incredible is it for  
'snares not 'to be coming. Moreover, woe to him through  
<sup>2</sup> whom they are coming°! An 'advantage were it to him if a  
millstone were lying°<sup>ab</sup> about his 'neck and he were  
°pitched° into the sea, rather than that he should be snar-  
<sup>3</sup> ing one of these 'little ones. Take 'heed to yourselves. Yet if  
your 'brother should be sinning, rebuke him, and if he  
<sup>4</sup> should ever indeed 'repent, forgive him. And if he should  
ever be sinning °against you seven times a 'day, and if he  
should ever be turning about seven times a 'day to<sup>d</sup> you,  
saying, 'I am repenting,' you shall be forgiving him."

- 5 And the apostles say to the Lord, "Add to us faith."
- 6 Yet the Lord said, "If <sup>3</sup>you have faith as a mustard kernel, you would say to this black mulberry, 'Be <sup>4</sup>uprooted and be <sup>5</sup>planted in the sea,' and it would obey you.
- 7 "Now <sup>6</sup>who of you, having a slave plowing or tending sheep, who, on entering <sup>7</sup>from the field, will be declaring
- 8 to him, 'Come by immediately, lean back at table'? But will he not be declaring to him, 'Make <sup>8</sup>something ready for me. I should be dining. And, <sup>9</sup>being girded', <sup>10</sup>serve me till I should be eating and drinking, and after <sup>11</sup>this you shall be eating and drinking.'
- 9 "Has that slave no thanks, seeing that he does what is
- 10 prescribed? I presume not! Thus, you also, whenever you should be doing all these things that are prescribed you, be saying that 'Useless slaves are we. What we ought to do we have done.'"
- 11 And it occurred <sup>12</sup>at His going into Jerusalem, He also passed <sup>13</sup>through the middle of Samaria and Galilee.
- 12 And, at His entering into a certain village, ten men,
- 13 lepers, meet Him, who stand ahead. And they lift their
- 14 voices, saying, "Jesus, Doctor, be merciful to us!" And, perceiving it, He said to them, "Go, exhibit yourselves to the priests." And at their going away, it came to be that they are cleansed.
- 15 Now one of them, perceiving that he was healed, re-
- 16 turns, glorifying God with a loud voice. And he falls on his face at His feet, thanking Him. And he was a
- 17 Samaritan. Now, answering, Jesus said, "Are not the ten
- 18 cleansed? Yet where are the nine? Were none found returning to give glory to God except this foreigner?"
- 19 And He said to him, "Rise, go. Your faith has saved you."
- 20 Now, being inquired of by the Pharisees as to when the kingdom of God is coming, He answered them and said,

- "The kingdom of 'God is not coming° with scrutiny.  
21 Neither shall they be declaring "Lo°! here!" or "Lo°! there!" for 'lo°! the kingdom of 'God is inside of you."
- 22 Yet He said to<sup>d</sup> His 'disciples, "Coming° will be days when you will be yearning to 'perceive one of the days of  
23 the Son of 'Mankind, and you shall not 'see° it. And they shall be declaring to you, "Lo°! there!" or "Lo°! here!" You may not 'come away, nor yet should you be pursuing.  
24 For even as the lightning, flashing out from 'here under 'heaven <sup>to</sup>to 'there under heaven, is shining, thus will be  
25 the Son of 'Mankind in His 'day. Yet first He 'must be suffering many things and be rejected 'by this 'generation.  
26 "And according as it occurred° in the days of Noah, thus will it be in the days of the Son of 'Mankind also.  
27 They ate, they drank, they married, they took out in marriage°, until the day on which Noah entered into the ark, and the deluge came and destroys them all.  
28 "Likewise, according as it occurred° in the days of Lot, they ate, they drank, they bought, they sold, they planted,  
29 they built. Yet on the day in which Lot came out from Sodom, fire and sulphur rains from heaven and destroys  
30 them all. In accord with "these will it be on the day in which the Son of 'Mankind is 'unveiled°.  
31 "In that 'day, he who shall be on the housetop and his <sup>gear</sup>gear in his 'house, let him not be descending to pick <sup>it</sup>it up. And let the one in the field likewise not turn back  
32 <sup>to</sup>to 'that behind him. 'Remember Lot's 'wife. <sup>33</sup>Whosoever should be seeking to procure° his 'soul will be destroying it, yet whoever should be destroying it will cause it to 'live.  
34 "I am saying to you, in this 'night there will be two on one couch; the one shall be 'taken along and the <sup>other</sup>other shall be 'left. There will be two grinding <sup>on</sup>on at the same place; the one shall be 'taken along, yet the <sup>other</sup>other shall

<sup>37</sup> be 'left." And answering, they are saying to Him, "Where, Lord?" Yet He said to them, "Wherever the body is, there the vultures also will be 'assembled." (no verse 36)

**18** Now He told them a parable also, <sup>1</sup>"so that they 'must  
<sup>2</sup> always be praying° and not be 'despondent, saying, "A  
<sup>3</sup> "certain judge was in a "certain city, who did not 'fear°  
<sup>4</sup> 'God and did not 'respect° <sup>h</sup>man. Now there was a widow  
in that 'city, and she came° to<sup>d</sup> him, saying, 'Avenge me  
<sup>5</sup> from my 'plaintiff.' And <sup>on</sup>for a time he would not. Yet,  
after <sup>is</sup>this, he said in himself, "Even if I am not fearing°  
<sup>6</sup> 'God nor respecting° <sup>h</sup>man, surely, <sup>th</sup>because of the weariness  
this 'widow is 'affording me, I shall be avenging her,  
lest she, coming°, may 'belabor me into a consummation.'"  
<sup>7</sup> Now the Lord said, "Hear <sup>a</sup>what the unjust 'judge is  
saying. Yet should not 'God by all means be doing the  
avenging of His 'chosen ones, 'who are imploring Him  
<sup>8</sup> day and night? And He is 'patient <sup>on</sup>with them. I am  
saying to you that He will be doing the avenging of them  
'swiftly. Moreover, consequently, at the coming of the  
Son of 'Mankind, will He be finding the faith on the  
earth?"

<sup>9</sup> Now He said, also, to<sup>d</sup> <sup>a</sup>some 'who 'have confidence  
<sup>on</sup>in themselves that they are just, and are scorning the  
<sup>10</sup> rest, this 'parable: "Two <sup>h</sup>men went up into the sanctuary  
to pray°, the one a Pharisee, and the <sup>d</sup>other a tribute  
<sup>11</sup> collector. The Pharisee, standing, prayed° <sup>is</sup>this to<sup>d</sup> him-  
self: 'God, I am thanking you that I am not even as the  
rest of <sup>h</sup>men, rapacious, unjust, adulterers, or 'even as  
<sup>12</sup> this 'tribute collector. I am fasting twice of a 'sabbath.  
I am taking tithes from all whatever I am acquiring°.'  
<sup>13</sup> Now the tribute collector, °standing afar off, would not  
'even lift up his 'eyes <sup>io</sup>to 'heaven, but beat his 'chest,  
saying, 'God, make a 'propitiatory shelter for me, the  
<sup>14</sup> sinner!' I am saying to you, this man descended <sup>io</sup>to his

'home 'justified<sup>o</sup>, rather <sup>b</sup>than that one, 'for everyone 'who is exalting himself shall be 'humbled, yet he 'who is humbling himself shall be 'exalted."

- <sup>15</sup> Now they brought the babes also to Him, that He may be touching<sup>o</sup> them. Now, perceiving it, the disciples  
<sup>16</sup> rebuked them. Yet 'Jesus calls<sup>o</sup> them to Him, saying, "Let the little children be coming<sup>o</sup> to<sup>d</sup> Me, and do not  
<sup>17</sup> 'forbid them, for of 'such is the kingdom of 'God. Verily, I am saying to you, Whoever should not be receiving<sup>o</sup> the kingdom of 'God as a little child, may under no circumstances be entering into it."

- <sup>18</sup> And a <sup>a</sup>certain chief inquires of Him, saying, "Good Teacher, by 'doing "what should I 'enjoy the allotment  
<sup>19</sup> of life eonian?" Now 'Jesus said to him, "'Why are you terming Me good? No<sup>t</sup> one is good except One, 'God.  
<sup>20</sup> With the precepts you are 'acquainted: You should not be committing adultery. You should not be murdering. You should not be stealing. You should not be testifying falsely. Be honoring your 'father and your 'mother."

- <sup>21</sup> Yet 'he said, "These all I maintain <sup>o</sup>from my youth."  
<sup>22</sup> Now 'hearing <sup>is</sup>this, 'Jesus said to him, "Still one thing you are lacking. All, whatever you 'have, sell, and 'distribute to the poor, and you will be having treasure in the heavens. And hither! 'Follow Me."

- <sup>23</sup> Yet he, 'hearing all these things, became sorrow-stricken,  
<sup>24</sup> for he was tremendously rich. Now 'Jesus, perceiving him becoming<sup>o</sup> sorrow-stricken, said, "How squeamishly shall 'those having <sup>is</sup>money be entering<sup>o</sup> into the kingdom  
<sup>25</sup> of 'God! For it is easier for a camel to be entering through the eye of a bodkin than for a rich man to be entering into the kingdom of 'God."

- <sup>26</sup> Now 'those 'hearing it said, "And <sup>a</sup>who 'can<sup>o</sup> be saved?"  
<sup>27</sup> Yet 'He said, "What is <sup>is</sup>impossible <sup>b</sup>with <sup>h</sup>men is possible <sup>b</sup>with 'God."

- <sup>28</sup> Now Peter said, "Lo! we', leaving our 'own, follow  
<sup>29</sup> Thee." Now He said to them, "Verily, I am saying to  
 you that there is no' one who 'leaves house, or wife, or  
 brothers, or parents, or children, on account of the king-  
<sup>30</sup> dom of 'God, who may not by all means be getting back  
 manifold in this 'era, and in the coming° 'eon, life eonian."  
<sup>31</sup> Now, taking aside the twelve, He said to<sup>d</sup> them, "Lo!  
 we are going up into Jerusalem, and all will be 'accom-  
 plished as to the Son of 'Mankind 'that is 'written° through  
<sup>32</sup> the prophets. For He will be 'given up to the nations  
 and will be 'scoffed at and 'outraged and 'spat upon, and,  
<sup>33</sup> 'scourging Him, they will be killing Him. And the  
<sup>34</sup> third 'day He will be rising°." And they' °understand  
 none of these things, and this 'declaration was 'hid° from  
 them, and they knew not 'what was 'said°.  
<sup>35</sup> Now it occurred° 'at His 'nearing° Jericho, that a  
 "certain blind man, a 'mendicant, sat° beside the road.  
<sup>36</sup> Now, 'hearing a throng going° through, he ascertained°  
<sup>37</sup> "what this may be. Now they report to him that Jesus, the  
<sup>38</sup> Nazarene, is passing° by. And he implores, saying, "Jesus,  
<sup>39</sup> Son of David, be merciful to me!" And 'those preceding  
 rebuked him, that he should be 'silent. Yet he' much the  
 'more cried, "Jesus, Son of David, be merciful to me!"  
<sup>40</sup> Now standing still, Jesus orders him to be led to<sup>d</sup> Him.  
<sup>41</sup> Now at his 'drawing near, He inquires of him, "What  
 are you wanting I shall be doing to you?" Now he said,  
<sup>42</sup> "Lord, that I should be receiving sight!" And Jesus said  
<sup>43</sup> to him, "Receive sight! Your 'faith has saved you." And  
 instantly he receives sight and followed Him, glorifying  
 'God. And the entire people, perceiving it, °give praise  
 to 'God.
- 19** And entering, He passed° through 'Jericho. <sup>2</sup> And 'lo!  
 a man whose name is 'called° Zaccheus was there, and he'  
<sup>3</sup> was a chief tribute collector, and he was rich. And he

sought to <sup>b</sup>see Jesus, <sup>a</sup>who He is, and was not able<sup>o</sup>  
4 <sup>'</sup>because of the throng, <sup>'</sup>for he was little in <sup>'</sup>stature. And  
running before <sup>o</sup>in <sup>'</sup>front, he climbed up on a fig mulberry  
that he may <sup>b</sup>see Him, seeing that He was about to be  
5 passing<sup>o</sup> through that way. And as He came <sup>on</sup>to the  
place, <sup>'</sup>looking up, Jesus perceived him and said to<sup>d</sup> him,  
"Zaccheus! <sup>'</sup>Hurry! <sup>'</sup>Descend, for today I <sup>'</sup>must remain  
6 in your <sup>'</sup>house." And <sup>'</sup>hurrying, he descended, and enter-  
7 tains<sup>o</sup> Him with rejoicing. And perceiving it, all grum-  
bled, saying that <sup>b</sup>with a man who is a sinner He entered  
to put up for the night.

8 Now standing, Zaccheus said to<sup>d</sup> the Lord, "Lo<sup>o</sup>! the  
half of my <sup>'</sup>possessions, Lord, I am giving to the poor!  
And if from anyone I get anything by blackmail, I am  
9 giving back fourfold." Now Jesus said to<sup>d</sup> him that  
"Today salvation <sup>b</sup>came<sup>o</sup> to this <sup>'</sup>home, forasmuch as he'  
10 also is a son of Abraham. For the Son of <sup>'</sup>Mankind came  
to seek and to save the <sup>'</sup>lost."

11 Now at their hearing these things, adding, He spoke a  
parable <sup>th</sup>because of His <sup>'</sup>being near Jerusalem, and they  
are supposing that instantly the kingdom of <sup>'</sup>God is <sup>'</sup>about  
12 to be looming<sup>o</sup> up. He said, then, "A <sup>a</sup>certain <sup>h</sup>man, a  
noble, went into a far country, to <sup>'</sup>obtain for himself a  
13 kingdom, and to return. Now, <sup>'</sup>calling ten of <sup>o</sup>his slaves,  
he <sup>'</sup>gives to them ten minas and said to<sup>d</sup> them, 'Go into  
14 business<sup>o</sup> while I am coming<sup>o</sup>.' Now his <sup>'</sup>citizens hated  
him, and they dispatch an embassy after him, saying, 'We  
do not <sup>'</sup>want this man to reign <sup>on</sup>over us!'

15 "And, obtaining the kingdom, it occurred<sup>o</sup> <sup>'</sup>at his <sup>'</sup>com-  
ing back, that he said also to summon to him these <sup>'</sup>slaves  
to whom he had <sup>'</sup>given the silver, that he may <sup>'</sup>know  
16 <sup>'</sup>what business<sup>o</sup> they do. Now along came<sup>o</sup> the first,  
17 saying, 'Lord, your <sup>'</sup>mina earns<sup>o</sup> ten minas.' And he said  
to him, 'Well done, surely, good slave! Seeing that you

became<sup>o</sup> faithful in the least, be having authority over ten  
18 cities.' And the second came, saying, 'Your 'mina, lord,  
19 makes five minas.' Now he said to this one also, 'And  
you', 'be<sup>co</sup> over five cities.'

20 "And a 'different one came, saying, 'Lord, 'lo! your  
21 'mina which I had, 'reserved<sup>o</sup> in a handkerchief. For I  
feared<sup>o</sup> you, seeing that you are a harsh 'man. You are  
picking up what you do not 'lay down and reaping what  
22 you do not sow.' Now he is saying to him, 'Out of your  
'mouth will I 'judge you, wicked slave! You were 'aware  
that I am a harsh 'man, picking up what I do not 'lay  
23 down and reaping what I do not sow. And wherefore  
do you not 'give my 'silver <sup>on</sup>to the bank, and I, coming,  
24 would utilize it together with interest?' And to 'those  
'standing by he said, 'Take away the mina from him  
25 and 'give it to him 'who 'has the ten minas.' And they say  
to him, 'Lord, he 'has ten minas!'

26 "For I am saying to you that to everyone 'who 'has,  
shall be 'given, yet from him 'who 'has not, that also which  
27 he 'has shall be 'taken away from him. 'However, these,  
my 'enemies, 'who are not 'willing for me to reign <sup>on</sup>over  
them—'lead them here and slay them in front of me.' "

28 And, saying these things, He went<sup>o</sup> in front, going up  
29 into Jerusalem. And it occurred<sup>o</sup>, as He nears<sup>to</sup> Bethphage  
and Bethany, <sup>td</sup>at the mount 'called<sup>o</sup> Olivet, He dispatches  
30 two of His 'disciples, saying, "'Go away into the village  
facing you, in which, entering<sup>o</sup>, you will be finding a colt  
'bound<sup>o</sup>, on which no<sup>t</sup> 'man ever is seated, and 'loosing  
it, be leading it to Me.

31 "And if anyone should be asking you, 'Wherefore are  
you loosing it?' thus shall you be declaring to him, that  
'The Lord 'has need of it.' "

32 Now, coming away, 'those who 'have been dispatched<sup>o</sup>  
33 found it according as He said to them. Now, at their



loosing the colt, its 'masters say to<sup>d</sup> them, "<sup>a</sup>Why are you  
34 loosing the colt?" Now 'they say that "The Lord 'has  
35 need of it." And they led it to<sup>d</sup> 'Jesus, and, 'tossing<sup>on</sup> their  
36 'garments on the colt, they mount 'Jesus. Now, at His  
going°, they strewed <sup>o</sup>'their 'garments under Him in the  
road.

37 Now at His already drawing near to<sup>d</sup> the descent of  
the mount of 'Olives, the entire multitude of the disciples  
begins° rejoicing, praising 'God with a loud voice con-  
cerning all the powerful deeds which they perceived,  
38 saying, "Blessed° 'be the King 'coming° in the name of  
the Lord! In heaven peace, and glory among the highest!"

39 And <sup>a</sup>some of the Pharisees from the throng say to<sup>d</sup>  
40 Him, "Teacher, rebuke your 'disciples!" And answering,  
He said to them, "I am saying to you that, if ever these  
will be 'silent, the stones will be crying."

41 And as He draws near, perceiving the city, He laments  
42 <sup>on</sup>over it, saying that, "If you knew, 'even you, and surely  
in this 'day, 'what is <sup>id</sup>for your peace—! Yet now it was  
43 hid from your eyes, 'for the days will be arriving on you,  
and your 'enemies will be casting up a rampart about  
you, and will be surrounding you, and will be pressing  
44 you everywhere, and will be leveling you and your 'chil-  
dren in you, and they will not be leaving a stone on a  
stone in you, <sup>id</sup>because <sup>w</sup>you knew not the era of your  
'visitation."

45 And, entering into the sanctuary, He begins° to 'cast  
46 out 'those who are selling and buying in it, saying to them,  
"It is °written°, 'My 'house shall also be a house of prayer,'  
yet you' make it a burglars' cave."

47 And He was teaching<sup>ac</sup> daily in the sanctuary, yet the  
chief priests and the scribes and the foremost of the people  
48 sought to destroy Him. And they found not <sup>a</sup>what they  
should be doing, for <sup>e</sup>all the people, hearing, hung° on Him.

- 20** And it occurred<sup>o</sup> 'on one of those 'days, at His teaching the people in the sanctuary and bringing the evangel<sup>o</sup>, the chief priests and the scribes, together with the elders,  
2 stand by. And they say, speaking to<sup>d</sup> Him, "Tell us, 'by what authority are you doing these things, or <sup>a</sup>who is  
3 'giving you this 'authority?" Now answering, He said to<sup>d</sup> them, "I' also shall be asking you one word, and you tell  
4 Me: The baptism of John—was it<sup>o</sup> of heaven or<sup>o</sup> of  
5 <sup>h</sup>men?" Now 'they reckon<sup>o</sup> together <sup>td</sup>among themselves, saying that "If we should be saying, <sup>o</sup>Of heaven,' he will be declaring, 'Wherefore, then, do you not believe him?'  
6 Yet, if we should be saying, <sup>o</sup>Of <sup>h</sup>men,' the people <sup>e</sup>all will be stoning us, for they are 'persuaded<sup>o</sup> that John is a  
7 prophet." And they answered, "We are not aware  
8 whence." And 'Jesus said to them, "Neither am I' telling you 'by what authority I am doing these things."  
9 Now He begins<sup>o</sup> to be telling to<sup>d</sup> the people this 'parable, "A <sup>a</sup>certain <sup>h</sup>man plants a vineyard and leased<sup>o</sup> it to  
10 farmers, and travels a considerable <sup>e</sup>time. And in season he dispatches to<sup>d</sup> the farmers a slave, that they shall 'give him 'of the fruit of the vineyard. Yet the farmers, 'lashing  
11 him, send him away empty. And, in addition<sup>o</sup>, he sent a different slave. Yet that one also, 'lashing and 'dishonor-  
12 ing, 'those men send away empty. And, in addition<sup>o</sup>, he sent a third. Yet 'wounding this one also, 'those men cast him out.  
13 "Now the lord of the vineyard said, <sup>o</sup>"What shall I be doing? I shall be sending my 'son, the beloved. Him they  
14 will be respecting<sup>o</sup> equally with me.' Now on perceiving him, the farmers reasoned<sup>o</sup> <sup>td</sup>with one another, saying, 'This is the enjoyer of the allotment. Hither! We should be killing him, that the enjoyment of the allotment may  
15 'become<sup>o</sup> ours.' And, casting<sup>o</sup> him outside of the vineyard, they kill him. <sup>o</sup>"What, then, will the lord of the

<sup>16</sup> vineyard be doing to them? He will be coming<sup>o</sup> and destroying these 'farmers and will be giving the vineyard to others."

Now 'those 'hearing say, "May it not be <sup>b</sup>coming<sup>o</sup> to that!" Yet 'He, 'looking at them, said, "<sup>a</sup>What, then, is this 'that is 'written<sup>o</sup>,

'The stone which is rejected by the 'builders,  
This came to be <sup>o</sup>for the head of the corner?"

<sup>18</sup> Everyone 'falling on that 'stone shall be 'shattered, yet on whomever it should be falling, it will be scattering him like chaff."

<sup>19</sup> And the scribes and the chief priests seek to 'lay 'hands on <sup>on</sup>Him in this 'hour, and they were afraid of the people, for they know that He told this 'parable in regard <sup>to</sup><sup>d</sup> them. And 'scrutinizing Him, they dispatch eavesdroppers, feigning<sup>o</sup> themselves to be just, that they may 'get<sup>o</sup> hold of a word of His, so as to give Him up to the sovereignty and the jurisdiction of the governor. And they inquire of Him, saying, "Teacher, we are <sup>o</sup>aware that you are saying and teaching correctly, and are not taking the surface view, but <sup>on</sup>of a truth the way of 'God you are teaching. Is it allowed us to give a tax to Caesar, or not?"

<sup>23</sup> Now, 'considering their 'craftiness, He said to<sup>d</sup> them, <sup>24</sup> "<sup>a</sup>Why are you trying Me? Show Me a denarius." Now 'they show Him one, and He said, "<sup>a</sup>Whose image and inscription 'has it?" Now answering, they say, "Caesar's."

<sup>25</sup> Now 'He said to<sup>d</sup> them, "Now then, be paying 'Caesar's <sup>26</sup> to Caesar, and 'God's to 'God." And they are not strong enough to 'get<sup>o</sup> hold of a declaration of His in front of the people. And, 'marveling <sup>on</sup>at His 'answer, they hush.

<sup>27</sup> Now approaching, <sup>a</sup>some of the Sadducees, 'who 'say <sup>28</sup> there is no resurrection, inquire of Him, saying, "Teacher, Moses writes to us, if anyone's brother should be dying,

and, having a wife, this one should be dying childless, that his 'brother may be getting the wife, and should be  
29 raising up seed to his 'brother. Seven brothers there were,  
30 then, and the first, getting a wife, died childless. And the  
31 second got the wife, and this one died childless. And the  
32 third got her. Now similarly, the seven also left no'  
33 children, and they died. Now subsequently to all, the  
woman also died. The woman, in the resurrection, then,  
of "which of them is she becoming° the wife? For the  
seven have had her as wife."

34 And, answering, 'Jesus said to them, "The sons of this  
35 'eon are marrying and are taking out in marriage°. Yet  
'those deemed worthy to 'happen upon that 'eon and the  
resurrection °from among the dead are neither marrying  
36 nor taking out in marriage°. For neither 'can° they still  
be dying, for they are equal to messengers, and are the  
sons of God, being sons of the resurrection.

37 "Now that the dead are rousing°, 'even Moses divulges  
°n at the thorn bush, as he is terming the Lord the God of  
Abraham and the God of Isaac and the God of Jacob.  
38 Now God is He, not of the dead, but of the living, for all,  
39 to Him, are living." Now answering, "some of the scribes  
40 say to Him, "Teacher, ideally say you." For they no'  
longer dared 'inquire of Him °t anything.

41 Now He said to<sup>d</sup> them, "How are "some saying that  
42 the Christ is David's Son? For he', David, is saying in the  
scroll of the Psalms,

'Said the Lord to my 'Lord,

"Sit °at My right,

43 Till I should be placing Thine 'enemies for a foot-  
stool for Thy 'feet.''

44 David, then, is calling Him Lord. And how is He his  
Son?"

<sup>45</sup> Now, in the hearing of the entire people, He said to  
<sup>46</sup> His 'disciples, "Take 'heed 'of the scribes, 'who are want-  
ing to 'walk in robes, and are 'fond of salutations in the  
markets and front seats in the synagogues and first reclin-  
<sup>47</sup> ing places 'at the dinners, who are devouring the homes  
of 'widows and, for a pretense, are prolix in praying.<sup>o</sup>  
These will be getting<sup>o</sup> more excessive judgment."

**21** Now, looking up, He perceived the rich casting their  
<sup>2</sup> 'approach presents into the treasury. Yet He perceived  
a 'certain widow also, a drudge, casting there two mites.  
<sup>3</sup> And He said, "Truly, I am saying to you that this 'poor  
<sup>4</sup> 'widow casts in more than all. For all these cast out of  
their "superfluity into the approach presents of 'God, yet  
this woman, out of her 'want, casts in all the livelihood  
which she had."

<sup>5</sup> And at 'some saying concerning the sanctuary, that it  
is 'adorned<sup>o</sup> with ideal stones and votive offerings, He  
<sup>6</sup> said, "These which you are beholding—there will be  
coming<sup>o</sup> days in which not a stone will be 'left here on a  
stone, which will not be 'demolished."

<sup>7</sup> Now they inquire of Him, saying, "Teacher, when,  
then, will these things be, and 'what is the sign whenever  
<sup>8</sup> these things may be 'about to be occurring<sup>o</sup>?" Now 'He  
said, "'Beware that you may not be 'deceived, for many  
shall be coming<sup>o</sup> <sup>on</sup>in My 'name, saying that 'I am!' and  
'The season is 'near!' You may not, then, be going after  
<sup>9</sup> them. Now whenever you should be hearing battles and  
turbulences you may not be 'dismayed, for these things  
'must 'occur<sup>o</sup> first, but not immediately is the consumma-  
tion."

<sup>10</sup> Then He said to them, "'Roused shall be nation <sup>on</sup>against  
<sup>11</sup> nation, and kingdom <sup>on</sup>against kingdom. Besides, there  
shall be great quakes and, <sup>ac</sup>in places, famines and pesti-  
lences. There shall be fearful sights besides great signs

- <sup>12</sup> also from heaven. Yet before all these things they shall be laying<sup>on</sup> their 'hands on you and they shall be persecuting you, giving you up into the synagogues and jails, being led<sup>o</sup> off<sup>on</sup> to kings and governors on account of My
- <sup>13</sup> 'name. Yet it shall be eventuating<sup>o</sup> to you<sup>o</sup> for a testimony.
- <sup>14</sup> 'Ponder, then, in your 'hearts not to be premeditating a
- <sup>15</sup> defense, for I' will be giving you a mouth and wisdom, which all 'those opposing<sup>o</sup> you shall not be 'able<sup>o</sup> to withstand or 'contradict. Yet you shall be 'given up by parents
- <sup>16</sup> also, and brothers and relatives and friends, and they
- <sup>17</sup> shall be putting some<sup>o</sup> of you to death. And you shall
- <sup>18</sup> be 'hated<sup>o</sup> by all because of My 'name. And a hair<sup>o</sup> of
- <sup>19</sup> your 'head should by no means be perishing<sup>o</sup>. 'By your 'endurance shall you be acquiring<sup>o</sup> your 'souls.
- <sup>20</sup> "Now whenever you may be perceiving 'Jerusalem 'surrounded<sup>o</sup> by encampments, then 'know that her 'desolation is 'near. Then let 'those in 'Judea 'flee into the mountains, and let 'those in her midst be coming out into the country, and let not 'those in the 'country be
- <sup>22</sup> entering<sup>o</sup> into her, 'for days of vengeance are these, 'to
- <sup>23</sup> fulfill all 'that is 'written<sup>o</sup>. Yet woe to 'those who are 'pregnant, and to 'those suckling in those 'days; for there will be great necessity<sup>on</sup> in the land and indignation on this 'people.
- <sup>24</sup> "And they shall be falling<sup>o</sup> by the edge of the sword and shall be led into 'captivity into all 'nations. And Jerusalem shall be 'trodden<sup>o</sup> by the nations, until<sup>w</sup> the eras of
- <sup>25</sup> the nations may be 'fulfilled. And there shall be signs in the sun and the moon and the constellations, and on the earth pressure of nations in perplexity, at the resounding
- <sup>26</sup> of the sea and the shaking, at the chilling of <sup>h</sup>men from fear and apprehensiveness of 'that which is coming<sup>o</sup> on the 'inhabited<sup>o</sup> earth, for the powers of the heavens shall
- <sup>27</sup> be 'shaken. And then they shall be seeing<sup>o</sup> the Son of

- 'Mankind coming° in a cloud with power and much glory.  
28 Now at the beginning° of these 'occurrences°, unbend and lift up your 'heads, because your 'deliverance is drawing near."
- 29 And He told them a parable: "1Perceive the fig tree and  
30 all the trees. Whenever they should be already budding, you, observing 'for yourselves, 'know it is because 'summer is already near. Thus you also, whenever you may be perceiving these things occurring°, 'know that near  
32 is the kingdom of 'God. Verily, I am saying to you that by no means may this 'generation be passing by till  
33 all should be occurring°. 'Heaven and 'earth shall be passing° by, yet My 'words shall by no means be passing° by.
- 34 "Now take 'heed to yourselves, lest at some time your 'hearts should be 'burdened 'with crapulence and drunkenness and the worries of life's affairs, and that 'day may be  
35 standing by° you unawares, as a trap, for it will 'intrude° on all 'those sitting° on the surface of the entire earth.
- 36 Now be 'vigilant, 'on every occasion beseeching° that you may be prevailing to 'escape all these things 'which are 'about to 'occur°, and to stand in front of the Son of 'Mankind."
- 37 Now during the days, He was in the sanctuary, teaching. Yet during the nights, coming° out, He camped° out °in  
38 the mount 'called° Olivet. And the entire people came early to° Him in the sanctuary, to 'hear Him.
- 22 Now near drew the festival of 'unleavened bread,  
2 'termed° the Passover. And the chief priests and the scribes sought 'how they may be assassinating Him, for  
3 they feared° the people. Yet Satan entered into Judas, 'called° Iscariot, being° of the number of the twelve.
- 4 And, coming away, he confers with the chief priests and  
5 officers how he may be giving Him up to them. And they

- <sup>6</sup> rejoiced, and they agreed<sup>o</sup> to give him silver. And he acquiesces, and sought an opportunity <sup>t</sup>to give Him up to them minus a throng.
- <sup>7</sup> Now came the day of <sup>t</sup>unleavened <sup>b</sup>bread, in which the
- <sup>8</sup> passover <sup>t</sup>must be <sup>t</sup>sacrificed<sup>o</sup>. And He dispatches Peter and John, saying, “Go and make ready for us the pass-
- <sup>9</sup> over, that we may be eating.” Yet <sup>t</sup>they say to Him, “Where dost Thou <sup>t</sup>want that we should be making ready
- <sup>10</sup> to <sup>t</sup>eat the passover?” Now <sup>t</sup>He said to them, “Lo<sup>o</sup>! at your entering into the city a <sup>h</sup>man will <sup>t</sup>meet with you, bearing a jar of water. Follow him into the house <sup>o</sup>which
- <sup>11</sup> he is entering<sup>o</sup>. And you will be declaring to the householder of the house, saying, ‘The Teacher is saying to you, “Where is My <sup>t</sup>caravansary where<sup>e</sup> I may be eating
- <sup>12</sup> the passover with My <sup>t</sup>disciples?’” And that man will be showing you a large upper room with places <sup>t</sup>spread<sup>o</sup>.
- <sup>13</sup> There make ready.” Now, coming away, they found it according as He had declared to them. And they make ready the passover.
- <sup>14</sup> And when the hour <sup>b</sup>came<sup>o</sup>, He leans back at table, and
- <sup>15</sup> the twelve apostles <sup>o</sup>with Him. And He said to<sup>d</sup> them, “With yearning I yearn to be eating this <sup>t</sup>passover with
- <sup>16</sup> you before My <sup>t</sup>suffering. For I am saying to you that under no circumstances may I be eating<sup>o</sup> of it till <sup>o</sup>it may
- <sup>17</sup> be <sup>t</sup>fulfilled in the kingdom of <sup>t</sup>God.” And, <sup>t</sup>receiving the cup, <sup>t</sup>giving thanks, He said, “Take this and divide
- <sup>18</sup> it <sup>o</sup>among yourselves. For I am saying to you that under no circumstances may I be drinking, from <sup>t</sup>now on, <sup>t</sup>of the product of the grapevine till <sup>o</sup>the kingdom of <sup>t</sup>God
- <sup>19</sup> may be coming.” And, taking bread, <sup>t</sup>giving thanks, He breaks it and <sup>o</sup>gives to them, saying, “Take. This is My <sup>t</sup>body, <sup>t</sup>given<sup>o</sup> for your sakes. This <sup>t</sup>do <sup>o</sup>for a <sup>t</sup>recollection
- <sup>20</sup> of Me.” Similarly, the cup also, after the dinner, saying, “This <sup>t</sup>cup is the new covenant in My <sup>t</sup>blood, <sup>t</sup>which is



21 'shed° for your sakes. Moreover, 'lo°! the band of him  
22 'who is giving Me up is with Me on the table, seeing that  
the Son of 'Mankind is indeed going°, according as it 'has  
been specified°. However, woe to that 'man through  
whom He is being given° up!"

23 And they', consequently, begin° to 'discuss °among  
themselves °which° of them it may be 'who is 'about to  
24 'commit this thing. Now there came° to be a rivalry also  
among themselves as to °which of them is seeming to be  
greatest.

25 Now 'He said to them, "The kings of the nations are  
lording it over them, and 'those exercising authority over  
26 them are 'called° benefactors. Yet you are not thus, but  
let the greatest among you 'become° as the youngest, and  
27 he 'who is leading° as he 'who is serving. For °who is  
greater, the one lying° back at table or the one serving?  
Is it not the one lying° back? Yet I' am in your midst as  
the One Who is serving.

28 "Now you' are 'those who 'have continued with Me in  
29 My 'trials. And I' am covenanting° a covenant with you,  
according as My 'Father covenanted° a kingdom to Me,  
30 that you may be eating and drinking °at My 'table in My  
'kingdom. And you will be 'seated° on thrones, judging  
the twelve tribes of 'Israel."

31 Now the Lord said, "Simon, Simon, 'lo! 'Satan claims°  
32 you men, 'to sift you as 'grain. Yet I' besought concerning  
you, that your 'faith may not be defaulting. And once  
33 you' turn back, establish your 'brethren." Now 'he said  
to Him, "Lord, with Thee I am ready to 'go° °to jail as  
34 well as °to death!" Yet 'He said, "I am saying to you,  
Peter, under no circumstances will a cock be crowing  
today till thrice you will be abjuring acquaintance with  
Me."

35 And He said to them, "When I dispatch you minus

- purse and beggar's bag and sandals, you did not want anything?" Yet they say, "Nothing." Yet He said to them, "But now, he who has a purse let him pick it up, likewise a beggar's bag also; and he who has none, let him sell his cloak and buy a sword. For I am saying to you that this which is written must be accomplished in Me: And with the lawless is He reckoned. For that also which concerns Me is having a consummation."
- Now they say, "Lord, lo! here are two swords." Now He said to them, "It is enough."
- And, coming out, He went, according to His custom, into the mount of Olives. Now the disciples also follow Him. Now, coming to be at the place, He said to them, "Be praying not to be entering into trial." And He is pulled away from them about a stone's throw, and, kneeling, He prayed, saying, "Father, if it is Thy intention, carry aside this cup from Me. However, not My will, but Thine, be done!" Now a messenger from heaven was seen by Him, strengthening Him. And coming to be in a struggle, He prayed more earnestly, and His sweat became as if clots of blood descending on the earth.
- And, rising from prayer, coming to the disciples, He found them reposing from sorrow. And He said to them, "Why are you drowsing? Rise, pray, lest you may be entering into trial."
- At His still speaking, lo! a throng, and he who is termed Judas, one of the twelve, came before them, and he draws near Jesus to kiss Him. Now Jesus said to him, "Judas, with a kiss are you giving up the Son of Man-kind?"
- Now those about Him, perceiving what will be, say to Him, "Lord, shall we be smiting with a sword?" And a certain one of them smites the slave of the chief priest and amputates his right ear. Now answering,

Jesus said, "Give 'leave, till this—" And 'touching° the ear, He heals° him.

52 Now Jesus said to<sup>d</sup> the chief priests and officers of the sanctuary and elders 'who 'came° along <sup>on</sup>after Him, "As <sup>on</sup>after a robber do you come out with swords and cudgels?

53 At My being <sup>ac</sup> daily with you in the sanctuary, you do not stretch out your 'hands <sup>on</sup>for Me, but this is your 'hour

54 and the jurisdiction of 'darkness." Now apprehending Him, they led Him; \* they led Him <sup>to</sup> into the house of the chief priest.

55 Now 'Peter followed afar off. Now at their 'kindling a fire in the middle of the courtyard and 'being seated°

56 together, 'Peter sat° in their midst. Now a <sup>a</sup>certain maid, perceiving him sitting° toward the light, and 'looking intently at him, said, "This man also was <sup>to</sup>with him!"

57 Yet 'he denies°, saying, "I am not 'acquainted with Him,

58 woman!" And after a bit, a different one, perceiving him, averred, "You' also are° of them!" Yet 'Peter averred,

59 "<sup>h</sup>Man, I am not!" And after an 'interval of about one hour <sup>a</sup>some other one stoutly insisted,° saying, "<sup>on</sup>Of a

60 truth, this man also was with him, for he is a Galilean also." Yet 'Peter said, "<sup>h</sup>Man, I am not 'aware what you are saying." And instantly, at his still speaking, a cock crows.

61 And being turned, the Lord looks at 'Peter, and 'Peter is reminded of the declaration of the Lord, as He said to him, ' "Ere a cock crows today, you will be renouncing

62 Me thrice." And coming° outside, 'Peter laments bitterly.

63 And the men 'who are pressing 'Jesus, scoffed at Him,

64 lashing Him. And 'putting a covering about Him, they beat His 'face and inquired of Him, saying, "Prophecy!

65 "Who is it 'that hits you?" And many different things they said <sup>to</sup>against Him, blaspheming.

66 And as it became° day, the eldership of the people was

gathered, both chief priests and scribes, and they led Him  
 67 away into their 'Sanhedrin, saying, "If you' are the Christ,  
 tell us." Yet He said to them, "If I should 'tell you, under  
 68 no circumstances would you be believing. Yet if I should  
 ever be asking also, under no circumstances would you  
 69 be answering or releasing Me. Yet from 'now on the Son  
 of 'Mankind shall be sitting<sup>o</sup> 'at the 'right hand of the  
 70 power of 'God." Now they all say, "You', then, are the  
 Son of 'God?" Yet 'He averred to<sup>d</sup> them, "You' are saying  
 71 that I' am!" Now 'they said, "'What need 'have we still  
 of testimony? For we 'ourselves hear from his 'mouth!"

**23** And 'rising, the entire multitude of them led Him <sup>on</sup>to  
 2 'Pilate. Now they begin<sup>o</sup> to 'accuse Him, saying, "This  
 man we found perverting our 'nation and forbidding to  
 be giving taxes to Caesar, and saying himself to be Christ,  
 3 a king." Now 'Pilate inquires of Him, saying, "You' are  
 the king of the Jews?" Now He, 'answering him, averred,  
 "You' are saying so!"

4 Now 'Pilate said to<sup>d</sup> the chief priests and the throngs,  
 5 "Not one fault am I finding in this 'hman." Yet 'they  
 were insistent, saying that "He is exciting the people,  
 teaching down the whole of 'Judea, 'beginning<sup>o</sup> 'even  
 6 from 'Galilee as far as here." Now Pilate, 'hearing "Gali-  
 7 lee," inquires if the 'hman is a Galilean. And realizing  
 that He is out of the jurisdiction of Herod, he sends Him  
 up to<sup>d</sup> Herod, he also being in Jerusalem in these 'days.

8 Now 'Herod, perceiving 'Jesus, was overjoyed, for he  
 was <sup>o</sup>for a considerable time wanting to become 'ac-  
 quainted with Him, because of 'hearing much concerning  
 Him. And he expected to be perceiving "some sign occur-  
 9 ring<sup>o</sup> by Him. Now he inquired of Him 'with ample  
 10 words, yet He' answers<sup>o</sup> him nothing. Now the chief  
 priests and the scribes 'stood strenuously accusing Him.  
 11 Now, 'scorning Him and 'scoffing at Him, 'Herod, to-

- turned toward them, Jesus said, "Daughters of Jerusalem! Do not lament <sup>on</sup>over Me! However, <sup>on</sup>over yourselves
- 29 lament, and <sup>on</sup>over your children, for lo! coming<sup>o</sup> are days in which they will be declaring, 'Happy are the barren, and the wombs which bear not, and the breasts
- 30 which do not nourish!' Then shall they begin<sup>o</sup> to say to the mountains, 'Fall on us!' and to the hills, 'Cover us!'
- 31 'For if they are doing these things in the wet wood, what may be occurring<sup>o</sup> in the withered?'
- 32 Now two <sup>o</sup>others also, malefactors, were led<sup>o</sup> to be
- 33 despatched together with Him. And when they came away <sup>on</sup>to the place 'called<sup>o</sup> "Skull," there they crucify Him, and the malefactors, <sup>w</sup>one, indeed, <sup>o</sup>at the right, yet the <sup>w</sup>other <sup>o</sup>at the left.
- 34 Now Jesus said, "Father, forgive them, for they are not aware what they are doing." Now dividing<sup>o</sup> His
- 35 garments, they cast the lot. And the people had stood, beholding. Now the chiefs also <sup>th</sup>with them scouted, saying, "Others he saves! Let him save himself, if this is the Christ, the Chosen of 'God!'"
- 36 Yet the soldiers also scoff at Him, approaching<sup>o</sup>, bringing to Him vinegar, and saying, "If you' are the king of
- 37 the Jews, save yourself!" Now there was an inscription also, 'inscribed<sup>o</sup> <sup>on</sup>over Him, in letters of Greek and Roman and Hebrew, "The King of the Jews is this."
- 39 Now one of the 'hanged malefactors blasphemed Him, saying, "Are not you' the Christ? Save yourself and us!"
- 40 Yet answering, the <sup>o</sup>other one, rebuking him, averred, "Yet you' are not fearing<sup>o</sup> 'God, seeing that you are in
- 41 the same judgment! And we, indeed, justly, for we are getting back the deserts of what we commit, yet this One
- 42 commits nothing amiss." And he said to Jesus, "Be 'reminded of me, Lord, whenever Thou mayest be coming in Thy kingdom."

43 And Jesus said to him, "Verily, to you am I saying today, with Me shall you be in 'paradise."

44 And it was already about the sixth hour, and darkness  
45 'came' <sup>on</sup> over the whole land till the ninth hour, at the defaulting of the sun. Now rent is the curtain of the  
46 temple in the middle. And 'shouting with a loud voice, 'Jesus said, "Father, into Thy hands am I committing" My 'spirit." Now, saying this, He expires.

47 Now the centurion, perceiving 'what is occurring', glorified 'God, saying that, "Really, this 'Man was just!"

48 And all the throngs which 'came along together <sup>on</sup> to 'behold this, 'beholding the 'occurrences', beating 'their chests, returned. Now all 'those known to Him, and the women 'who 'follow with Him from 'Galilee, 'stood' <sup>afar</sup> off, seeing these things.

50 And 'lo'! a man named Joseph, belonging to the coun-  
51 selors, and a good man and just (he' has not 'concurred' in their 'counsel and 'what they had committed), from Arimathea, a city of the Jews, and who also 'himself  
52 anticipated' the kingdom of 'God—this man, approaching 'Pilate, requests' the body of 'Jesus.

53 And, taking it down, he folds it up in a linen wrapper, and he 'places Him in a rock-hewn tomb, where no' one  
<sup>nt</sup> was lying<sup>nt</sup> as yet.

54 And it was the day of preparation, and a sabbath lighted  
55 up. Now 'following after, the women who<sup>a</sup> were 'come together out of 'Galilee with Him, gaze' at the tomb, and  
56 how His 'body was placed. Now, 'returning, they make ready spices and attars. And on the sabbath, indeed, they are quiet, according to the precept.

24 Now in the early depths of 'one of the sabbaths, they, and <sup>a</sup>certain others together with them, came <sup>on</sup> to the  
2 tomb, bringing the spices which they make ready. Now  
3 they found the stone 'rolled' away from the tomb. Now,

entering also, they found not the body of the Lord Jesus.

- 4 And it occurred°, 'at their 'being perplexed° concerning this, 'lo°! two men stand by them in flashing attire.  
5 Now at their becoming° affrighted and inclining 'their faces 'to the earth, they say to<sup>d</sup> them, "aWhy are you  
6 seeking the living with the dead? He is not here, but was roused. Be 'reminded how He speaks to you, being  
7 still in 'Galilee, saying that "The Son of 'Mankind 'must be given up into the hands of <sup>h</sup>men, sinners, and be  
8 crucified, and the third day rise.'" And they are reminded of His 'declarations.

- 9 And, 'returning from the tomb, they report all these  
10 things to the eleven and to all the rest. Now there were the Magdalene Mary and Joanna and Mary 'of James and the rest together with them, who told these things to<sup>d</sup> the  
11 apostles. And these 'declarations appear in their sight as if nonsense, and they disbelieved them.

- 12 Yet 'Peter, 'rising, ran <sup>on</sup>to the tomb, and 'peering in, is observing the swathings only. And he came away marveling to<sup>d</sup> himself at 'that which 'has occurred.

- 13 And 'lo°! two °of them in the same day were going° into a village which is named Emmaus, sixty stadia 'away  
14 from Jerusalem. And they' conversed 'tdwith one another  
15 concerning all of these things 'which 'have befallen. And it occurred°, in their 'conversation and 'discussion, Jesus  
'Himself also, 'drawing near, went° together with them.  
16 Yet their 'eyes were held° 'so as not to recognize Him.

- 17 Now He said to<sup>d</sup> them, "aWhat 'words are these which you are bandying one 'tdwith another while walking?" And they stood with a sad countenance.

- 18 Now, answering, the one named Cleopas said to<sup>d</sup> Him, "You' are sojourning alone in Jerusalem and did not know 'what things are occurring° in her in these 'days?"

- 19 And He said to them, "Which?"

Now they say to Him, "Those concerning Jesus the Nazarean, a Man Who came<sup>o</sup> to be a Prophet, powerful in work and in word, in front of God and the entire  
 20 people, so that both our chief priests and chiefs <sup>-</sup>give Him up <sup>to</sup> to the judgment of death, and they crucify Him.  
 21 Yet we expected that He is the One about to be redeeming<sup>o</sup> Israel. But surely, together with all these things also, it is leading in this third day since these things  
 22 occurred<sup>o</sup>. But <sup>a</sup>some also<sup>o</sup> of our women amaze us.  
 23 Coming<sup>o</sup> to be <sup>on</sup>at the tomb early and not finding His body, they came saying that they have seen an apparition  
 24 of messengers also, who say that He is living. And <sup>a</sup>some of those <sup>to</sup>with us came away <sup>on</sup>to the tomb, and they found it thus, according as the women also said, yet Him they did not perceive."

25 And He said <sup>to</sup> them, "O foolish and tardy of heart  
 26 to be believing on all which the prophets speak! Must not the Christ be suffering these things, and be entering  
 27 into His glory?" And, beginning<sup>o</sup> from Moses and from all the prophets, He interprets to them, in all the scriptures, that which concerns Himself.

28 And they draw near <sup>to</sup> to the village where they went<sup>o</sup>,  
 29 and He does<sup>o</sup> as though He were going<sup>o</sup> further. And they urge<sup>o</sup> Him, saying, "Remain with us, for it is toward dusk and the day has already declined." And He entered  
 30 to remain together with them. And it occurred<sup>o</sup>, at His reclining at table with them, taking the bread, He blesses  
 31 it, and, breaking, He handed it to them. Now their eyes were opened up, and they recognize Him. And He became<sup>o</sup> unapparent to them.

32 And they say <sup>to</sup> one another, "Was not our heart burning<sup>o</sup> in us as He spoke to us on the road and as He  
 33 opened up to us the scriptures?" And rising in the same hour, they return <sup>to</sup> to Jerusalem and found the eleven



- 34 °convened° together and °those °with them, who °said that  
 "Really roused was the Lord, and was seen by °Simon!"
- 35 And they° unfolded° the events °on the road, and how He  
 is known to them in the breaking of the bread.
- 36 Now at their speaking these things, Jesus °Himself  
 stood in their midst and is saying to them, "Peace to you!"
- 37 Yet, being dismayed and becoming° affrighted, they sup-  
 38 posed they are beholding a spirit. And He said to them,  
 "°Why are you °disturbed°? And wherefore are reason-  
 39 ings coming up in your °hearts? °Perceive My °hands and  
 My °feet, that it is I °Myself. Handle Me and °perceive,  
 °for a spirit °has not flesh and bones according as you  
 40 °behold Me having." And saying this, He exhibits to them  
 41 His °hands and °feet. Now, at their still disbelieving from  
 °joy, and marveling, He said to them, "Have you any  
 42 food in this place?" Now °they °hand Him part of a  
 43 broiled fish, and, taking it, He ate °before them.
- 44 Now He said to° them, "These are My °words, which I  
 speak to° you, still being °with you, °for all °must be  
 fulfilled that is °written° in the law of Moses and the  
 45 prophets and psalms concerning Me." Then He opens up  
 46 their °mind °to understand the scriptures, and said to them  
 that "Thus it is °written°, and thus °must the Christ be  
 suffering and rise °from among the dead the third day,  
 47 and there is to be heralded °in His °name repentance  
 °for the pardon of sins, °to all the nations, °beginning°  
 48 from Jerusalem. Now you° shall be witnesses of these  
 49 things. And °lo! I° am delegating the promise of My  
 °Father on you. Now you° be seated in the city of Jeru-  
 salem till °you should be putting° on power °from on  
 high."
- 50 Now He led them out as far as to° Bethany, and,  
 51 °lifting up His °hands, He blesses them. And it occurred°  
 °as He is °blessing them, He put an interval °between

Himself and them, and He was carried<sup>o</sup> up into 'heaven.

<sup>52</sup> And they', 'worshiping Him, return <sup>to</sup> Jerusalem with

<sup>53</sup> great joy. And they were continually in the sanctuary,  
praising and blessing 'God. Amen!

## JOHN'S ACCOUNT

In the beginning was the word, and the word was toward  
2 'God, and God was the word. This was in the beginning  
3 toward 'God. All came<sup>o</sup> into being through it, and apart  
4 from it not 'even one thing came<sup>o</sup> into being which has  
5 of 'hmen. And the light is appearing in the darkness, and  
the darkness grasped it not.

6 There came<sup>o</sup> to be a hman, °commissioned° bby God.  
7 His name was John. This one came °for a testimony,  
8 that he should be testifying concerning the light, that all  
9 should be believing through it. Not 'he' was the light,  
10 but he came that he should be testifying concerning the  
11 light. It was the true 'light—which is enlightening every  
hman—coming<sup>o</sup> into the world.

12 In the world He was, and the world came<sup>o</sup> into being  
13 through Him, and the world knew Him not. °To His  
own He came, and 'those who are His own accepted Him  
14 not. Yet whoever obtained Him, to them He °gives the  
right to 'become<sup>o</sup> children of God, to 'those who are be-  
15 lieving °in His 'name, who were begotten, not ° of bloods,  
neither ° of the will of the flesh, neither ° of the will of a  
man, but ° of God.

16 And the Word became<sup>o</sup> flesh and tabernacles among  
us, and we gaze<sup>o</sup> at His 'glory, a glory as of an only-  
begotten bfrom the Father, full of grace and truth.

17 John is testifying concerning Him and has cried, saying,  
"This was He of Whom I said, 'He 'Who is coming<sup>o</sup>

after me, has come to be in front of me,' 'for He was first,  
 16 before me," 'for ° of 'that which fills Him we' all obtained,  
 17 and grace "for grace. 'For the law through Moses was  
 18 given; 'grace and 'truth °came° through Jesus Christ. God  
 no' one has ever seen. The only-begotten God, 'Who 'is  
 °in the bosom of the Father, 'He' unfolds° Him.

19 And this is the testimony of 'John when the Jews ° of  
 Jerusalem dispatch to<sup>d</sup> him priests and Levites that they  
 20 should be inquiring of him, "'Who are you'?" And he  
 avows and denies° not and avows that "I am not the  
 21 Christ." And they ask him again, "'What are you, then?  
 Are you Elijah?" And he is saying, "I am not." "Are  
 22 you' the Prophet?" And he answered, "No'." They said,  
 then, to him, "'Who are you?—that we may be giving an  
 answer to 'those who send us. °What are you saying  
 23 concerning yourself?" He averred, "I am 'the voice of  
 one imploring, "In the wilderness straighten the road of  
 the Lord!"' according as said Isaiah the prophet."

24 And 'those who 'have been dispatched° were ° of the  
 25 Pharisees. And they ask him and said to him, "'Why,  
 then, are you baptizing, if you' are not the Christ, neither  
 26 Elijah, nor the Prophet?" 'John answered them, saying,  
 "I am baptizing in water. Now in the midst of you One  
 27 °stood of Whom you' are not °aware. He it is 'Who,  
 coming° after me, has come to be in front of me, of Whom  
 I' am not worthy that I should be loosing the thong of  
 28 His 'sandal." These things occurred° in Bethany, the  
 other side of the Jordan river, where° 'John was, baptizing.

29 On the morrow he is observing 'Jesus coming° toward  
 him, and is saying, "Lo! the Lamb of 'God 'Which is  
 30 taking away the sin of the world! This is He concerning  
 Whom I said, 'After me is coming° a Man Who has come  
 31 to be in front of me,' 'for He was First, before me. And  
 I' was not °aware of Him. But that He may be 'mani-

fested to 'Israel, therefore came I', baptizing in water."

32 And John testifies, saying that "I have gazed<sup>o</sup> upon the spirit, descending as a dove out of 'heaven, and it remains  
33 on Him. And I' was not 'aware of Him, but He 'Who sends me to be baptizing in 'water, That One said to me, 'On Whomever you may be perceiving the spirit descending and remaining on Him, This is He 'Who is baptizing  
34 in holy spirit.' And I' have seen and have testified that This One is the Son of 'God."

35 On the morrow 'John again 'stood, and two<sup>o</sup> of his  
36 'disciples. And, 'looking at 'Jesus walking, he is saying,  
37 "Lo! the Lamb of 'God!" And the two disciples hear him speaking, and they follow 'Jesus.

38 Now 'Jesus, being turned and 'gazing<sup>o</sup> at them following, is saying to them, "<sup>a</sup>What are you seeking?" Yet  
they said to Him, "Rabbi" (which, being construed<sup>o</sup>, is  
39 'termed<sup>o</sup> "Teacher"), "where art Thou remaining?" He is saying to them, "Come<sup>o</sup> and 'see." They came, then, and perceived where He is remaining, and they remain  
with Him that 'day. It was about the tenth hour.

40 Now Andrew, the brother of Simon Peter, was one<sup>o</sup> of  
41 the two 'who hear <sup>b</sup>from John and follow Him. This one first is finding his 'own 'brother, Simon, and is saying to him, "We have found the Messiah!" (which is, being  
42 construed<sup>o</sup>, "Christ"). And he led him to<sup>d</sup> 'Jesus. 'Looking at him, 'Jesus said, "You' are Simon, the son of John. You' shall be 'called Cephas" (which is being translated<sup>o</sup> "Peter").

43 On the morrow He wants to 'come away into 'Galilee, and He is finding Philip. And 'Jesus is saying to him,  
44 "Follow Me." Now 'Philip was from Bethsaida,<sup>o</sup> the city of Andrew and Peter. Philip is finding 'Nathanael and is saying to him, "Him of Whom Moses writes in the law and the prophets, have we found—Jesus, a son of 'Joseph,

46 'from Nazareth." And Nathanael said to him, "Can° anything good be out of Nazareth?" Philip is saying to him, "Come° and °see!"

47 Jesus perceived 'Nathanael coming° toward Him, and is saying concerning him, "Lo! truly an Israelite in whom  
48 there is no<sup>t</sup> guile!" Nathanael is saying to Him, "Whence do you 'know me?" Jesus answered and said to him, "Before Philip °summons you, when you 'are under the fig  
49 tree, I perceived you." Nathanael answered and is saying to Him, "Rabbi, Thou' art the Son of 'God! Thou' art the  
50 King of 'Israel!" Jesus answered and said to him, "Seeing that I said to you that 'I perceived you underneath the fig tree,' are you believing? Greater things than these should  
51 you be seeing°!" And He is saying to him, "Verily, verily, I am saying to °you, henceforth you shall be seeing° 'heaven °opened up and the messengers of 'God ascending and descending on the Son of 'Mankind."

2 And on the third 'day a wedding occurred° in Cana of  
2 'Galilee, and the mother of 'Jesus was there. Now 'Jesus  
3 also was called °to the wedding, and His 'disciples. And, at their 'being in want of wine, the mother of 'Jesus is  
4 saying to<sup>d</sup> Him, "They 'have no<sup>t</sup> wine." And 'Jesus is saying to her, "°What is it to Me and to thee, woman!  
5 Not as yet is My 'hour arriving." His 'mother is saying to the servants, "Anything which He should be saying to you, do."

6 Now there were six stone water pots lying° there, in accord with the cleansing of the Jews, containing two or  
7 three firkins apiece. And 'Jesus is saying to them, "Brim-fill the water pots with water." And up to the brim they  
8 fill them. And He is saying to them, "Draw now and 'bring to the chief of the dining room." Now 'they °bring it.

9 Now as the chief of the dining room tastes° the water

- 'become' wine, and was not 'aware whence it is—yet the servants 'who 'have drawn the water were 'aware—the chief of the dining room is summoning the bridegroom  
10 and is saying to him, "Every 'man is placing the ideal wine first, and whenever they should be made 'drunk, then the inferior. Yet you' have kept the ideal wine hitherto."
- 11 This 'beginning of the signs 'Jesus does in Cana of 'Galilee, and manifests His 'glory, and His 'disciples believe 'in Him.
- 12 After this He descended into Capernaum, He and His 'mother and His 'brothers and 'disciples, and there they remain not many days.
- 13 And near was the Passover of the Jews, and 'Jesus went  
14 up into Jerusalem. And He found in the sanctuary 'those selling oxen and sheep and doves, and the money changers  
15 sitting°. And, 'making a whip out of ropes, He casts all ° out of the sanctuary, both the sheep and the oxen, and He pours out the change of the brokers and overturns the  
16 tables. And to 'those selling 'doves He said, "Take these away hence, and do not be making My 'Father's 'house a  
17 house for a merchant's store." Now His 'disciples are reminded that it is °written°: "The zeal of Thy 'house will be devouring° Me."
- 18 The Jews, then, answered and said to Him, "What sign are you showing us, seeing that you are doing these  
19 things?" 'Jesus answered and said to them, "Raze this  
20 'temple, and in three days I will 'raise it up." The Jews, then, said, "In forty and six years was this 'temple built,  
21 and you' will be raising it up in three days!" Yet 'He'  
22 said it concerning the temple of His 'body. When, then, He was roused °from among the dead, His 'disciples are reminded that He said this, and they believe the scripture and the word which 'Jesus said.

23 Now as He was in 'Jerusalem 'at the Passover in the festival, many believe <sup>to</sup>in His 'name, beholding His 'signs  
24 which He did. Yet 'Jesus <sup>to</sup>Himself did not entrust Him-  
25 self to them, because of His 'knowing all men, <sup>+</sup>'for He had no<sup>t</sup> need that anyone should be testifying concerning 'mankind, for He<sup>t</sup> knew <sup>a</sup>what was in 'mankind.

3 Now there was a <sup>h</sup>man<sup>o</sup> of the Pharisees, Nicodemus  
2 his name, a chief of the Jews. This one came to<sup>d</sup> Him by night and said to Him, "Rabbi, we are <sup>o</sup>aware that Thou art a Teacher <sup>o</sup>come from God, for no<sup>t</sup> one 'can<sup>o</sup> be doing these 'signs which Thou<sup>t</sup> art doing, if 'God should not be with Him."

3 'Jesus answered and said to him, "Verily, verily, I am saying to you, If anyone should not be 'begotten anew,  
4 he 'can<sup>o</sup> not 'perceive the kingdom of 'God." 'Nicodemus is saying to<sup>d</sup> Him, "How 'can<sup>o</sup> a <sup>h</sup>man, being a veteran, be begotten? He 'can<sup>o</sup> not be entering into the womb of  
5 his 'mother a second time and be begotten!" 'Jesus answered, "Verily, verily, I am saying to you, If anyone should not be 'begotten<sup>o</sup> of water and of spirit, he 'can<sup>o</sup>  
6 not be entering into the kingdom of 'God. 'That which is 'begotten<sup>o</sup> <sup>o</sup>by the flesh is flesh, and 'that which is  
7 'begotten<sup>o</sup> <sup>o</sup>by the spirit is spirit. You should not be marveling that I said to you, "You 'must be begotten  
8 anew.' The blast is blowing where<sup>e</sup> it 'wills, and the sound of it you are hearing, but you are not <sup>o</sup>aware whence it is coming<sup>o</sup> and where it is going. Thus is everyone 'who is 'begotten<sup>o</sup> <sup>o</sup>by the water and the spirit."

9 Nicodemus answered and said to Him, "How 'can<sup>o</sup>  
10 these things 'be<sup>o</sup>?" 'Jesus answered and said to him, "You<sup>t</sup> are a 'teacher of 'Israel, and these things you do  
11 not 'know? Verily, verily, I am saying to you that of that which we have perceived are we speaking, and to that which we have seen are we testifying, and our 'testi-



- <sup>12</sup> money <sup>̅</sup>you are not getting. If I told you of the terrestrial and you are not believing, how shall you be believing if I should be telling you of the celestial?
- <sup>13</sup> “And no<sup>1</sup> one has ascended into <sup>̅</sup>heaven except He <sup>̅</sup>Who descends out of <sup>̅</sup>heaven, the Son of <sup>̅</sup>Mankind <sup>̅</sup>Who <sup>̅</sup>is in
- <sup>14</sup> <sup>̅</sup>heaven. And, according as Moses exalts the serpent in the wilderness, thus <sup>̅</sup>must the Son of <sup>̅</sup>Mankind be exalted,
- <sup>15</sup> that everyone <sup>̅</sup>believing on Him should not be perishing<sup>°</sup>,
- <sup>16</sup> but may be having life eonian. For thus <sup>̅</sup>God loves the world, so that He <sup>̅</sup>gives His <sup>̅</sup>only-begotten <sup>̅</sup>Son, that everyone <sup>̅</sup>who is believing <sup>̅</sup>in Him should not be perishing<sup>°</sup>, but may be having life eonian.
- <sup>17</sup> “For <sup>̅</sup>God does not dispatch His <sup>̅</sup>Son into the world that He should be judging the world, but that the world may
- <sup>18</sup> be <sup>̅</sup>saved through Him. He <sup>̅</sup>who is believing <sup>̅</sup>in Him is not being judged<sup>°</sup>; yet he <sup>̅</sup>who is not believing has been judged<sup>°</sup> already, <sup>̅</sup>for he has not believed <sup>̅</sup>in the name of the only-begotten Son of <sup>̅</sup>God.
- <sup>19</sup> “Now this is the judging: that the light has come into the world, and <sup>̅</sup>men love the darkness rather than the
- <sup>20</sup> light, for their <sup>̅</sup>acts were wicked. For everyone <sup>̅</sup>who is committing bad things is hating the light and is not
- <sup>21</sup> coming<sup>°</sup> to<sup>d</sup> the light, lest his <sup>̅</sup>acts may be <sup>̅</sup>exposed. Now he <sup>̅</sup>who is doing the truth is coming<sup>°</sup> to<sup>d</sup> the light that his <sup>̅</sup>acts may be made <sup>̅</sup>manifest, <sup>̅</sup>for they <sup>̅</sup>have been wrought<sup>°</sup> in God.”
- <sup>22</sup> After these things came <sup>̅</sup>Jesus and His <sup>̅</sup>disciples into the land of Judea. And there He tarried with them and
- <sup>23</sup> baptized. Now <sup>̅</sup>John also was baptizing in Enon near <sup>̅</sup>Salim, <sup>̅</sup>for there was much <sup>̅</sup>water there, and they came<sup>°</sup>
- <sup>24</sup> along and were baptized<sup>°</sup>, for not as yet was <sup>̅</sup>John <sup>̅</sup>cast<sup>°</sup> into <sup>̅</sup>jail.
- <sup>25</sup> There occurred<sup>°</sup>, then, a questioning<sup>°</sup> of the disciples <sup>̅</sup>of
- <sup>26</sup> <sup>̅</sup>John with a Jew concerning cleansing. And they came

to<sup>d</sup> John and said to him, "Rabbi, He Who was with you on the other side of the Jordan, to Whom you' have testified, 'lo! this One is baptizing and all are coming' to<sup>d</sup> Him."

27 John answered and said, "A <sup>h</sup>man 'can' not 'get' <sup>n</sup>'any-  
28 thing if it should not be 'given' him out of 'heaven. You'  
'yourselves are testifying to me that I said, 'Not I' am the  
Christ,' but that "Dispatched' am I in front of 'Him.'

29 He 'Who 'has the bride is the Bridegroom. Yet the friend  
of the Bridegroom, 'who 'stands and is hearing Him, is  
rejoicing with joy because of the Bridegroom's 'voice.

30 This, 'my 'joy, then, has been fulfilled'. 'He 'must be  
growing, yet mine it is to be 'inferior'.

31 "He 'Who from above is coming is over all. He 'who  
'is' of the earth is' of the earth and' of the earth is  
speaking; He 'Who is coming' out of 'heaven is over all.

32 What He has seen and hears, this He is testifying, and

33 no' one is getting His 'testimony. He 'who is getting His

34 'testimony sets his seal that 'God is true. For He Whom  
'God commissions is speaking 'God's 'declarations, for  
'God is not giving the spirit 'by measure.

35 "The Father is loving the Son and has given all into

36 His 'hand. He 'who is believing <sup>io</sup>in the Son 'has life  
eonian, yet he 'who is 'stubborn as to the Son shall not  
be seeing' life, but the indignation of 'God is remaining  
on him."

4 As, then, the Lord knew that the Pharisees hear that  
Jesus is making and baptizing more disciples than John  
2 (though, to be sure, Jesus 'Himself did not baptize, but  
3 His 'disciples), He --leaves 'Judea and came away again  
into 'Galilee.

4 Now He 'must 'pass' through 'Samaria. <sup>5</sup> He is coming',  
then, <sup>io</sup>to a city of 'Samaria, 'termed' Sychar, nigh the  
6 freehold which Jacob --gives his 'son 'Joseph. Now there

was a spring of 'Jacob's there. 'Jesus, then, 'weary °with the journey, was seated° thus °n at the spring. It was about the sixth hour.

- 7 A °certain woman ° of 'Samaria is coming° to draw  
8 water. 'Jesus is saying to her, "Give Me a 'drink," for  
9 His 'disciples had come away into the city that they  
should be buying nourishment. The Samaritan 'woman,  
then, is saying to Him, "How are you', being a Jew,  
requesting a 'drink °b from me, being a Samaritan woman?"  
10 (For Jews are not 'beholden° to Samaritans.) Jesus answered and said to her, "If you were °aware of the gratuity of 'God, and °Who it is °Who is saying to you, "Give Me a 'drink,' you' would request Him, and He would °give  
11 you living water." The woman is saying to Him, "Lord, you 'have not °s even a bucket, and the well is deep.  
12 Whence, then, 'have you 'living 'water? Not greater are you' than our 'father Jacob, who° °gives us the well, and he °himself drank out of it, and his 'sons, and °what was nourished by him?"  
13 Jesus answered and said to her, "Everyone °who is  
14 drinking° of this 'water will be thirsting again, yet whoever may be drinking° of the water which I' shall be giving him, shall under no circumstances be thirsting °f for the eon, but the water which I' shall be giving him will 'become° in him a spring of water, welling° up into  
15 life eonian." The woman is saying to° Him, "Lord, 'give me this 'water, that I may not be thirsting, nor yet coming° 'to this place to 'draw."  
16 'Jesus is saying to her, "Go, summon your 'husband  
17 and 'come 'to this place." The woman answered and said to Him, "No' husband 'have I." 'Jesus is saying to  
18 her, "Ideally said you that 'A husband I 'have not,' for five husbands have you had, and now he whom you 'have is not your husband. This you have declared truly."

<sup>19</sup> The woman is saying to Him, "Lord, I 'behold that  
<sup>20</sup> thou' art a prophet. Our 'fathers worship in this 'mountain, and 'you 'say that in Jerusalem is the place where<sup>e</sup>  
<sup>21</sup> one 'must 'worship." Jesus is saying to her, "Believe Me, woman, that, coming<sup>o</sup> is an hour when neither in this 'mountain nor in Jerusalem shall you be worshipping the  
<sup>22</sup> Father. You' are worshipping that of which you are not 'aware; we' are worshipping that of which we are 'aware,  
<sup>23</sup> 'for 'salvation is<sup>o</sup> of the Jews. But coming<sup>o</sup> is the hour, and now is, when the true worshipers will be worshipping the Father in spirit and truth, for the Father also is seeking  
<sup>24</sup> such to be 'worshipping Him. 'God is spirit, and 'those who are worshipping Him 'must be worshipping in spirit and truth."

<sup>25</sup> The woman is saying to Him, "We are 'aware that Messiah is coming<sup>o</sup>, 'Who is 'termed<sup>o</sup> 'Christ.' Whenever 'He' should be coming, He will be informing us of  
<sup>26</sup> all things." Jesus is saying to her, "I' am He, 'Who am speaking to you."

<sup>27</sup> And, <sup>on</sup>at this, His 'disciples came, and they marveled that He spoke with a woman. Howbeit, no<sup>t</sup> one said to Him, "<sup>a</sup>What art Thou seeking?" or "<sup>a</sup>What art Thou  
<sup>28</sup> speaking with her?" The woman, then, <sup>-o</sup>leaves her 'water pot, and came away into the city, and is saying to  
<sup>29</sup> the <sup>h</sup>men, "Hither! 'Perceive a <sup>h</sup>Man Who told me all  
<sup>30</sup> whatever I do. Is not<sup>a</sup> this the Christ?" They, then, came out<sup>o</sup> of the city and came<sup>o</sup> to<sup>d</sup> Him.

<sup>31</sup> Now in the meantime the disciples asked Him, saying,  
<sup>32</sup> "Rabbi, 'eat." Yet He said to them, "I' have food to  
<sup>33</sup> 'eat of which you' are not 'aware." The disciples, then, said to<sup>d</sup> one another, "No <sup>a</sup>one <sup>-o</sup>brings Him aught to  
<sup>34</sup> 'eat." Jesus is saying to them, "My food is that I should be doing the will of Him 'Who sends Me, and should be perfecting His 'work.

35 "Are you' not saying that, 'Still four months is it, and the harvest is coming<sup>o</sup>? 'Lo<sup>o</sup>! I am saying to you, Lift up your 'eyes and gaze<sup>o</sup> on the countrysides, 'for they are  
36 white <sup>td</sup>for harvest already. And he 'who is reaping is getting wages and is gathering fruit <sup>to</sup>for life conian, that both the 'sower and the 'reaper likewise may be  
37 rejoicing. For in this case is the saying 'true, that <sup>tother</sup>One is the 'sower and another is the 'reaper.' I' commission you to 'reap that for which you' have not toiled. Others have toiled, and you' have entered into their 'toil."

39 Now out of that 'city many of the Samaritans believe <sup>to</sup>in Him because of the word of the woman, testifying  
40 that "He told me all whatever I do." As, then, the Samaritans came together to<sup>d</sup> Him, they asked Him to remain  
41 <sup>b</sup>with them. And He remains there two days. And many  
42 more believe because of His 'word. Besides, to the woman they said that "No<sup>t</sup> longer because of your 'speaking are we believing, for we <sup>o</sup>ourselves have heard <sup>b</sup>Him, and we are <sup>o</sup>aware that this truly is the Saviour of the world, the Christ."

43 Now after the two days He came out thence and came  
44 away into 'Galilee, for Jesus <sup>o</sup>Himself testifies that a prophet 'has no<sup>t</sup> honor in <sup>ovn</sup>his 'own country. When, then, He came into 'Galilee, the Galileans receive<sup>o</sup> Him, having seen all whatever He does in Jerusalem in the festival, for they' also came <sup>to</sup>to the festival.

46 'Jesus came again, then, into 'Cana of 'Galilee, where<sup>c</sup> He makes the water wine. And there was a <sup>a</sup>certain  
47 courtier whose 'son was infirm in Capernaum. This man, 'hearing that 'Jesus is arriving <sup>to</sup>in 'Galilee <sup>o</sup>from 'Judea, came away to<sup>d</sup> Him and asked Him that He may be descending and should be healing<sup>o</sup> his 'son, for he was  
48 about to 'die. 'Jesus, then, said to<sup>d</sup> him, "If <sup>o</sup>you should not be perceiving signs and miracles, <sup>o</sup>you should under

<sup>49</sup> no circumstances be believing." The courtier is saying  
<sup>50</sup> to<sup>d</sup> Him, "Lord, 'descend ere my 'little boy 'dies!" 'Jesus  
is saying to him, "'Go°. Your 'son is living." And the  
<sup>h</sup>man believes the word which 'Jesus said to him, and went°.

<sup>51</sup> Now as he is already descending, his 'slaves meet him,  
<sup>52</sup> and they report, saying that his 'boy is living. He, then,  
ascertained° <sup>b</sup>from them the hour in which he °was better.  
And they said, then, to him that "Yesterday at the seventh  
<sup>53</sup> hour the fever °leaves him." The father knew, then,  
that it was in that 'hour in which 'Jesus said to him, "Your  
'son is living." And he believes, he and his whole 'house.  
<sup>54</sup> Now this, again, is the second sign 'Jesus does, coming  
out of 'Judea into 'Galilee.

**5** After these things there was a festival of the Jews, and  
<sup>2</sup> 'Jesus went up into Jerusalem. Now there is, in 'Jeru-  
salem, 'at the sheep gate, a pool, 'which is 'termed°, in  
<sup>3</sup> Hebrew, "Bethesda," having five porticos. In these were  
laid° down a multitude of the 'infirm, blind, lame, with-  
<sup>4</sup> ered, waiting° for the stirring of the water. (For a mes-  
senger of the Lord °at a certain season bathed° in the  
pool and disturbed the water. He, then, 'who first steps  
in after the disturbing of the water, became° sound of  
whatsoever disease he was held°.)

<sup>5</sup> Now there was a °certain <sup>h</sup>man there having been in  
<sup>6</sup> his 'infirmity thirty-eight years. 'Jesus, perceiving this  
one lying°, and knowing that he 'has already spent much  
time, is saying to him, "Do you 'want to 'become° sound?"  
<sup>7</sup> The 'infirm man answered Him, "Lord, I 'have no<sup>t</sup> <sup>h</sup>man  
that, whenever the water may be 'disturbed, should be  
casting me into the pool. Now in the time in which I' am  
<sup>8</sup> coming° another is descending before me." 'Jesus is say-  
ing to him, "'Rouse and pick up your 'pallet and 'walk!"  
<sup>9</sup> And immediately the <sup>h</sup>man became° sound, and he was  
roused and picks up his 'pallet and walked.

<sup>10</sup> Now it was a sabbath 'on that 'day. The Jews, then, said to him 'who 'has been cured°, "It is a sabbath, and it  
<sup>11</sup> is not allowed you to pick up your 'pallet!" Yet<sup>w</sup> he answered them, "He 'Who makes me sound, that One  
<sup>12</sup> said to me, 'Pick up your 'pallet and 'walk.'" They ask him then, "Who is the <sup>h</sup>man 'who 'said to you, 'Pick up your 'pallet and 'walk'?"

<sup>13</sup> Now he 'who is 'healed had not perceived "Who He is,  
<sup>14</sup> for 'Jesus evades him, a throng being in the place. After these things 'Jesus is finding him in the sanctuary, and said to him, "Lo! you have become sound. By no means longer be sinning, lest "something worse may be <sup>b</sup>coming° to you."

<sup>15</sup> And the <sup>h</sup>man, then, came away and informs the Jews  
<sup>16</sup> that Jesus is the One Who makes him sound. And therefore the Jews persecuted 'Jesus and sought to kill Him,  
<sup>17</sup> 'for He did these things 'on a sabbath. Yet 'Jesus answers° them, "My 'Father is working° hitherto, and I' am working°."  
<sup>18</sup> Therefore, then, the Jews sought the 'more to kill Him, 'for He not only annulled the sabbath, but said His own Father also is 'God, making Himself equal to 'God.

<sup>19</sup> 'Jesus, then, answers° and said to them, "Verily, verily, I am saying to you, The Son 'can° not be doing <sup>n</sup>"anything 'of Himself if it is not "what He should be observing the Father doing, for whatever 'He' may be doing, <sup>is</sup> this the  
<sup>20</sup> Son also is doing likewise. For the Father is 'fond of the Son and is showing Him all <sup>w</sup>"that He' is doing.

"And greater works than these shall He be showing  
<sup>21</sup> Him, that you' may be marveling. For even as the Father is rousing the dead and vivifying, thus the Son  
<sup>22</sup> also is vivifying whom He 'will. For neither is the Father judging <sup>n</sup>"anyone, but has given <sup>e</sup>all 'judging to the Son,  
<sup>23</sup> that all may be honoring the Son, according as they are

honoring the Father. He 'who is not honoring the Son is not honoring the Father 'Who sends Him.

- 24 "Verily, verily, I am saying to you that he 'who is hearing My 'word and believing Him 'Who sends Me, 'has life conian and is not coming<sup>o</sup> into judging, but has proceeded out of 'death into 'life. Verily, verily, I am saying to you that coming<sup>o</sup> is an hour, and now is, when the dead shall be hearing the voice of the Son of 'God, and
- 25 'those who hear shall be living. For even as the Father 'has life in Himself, thus to the Son also He <sup>-o</sup> gives to 'have life in Himself.

- 27 "And He <sup>-o</sup> gives Him authority to 'do judging, seeing
- 28 that He is a son of mankind. 'Marvel not at this, 'for coming<sup>o</sup> is the hour in which all 'who are in the tombs
- 29 shall 'hear His 'voice, and 'those who do <sup>-o</sup> good shall 'go<sup>o</sup> out into a resurrection of life, yet 'those who commit 'bad things, into a resurrection of judging.

- 30 "I 'can<sup>o</sup> not 'do <sup>nt</sup> anything 'of Myself. According as I am hearing am I judging; and 'My 'judging is just, 'for I am not seeking 'My 'will, but the will of Him 'Who sends Me.

- 31 "If I 'should be testifying concerning Myself, is My
- 32 'testimony not true? There is another 'who is testifying concerning Me, and I am <sup>o</sup> aware that the testimony which
- 33 he is testifying concerning Me is true. You' have dispatched to<sup>d</sup> John, and he has testified to the truth. Yet I'
- 34 am not getting the testimony <sup>b</sup>from <sup>h</sup>man, but I am saying
- 35 these things that you' may be 'saved. 'He' was a 'lamp, 'burning<sup>o</sup> and appearing, yet you' want to exult <sup>td</sup> an hour in its 'light.

- 36 "Now I 'have a 'testimony greater than 'John's. For the works which the Father has given Me that I should be perfecting them, the works <sup>s</sup>themselves which I am doing are testifying concerning Me that the Father has com-



<sup>37</sup> missioned Me. And the Father Who sends Me, 'He' has testified concerning Me. Neither have you ever heard  
<sup>38</sup> His voice nor a perception of Him have you seen. And His 'word you do not 'have remaining in you, 'for that One Whom 'He' commissions, this One you' are not believing.

<sup>39</sup> "Search the scriptures, 'for in them you' are supposing you 'have life conian, and those are 'they which are  
<sup>40</sup> testifying concerning Me, and not willing are you to 'come to<sup>d</sup> Me that you may 'have life.

<sup>41</sup> "Glory <sup>b</sup>from <sup>h</sup>men I am not getting. <sup>42</sup> But I °know you, that you 'have not the love of 'God in yourselves.  
<sup>43</sup> I have come in the name of My 'Father, and you are not getting Me. If another should be coming in his 'own  
<sup>44</sup> 'name, 'him you will 'get°. How 'can° you' believe, getting glory <sup>b</sup>from one another, and are not seeking the glory 'which is <sup>b</sup>from the only God?

<sup>45</sup> "Be not supposing that I shall be accusing you to<sup>d</sup> the Father. He 'who is accusing you to<sup>d</sup> the Father is Moses,  
<sup>46</sup> °on whom you' °rely. For if you believed Moses, you  
<sup>47</sup> would believe Me, for 'he' writes concerning Me. Now if you are not believing 'his 'writings, how shall you be believing My 'declarations?"

**6** After these things 'Jesus came away to the other side  
<sup>2</sup> of the sea of 'Galilee of 'Tiberias. Now there followed Him a vast throng, 'for they beheld the signs which He did on the 'infirm. Now 'Jesus came up into the mountain,  
<sup>3</sup> and there He sat° with His 'disciples. Now near was the  
<sup>4</sup> Passover, the festival of the Jews. 'Jesus, then, 'lifting up His 'eyes and °gazing°—"for a vast throng is coming° toward Him—is saying to<sup>d</sup> 'Philip, "Whence should we  
<sup>5</sup> be buying °bread that these may be eating?" Now this He said to 'try him, for He' was °aware "what He was  
<sup>6</sup> about to be doing. Then 'Philip answered Him, "Two  
<sup>7</sup>

hundred denarii worth of <sup>1</sup>bread is not <sup>2</sup>sufficient for them, that each may <sup>3</sup>get <sup>any</sup> a bit."

- <sup>8</sup> One ° of His <sup>1</sup>disciples, Andrew, the brother of Simon  
<sup>9</sup> Peter, is saying to Him, "There is a lad here who <sup>1</sup>has five cakes of barley bread and two food fishes. But <sup>2</sup>what are these <sup>3</sup>for so many?" Yet <sup>1</sup>Jesus said, "Make the <sup>2</sup>people <sup>1</sup>lean back." Now there was much grass in the place. The <sup>2</sup>people, then, lean back, the men in <sup>1</sup>number about five thousand. <sup>1</sup>Jesus, then, took the <sup>2</sup>bread, and, <sup>1</sup>giving thanks, He <sup>2</sup>distributes it to <sup>1</sup>those lying ° back. Likewise also ° of the food fish, as much as they wanted.  
<sup>12</sup> Now as they are filled, He is saying to His <sup>1</sup>disciples, "Gather the superfluous fragments, lest <sup>2</sup>some should <sup>1</sup>'perish°." They gathered them, then, and cram twelve panniers with fragments ° of the five cakes of <sup>1</sup>barley bread  
<sup>14</sup> which are superfluous for <sup>1</sup>those who were °fed. The <sup>2</sup>men, then, perceiving the sign which <sup>1</sup>Jesus does, said that "This truly is the Prophet <sup>1</sup>Who is coming° into the world!"

- <sup>15</sup> <sup>1</sup>Jesus, then, knowing that they are <sup>1</sup>'about to <sup>1</sup>'come° and <sup>1</sup>'snatch Him, that they should be making Him king,  
<sup>16</sup> retires again into the mountain by <sup>2</sup>Himself alone. Now as it became° evening, His <sup>1</sup>disciples descended <sup>on</sup>to the  
<sup>17</sup> sea. And, <sup>1</sup>stepping <sup>1</sup>into the ship, they came° to the other side of the sea <sup>3</sup>to Capernaum.

- And darkness had already <sup>1</sup>come, and <sup>1</sup>Jesus had not as  
<sup>18</sup> yet come to<sup>d</sup> them. Besides, the sea was roused° by the  
<sup>19</sup> blowing of a great wind. Having, then, rowed about twenty-five or thirty stadia, they are beholding <sup>1</sup>Jesus walking on the sea and coming° to be near the ship, and they were afraid. Yet <sup>1</sup>He is saying to them, "It is I'. Do  
<sup>20</sup> not <sup>1</sup>'fear°!" They wanted, then, to <sup>1</sup>take Him into the ship. And immediately the ship came° to be <sup>on</sup>at the land  
<sup>21</sup> <sup>3</sup>to which they went.

- 22 On the morrow the throng, °standing on the other side of the sea, perceived that no<sup>t</sup> other boat was there except one, and that Jesus did not enter<sup>to</sup> the ship together with
- 23 His °disciples, but His °disciples came away alone. But boats out of °Tiberias came near the place where<sup>e</sup> they
- 24 ate the bread for which the Lord gave thanks. When, then, the throng perceived that Jesus is not there, neither His °disciples, they<sup>t</sup> stepped<sup>t</sup> into the boats and came<sup>to</sup> to
- 25 Capernaum, seeking Jesus. And, finding Him on the other side of the sea, they said to Him, “Rabbi, when °camest Thou to be here?”
- 26 Jesus answered them and said, “Verily, verily, I am saying to you, You are seeking Me, not that you perceived signs, but that you ate<sup>o</sup> of the °bread and are satisfied.
- 27 Do not °work<sup>o</sup> for the food °which is perishing<sup>o</sup>, but for the food °which is remaining<sup>to</sup> for life eonian, which the Son of °Mankind will be giving to you, for this One °God,
- 28 the Father, seals.” They said, then, to<sup>d</sup> Him, “°What may we be doing that we may be working<sup>o</sup> the works of °God?”
- 29 Jesus answered and said to them, “This is the work of °God, that you may be believing<sup>to</sup> in that One Whom °He<sup>t</sup> commissions.”
- 30 They said, then, to Him, “°What sign, then, are you<sup>t</sup> doing, that we may be perceiving and should be believing
- 31 you? °What are you working<sup>o</sup>? Our °fathers ate the manna in the wilderness, according as it is °written<sup>o</sup>,
- 32 Bread out of °heaven He °gives them to °eat.” Jesus, then, said to them, “Verily, verily, I am saying to you, not Moses has given you the bread out of °heaven, but My
- 33 °Father is giving you °Bread out of °heaven, the true, for the Bread of °God is He °Who is descending out of °heaven and giving life to the world.”
- 34 They said, then, to<sup>d</sup> Him, “Lord! always be giving us
- 35 this °Bread!” Jesus, then, said to them, “I<sup>t</sup> am the Bread

of 'life. He 'who is coming<sup>o</sup> to<sup>d</sup> Me should under no circumstances be hungering, and he 'who is believing <sup>to</sup>in Me will under no circumstances ever be thirsting. But I said to you that you have also seen Me and you are not believing Me. <sup>e</sup>All that which the Father is giving to Me shall be arriving to<sup>d</sup> Me, and he 'who is coming<sup>o</sup> to<sup>d</sup> Me I should under no circumstances be casting<sup>o</sup> out, 'for I have descended from 'heaven, not that I should be doing My 'will, but the will of Him 'Who sends Me. Now this is the will of Him 'Who sends Me, that <sup>e</sup>all which He has given to Me, <sup>o</sup>of <sup>s</sup>it I should be losing nothing, but I shall be raising <sup>s</sup>it in the last day. For this is the will of My 'Father, that everyone 'who is beholding the Son and believing <sup>to</sup>in Him may 'have life conian, and I' shall be raising him in the last day."

<sup>41</sup> The Jews, then, murmured concerning Him, that He said, "I' am the Bread 'which descends out of 'heaven."  
<sup>42</sup> And they said, "Is not this Jesus, the son of Joseph, with whose 'father and 'mother we' are <sup>a</sup>acquainted? How, then, is he 'saying that 'Out of 'heaven have I descended'?"  
<sup>43</sup> Jesus, then, answered and said to them, "Do not 'murmur with one another. No<sup>t</sup> one 'can<sup>o</sup> 'come to<sup>d</sup> Me if ever the Father 'Who sends Me should not be drawing him. And I' shall be raising him in the last day. It is <sup>w</sup>ritten<sup>o</sup> in the prophets: And they shall all be taught of God. Everyone, then, 'who hears <sup>b</sup>from the Father and is learning the truth, is coming<sup>o</sup> to<sup>d</sup> Me. Not that the Father has been seen by anyone, except by the One Who 'is <sup>b</sup>from God. This One has seen the Father. Verily, verily, I am saying to you that he 'who is believing <sup>to</sup>in Me 'has life conian. I' am the Bread of 'life. <sup>49</sup> Your 'fathers ate the manna in the wilderness, and they died. This is the Bread 'which is descending out of 'heaven that anyone may be <sup>51</sup> eating<sup>o</sup> of it and may not be dying. I' am the living

'Bread 'which descends out of 'heaven. If anyone should be eating<sup>o</sup> of this 'Bread, he shall be living<sup>o</sup> for the eon. Now the Bread also, which I' shall be giving for the sake of the life of the world, is My 'flesh."

52 The Jews, then, fought<sup>o</sup> <sup>td</sup>with one another, saying,  
53 "How then 'can<sup>o</sup> this one give us his 'flesh to 'eat?" 'Jesus, then, said to them, "Verily, verily, I am saying to you, If you should not be eating the flesh of the Son of 'Mankind and drinking His 'blood, you 'have no' eonian life in  
54 yourselves. He 'who is masticating My 'flesh and drinking My 'blood 'has life eonian, and I' shall be raising him in  
55 the last day, for My 'flesh is true food, and My 'blood is true drink.

56 "He 'who is masticating My 'flesh and drinking My  
57 'blood is remaining in Me, and I in him. According as the living Father commissions Me, I', also, am living<sup>th</sup> because of the Father. And he 'who is masticating Me,  
58 'he' also will be living<sup>th</sup> because of Me. This is the Bread 'which descends out of heaven. Not according as the fathers ate and died; he 'who is masticating this 'Bread  
59 shall be living<sup>o</sup> for the eon." These things He said, teaching in a synagogue in Capernaum.

60 Many<sup>o</sup> of His 'disciples, then, 'hearing it, said, "Hard  
61 is this 'saying! 'Who 'can<sup>o</sup> 'hear it?" Now 'Jesus, being 'aware in Himself that His 'disciples are murmuring  
62 concerning this, said to them, "This is snaring you? If, then, you should be beholding the Son of 'Mankind  
63 ascending where<sup>e</sup> He was 'formerly—? The spirit is 'that which is vivifying. The flesh is not benefiting<sup>nt</sup> anything. The declarations which I' have spoken to you are  
64 spirit and are life. But there are "some<sup>o</sup> of you who are not believing." For 'Jesus had perceived from the beginning "who those are 'who are not believing, and "who it  
65 is 'that 'gives Him up. And He said, "Therefore have I

declared to you that no' one 'can° be coming to<sup>d</sup> Me if it  
 66 should not be 'given° him° of the Father." °At this, then,  
 many° of His 'disciples came away, <sup>to</sup>dropping 'behind,  
 and walked no' longer with Him.

67 'Jesus, then, said to the twelve, "Not you' also are want-  
 68 ing to 'go away!" Simon Peter answered Him, "Lord,  
 to<sup>d</sup> °whom shall we 'come° away? Declarations of life  
 69 eonian 'hast Thou! And we' °believe and °know that  
 Thou' art the Holy One of 'God."

70 Jesus answered and said to them, "Do not I' choose you,  
 71 the twelve, and one° of you is an adversary?" Now He  
 said it of 'Judas, son of Simon Iscariot, for this man was  
 about to 'give Him up, being one° of the twelve.

7 And after these things 'Jesus walked in 'Galilee, for He  
 would not 'walk in 'Judea, 'for the Jews sought Him to  
 2 kill Him. Now near was the Jews' 'festival of 'Taber-  
 3 nacles. His 'brothers, then, said to<sup>d</sup> Him, "Proceed hence  
 and 'go away into 'Judea, that your 'disciples also should  
 4 be beholding your 'works which you are doing. For no'  
 one is doing anything in hiding 'when he' is seeking publi-  
 city. If you are doing these things, manifest yourself to the  
 5 world." For not °even His 'brothers believed <sup>to</sup>in Him.

6 'Jesus, then, is saying to them, "The season for 'Me is  
 not as yet 'present; yet the season for 'you is always 'present,  
 7 ready. The world 'can° not be hating you, yet Me it is  
 hating, 'for I' am testifying concerning it that its 'acts are  
 8 wicked. You' go up <sup>to</sup>to this 'festival. I' am not going up  
<sup>to</sup>to this 'festival, 'for the season for Me has not as yet  
 9 been fulfilled°." Now, saying these things to them, He  
 remains in 'Galilee.

10 Yet as His 'brothers went up <sup>to</sup>to the festival, then He'  
 also went up, not apparently, but as though in hiding.  
 11 The Jews, then, sought Him in the festival and said,  
 12 "Where is 'he'?" And there was much murmuring con-

- cerning Him among the throngs. These, indeed, said that "He is good," yet others said, "No". But he is deceiving the throng." Howbeit no<sup>t</sup> one spoke with boldness concerning Him because of fear of the Jews.
- Now at length, midway of the festival, Jesus went up into the sanctuary and taught. The Jews, then, marveled, saying, "How is this one acquainted with letters, not having learned?" Jesus, then, answered them and said, "My teaching is not Mine, but His Who sends Me. If anyone should be wanting to be doing His will, he will know<sup>o</sup> concerning the teaching, whether it is <sup>o</sup> of God or I am speaking from Myself. He who is speaking from himself is seeking his own glory, yet He Who is seeking the glory of Him Who sends Him, this One is true, and injustice is not in Him. Has not Moses given you the law? And not one<sup>o</sup> of you is doing the law! "Why are you seeking to kill Me?"
- The throng answered, "A demon have you! "Who is seeking to kill you?" Jesus answered and said to them, "One act I do, and all of you are marveling. Therefore Moses has given you circumcision (not that it is <sup>o</sup> of Moses, but that it is <sup>o</sup> of the fathers) and on a sabbath you are circumcising a <sup>h</sup>man. If a <sup>h</sup>man is getting circumcision on a sabbath lest the law of Moses may be annulled, am I raising your bile, seeing that I make a whole <sup>h</sup>man sound on a sabbath? Be not judging <sup>ac</sup>by the countenance, but be judging just judging."
- "Some<sup>o</sup> of the Jerusalemites, then, said, "Is not this He Whom they are seeking to kill? And lo! He is speaking with boldness! And are they saying nothing to Him, lest at some time the chiefs truly get to know that this is the Christ? But this man, we are aware whence he is, yet the Christ, whenever He may be coming<sup>o</sup>, no<sup>t</sup> one knows Him, whence He is."

28 Jesus, then, cries in the sanctuary, teaching and saying,  
"You are acquainted with Me also, and you are aware  
whence I am, and I have not come from Myself, but He  
Who sends Me is true, with Whom you are not ac-  
29 quainted. Yet I am acquainted with Him, for I am  
30 from Him, and He has commissioned Me." They  
sought, then, to arrest Him, and no one laid a hand on  
Him, for not as yet had come His hour.

31 Now many of the throng believe in Him, and said,  
"The Christ, whenever He may come, He no more signs  
will be doing than what this Man does!"

32 Now the Pharisees hear this murmuring of the throng  
concerning Him, and the chief priests and the Pharisees  
dispatch deputies that they should be arresting Him.

33 Jesus, then, said, "Still a little time am I with you, and I  
34 am going away to Him Who sends Me. You will be  
seeking Me, and you shall not be finding Me. And where  
I am, there you can not be coming."

35 The Jews, then, said to themselves, "Where is he  
'about to go, that we shall not find him? He is not  
'about to go to the dispersion of the Greeks and teach  
36 the Greeks? What is this word which he said, 'You  
will be seeking me, and you shall not be finding me, and  
where I am, you can not be coming?'"

37 Now on the last, the great day of the festival, Jesus  
stood and cries, saying, "If anyone should be thirsting,  
38 let him come to Me and drink. He who is believing  
in Me, according as the scripture said, out of his bow-  
39 shall gush rivers of living water." Now this He said  
concerning the spirit which those believing in Him  
were about to get. For not as yet was holy spirit given,  
'for Jesus is not as yet glorified.

40 Some of the throng, then, hearing these sayings, said  
41 that "This truly is the prophet!" Others said, "This is the



Christ!" Yet they said, "For not out of 'Galilee is the  
42 Christ coming<sup>o</sup>! Did not the scripture say that out of the  
seed of David, and from Bethlehem, the village where<sup>e</sup>  
43 'David was, 'comes<sup>o</sup> the Christ?" There came<sup>o</sup>, then, to  
44 be a schism in the throng because of Him. Yet "some<sup>o</sup> of  
them wanted to arrest Him, but no<sup>t</sup> one lays 'hands<sup>on</sup> on  
Him.

45 The deputies, then, came to<sup>d</sup> the chief priests and Phari-  
sees, and 'they' said to them, "Wherefore did you not lead  
46 him here?" Now the deputies answered, "Never speaks  
47 a 'man thus!" The Pharisees, then, answered them, "Not  
48 you' also are 'deceived<sup>o</sup>? Not any<sup>o</sup> of the chiefs believes  
49 'in him, or<sup>o</sup> of the Pharisees. But this 'throng 'that 'knows  
not the law is accursed."

50 Nicodemus is saying to<sup>d</sup> them ('who formerly 'came  
51 to<sup>d</sup> Him, being one<sup>o</sup> of them), "No 'law of ours is judging  
a 'man, if ever it should not first be hearing<sup>b</sup> from him  
52 and 'know "what he is doing." They answered and say  
to him, "Not you' also are out of 'Galilee? Search and  
53 'see that out of 'Galilee no<sup>t</sup> prophet is 'roused<sup>o</sup>." [And  
8 they went each 'to his 'home. Yet Jesus went 'to the  
mount of 'Olives.

2 Now early He again came<sup>o</sup> along into the sanctuary,  
and the entire people came<sup>o</sup> to<sup>d</sup> Him. And, 'being seated,  
3 He taught them. Now the scribes and the Pharisees are  
leading a woman who 'has been overtaken<sup>o</sup> 'in adultery,  
4 and, 'standing her in the midst, they are saying to Him,  
"Teacher, this 'woman has been overtaken<sup>o</sup> and detected<sup>o</sup>  
5 committing adultery<sup>o</sup>. Now in the law, Moses directs<sup>o</sup>  
us that 'such are to be 'stoned. You, then, "what are you  
6 saying?" Now this they said to 'try Him, that they may  
'have something to 'accuse Him of.

Now Jesus, 'stooping down, wrote down something  
7 with a 'finger 'in the earth. Now as they persisted asking

Him, He unbends and said to them, "Let the sinless one  
 8 of you first 'cast a stone <sup>on</sup>at her." And, again 'stooping  
 9 down, He wrote <sup>in</sup>in the earth. Now 'those 'hearing it came<sup>o</sup>  
 out one <sup>by</sup>by one, 'beginning<sup>o</sup> 'with the elders, to the last.

And 'Jesus was left alone, the woman also being in the  
 10 midst. Now, 'unbending, 'Jesus said to her, "Woman,  
 11 where are they? Does no<sup>t</sup> one condemn you?" Now  
 'she said, "No<sup>t</sup> one, Lord!" Now 'Jesus said, "Neither  
 am I' condemning you. 'Go<sup>o</sup>! From 'now on by no means  
 any longer be sinning."]

12 Again, then, 'Jesus speaks to them, saying, "I' am the  
 Light of the world. He 'who is following Me should  
 under no circumstances be walking in 'darkness, but will  
 13 be having the light of 'life." The Pharisees, then, said to  
 Him, "You' are testifying concerning yourself. Your  
 14 'testimony is not true!" 'Jesus answered and said to them,  
 "And if I' should be testifying concerning Myself, true is  
 My 'testimony, 'for I am 'aware whence I came and  
 whither I am going, yet you' are not 'aware whence I am  
 15 coming<sup>o</sup> or whither I am going. You' are judging accord-  
 16 ing to the flesh; I' am not judging <sup>any</sup>anyone. And yet if  
 ever I' should be judging, 'My 'judging is true, 'for not  
 17 alone am I, but I and the Father Who sends Me. Yet in  
 'this law, also, of 'yours it is 'written<sup>o</sup> that the testimony  
 18 of two <sup>men</sup>men is true. I' am the One testifying concerning  
 Myself, and the Father 'Who sends Me is testifying con-  
 cerning Me."

19 They said, then, to Him, "Where is your 'father?"  
 'Jesus answered and said, "Neither with Me are you  
 'acquainted, nor with My 'Father. If you were 'acquainted  
 with Me, you should be 'acquainted with My 'Father  
 20 also." These 'declarations He speaks in the treasury,  
 teaching in the sanctuary, and no<sup>t</sup> one arrests Him, 'for  
 not as yet had come His 'hour.

- <sup>21</sup> He said, then, again to them, "I am going away, and you will be seeking Me, and in your 'sin shall you be dying°.
- <sup>22</sup> Where° I am going, you 'can° not be coming." The Jews, then, said, "He will not<sup>a</sup> kill himself, seeing that he is saying, 'Where° I am going, you 'can° not be coming'?"
- <sup>23</sup> He said, then, to them, "You' are° of 'that which is below; I am° of 'that which is above. You' are° of this
- <sup>24</sup> world; I am not° of this world. I said, then, to you, that you shall be dying° in your 'sins. For if ever you should not be believing Me that I am, you shall be dying° in your 'sins."
- <sup>25</sup> They said, then, to Him, "Who are you'?" Jesus, then, said to them, "For the beginning, what<sup>a</sup> I am
- <sup>26</sup> speaking also to you. Much 'have I to be speaking and judging concerning you, but He 'Who sends Me is true, and what I hear <sup>b</sup>from Him, these things I am speaking
- <sup>27</sup> <sup>to</sup>to the world." They know not that He said this to them of the Father.
- <sup>28</sup> Jesus, then, said to them again that "Whenever you should be exalting the Son of 'Mankind, then you will 'know° that I am, and from Myself I am doing nothing, but, according as My 'Father teaches Me, these things
- <sup>29</sup> I am speaking. And He 'Who sends Me is with Me. He does not °leave Me alone, 'for 'what is pleasing to Him
- <sup>30</sup> am I doing always." At His speaking these things, many believe <sup>in</sup>in Him.
- <sup>31</sup> Jesus, then, said to<sup>d</sup> the Jews who 'have believed Him, "If ever you' should be remaining in 'My word, you are
- <sup>32</sup> truly My disciples, and you will 'know° the truth, and the truth will be making you free."
- <sup>33</sup> They answered <sup>to</sup>to Him, "The seed of Abraham are we, and we have never been slaves of <sup>n</sup>anyone. How are you' saying that 'You shall be becoming° free'?"

<sup>34</sup> Jesus answered them, "Verily, verily, I am saying to you that everyone 'who is doing 'sin, is a slave of 'sin.  
<sup>35</sup> Now the slave is not remaining in the house <sup>40</sup>for the con.  
<sup>36</sup> The son is remaining <sup>40</sup>for the con. If ever, then, the Son  
<sup>37</sup> should be making you free, you will be really free. I am  
aware that you are Abraham's seed. But you are seeking  
<sup>38</sup> to kill Me, 'for 'My 'word has no' 'room in you. What I  
have seen <sup>b</sup>with My 'Father am I speaking. You' also,  
then, what you hear <sup>b</sup>from your 'father are doing."

<sup>39</sup> They answered and say to Him, "Our 'father is Abraham."  
Jesus answered them, "If you are children of  
<sup>40</sup> 'Abraham, did you ever do the works of 'Abraham? Yet  
now you are seeking to kill Me, a <sup>h</sup>Man Who has spoken  
to you the truth which I hear <sup>b</sup>from 'God. This Abraham  
<sup>41</sup> does not do. Yet you' are doing the works of your 'father."

They say to Him, "We' were not born <sup>o</sup> of prostitution!  
One Father 'have we, 'God!"

<sup>42</sup> Jesus, then, said to them, "If 'God was your 'Father,  
did you ever love Me? For I' came out and am arriving  
out of 'God. For neither have I come 'of Myself, but 'He'  
<sup>43</sup> commissions Me. Wherefore do you not 'know 'My  
<sup>44</sup> 'speech? Seeing that you 'can<sup>o</sup> not 'hear 'My 'word. You'  
are <sup>o</sup> of your 'father, the Adversary, and the desires of  
your 'father you are wanting to 'do. 'He' was a <sup>h</sup>man-  
killer from the beginning, and does not <sup>o</sup>stand in the  
truth, 'for truth is not in him. Whenever he may be  
speaking a 'lie, he is speaking <sup>o</sup> of his 'own, 'for he is a  
<sup>45</sup> liar, and the father of it. Yet I—seeing that I am speaking  
<sup>46</sup> the truth, you are not believing Me. "Who<sup>o</sup> of you is  
exposing Me concerning sin? If I am telling the truth,  
<sup>47</sup> wherefore are you' not believing Me? He 'who 'is<sup>o</sup> of  
'God is hearing 'God's 'declarations. Therefore you' are  
not hearing, seeing that you are not <sup>o</sup> of 'God."

<sup>48</sup> The Jews answered and say to Him, "Are we' not

saying ideally that you' are a Samaritan and 'have a demon?"

49 Jesus answered and said, "I' 'have no' demon, but I am  
50 honoring My 'Father, and you' are dishonoring Me. Now  
I' am not seeking My 'glory. He is the One Who is  
51 seeking it and judging. Verily, verily, I am saying to you,  
If ever anyone should be keeping My 'word, he should  
under no circumstances be beholding death <sup>to</sup>for the con."

52 The Jews said to Him, "Now we 'know that you 'have  
a demon. Abraham died, and the prophets, and you' are  
saying, 'If ever anyone should be keeping my 'word, he  
should under no circumstances be tasting<sup>o</sup> death <sup>to</sup>for  
53 the con.' Not you' are greater than our 'father Abraham  
who<sup>a</sup> died! And the prophets died. "Whom are you  
making yourself?"

54 Jesus answered, "If I' should ever be glorifying Myself,  
My 'glory is nothing. It is My 'Father 'Who is glorifying  
55 Me, of Whom you' are saying that He is your God. And  
you 'know Him not, yet I' am 'acquainted with Him,  
and if I should be saying that I am not 'acquainted with  
Him, I shall be like you, a liar. But I am 'acquainted  
56 with Him and I am keeping His 'word. Abraham, your  
'father, exults<sup>o</sup> that he may become 'acquainted with 'My  
'day, and he was acquainted with it and rejoiced."

57 The Jews, then, said to<sup>d</sup> Him, "You 'have not as yet lived  
58 fifty years, and you have seen Abraham!" Jesus said to  
them, "Verily, verily, I am saying to you, Ere Abraham  
59 came<sup>o</sup> into being, I' am." They pick up stones, then, that  
they should be casting them <sup>on</sup>at Him. Yet Jesus was hid  
and came out<sup>o</sup> of the sanctuary. And passing <sup>th</sup>through  
the midst of them, He went<sup>o</sup> and thus passed by.

9 And, passing along, He perceived a <sup>h</sup>man, blind <sup>o</sup>from  
2 birth. And His 'disciples ask Him, saying, "Rabbi,  
<sup>a</sup>who sinned, this man or his 'parents that he <sup>m</sup>should be

3 'born blind?" Jesus answered, "Neither this man sinned, nor his 'parents, but it is that the works of 'God may be  
4 'manifested in him. I 'must be working° the works of Him 'Who sends Me while it is day. Coming° is the  
5 night, when no' one 'can° 'work°. Whenever I may be in  
6 the world, I am the Light of the world." Saying these things, He spits on the ground and makes mud out of the spittle, and anoints the blind man on his 'eyes with the  
7 mud, and said to him, "Go, wash° 'in the pool of 'Siloam" (which is being translated° "'Commissioned"). He came away, then, and washes°, and came, observing.

8 The neighbors, then, and 'those beholding him 'formerly, ('for he was a beggar) said, "Is not this the one who is  
9 sitting° and begging?" Others said that "This is he." Yet others said, "No', but he is like him." Yet 'he' said, ' "I am he."

10 They said, then, to him, "How, then, were your 'eyes  
11 opened?" 'He' answered and said, "The 'Man 'Who is 'termed° 'Jesus' makes mud and anoints my 'eyes and said to me, ' "Go 'to the pool 'Siloam and wash°." Coming  
12 away, then, and 'washing°, I receive sight." And they say to him, "Where is that man?" He is saying, "I am not 'aware."

13 They are leading him, 'who once was blind, to<sup>d</sup> the  
14 Pharisees. Now it was 'on a sabbath day "that 'Jesus makes the mud and opens his 'eyes. Again, then, the  
15 Pharisees also asked him how he receives sight. Now 'he said to them, "He 'places<sup>on</sup> mud upon my 'eyes, and  
16 I wash°, and I am observing." "Some° of the Pharisees, then, said, "This 'man is not 'from God, 'for he is not keeping the sabbath." Yet others said, "How 'can° a 'man who is a sinner be doing such signs?" And there was a schism among them.

17 They are saying, then, again to him 'who once was

blind, “What are you’ saying concerning him, seeing that he opens your ‘eyes?” Now ‘he said that “A prophet  
18 is He.” The Jews, then, do not believe concerning him, that he was blind and receives sight, till <sup>w</sup> they summon  
19 the parents of him ‘who receives sight. And they ask them, saying, “Is this your ‘son, of whom you’ are saying that he was born blind? How, then, is he observing at present?”

20 His ‘parents, then, answered and say, “We are ‘aware  
21 that this is our ‘son and that he was born blind. Yet how he is now observing, we are not ‘aware, or ‘who opens his ‘eyes, we’ are not ‘aware. Ask him; he ‘has come of age.  
22 He’ will ‘speak concerning himself.” These things his ‘parents said, seeing that they feared<sup>o</sup> the Jews, for the Jews had already agreed<sup>o</sup> that if anyone should ever be avowing Him to be Christ, he should ‘be<sup>co</sup> put out of the  
23 synagogue. Therefore his ‘parents say that “He ‘has come of age. Inquire of him.”

24 <sup>o</sup> A second time, then, they summon the <sup>h</sup>man who was blind, and they say to him, “Give the glory to ‘God. We’ are ‘aware that this <sup>h</sup>man is a sinner.”

25 ‘He’, then, answered, “If He is a sinner, I am not ‘aware of it. One thing I am ‘aware of, that, being blind, at present I am observing.”

26 They said, then, to him, again, “What does he do to you? How does he open your ‘eyes?”

27 He answered them, “I told you already, and you do not hear. “Why again are you wanting to ‘hear? Not you’ also are wanting to ‘become<sup>o</sup> His disciples?”

28 Now ‘they revile him and said, “You’ are a disciple of  
29 that man, yet we’ are disciples of ‘Moses. We’ are ‘aware that it was to Moses that ‘God has spoken. Yet this man—we are not ‘aware whence he is.”

30 The <sup>h</sup>man answered and said to them, “For in this

- is the marvelous thing, that you' are not 'aware whence
- 31 He is, and He opens my 'eyes! We are 'aware that 'God is not hearing sinners, but if anyone should be a reverer of
- 32 God and doing His 'will, him He is hearing. From out of the eon it is not heard that anyone opens the eyes of one
- 33 'born° blind. Except this Man were 'from God, He could° not be doing "anything."
- 34 They answered and say to him, "You' were wholly born in sins, and you' are teaching us!" And they cast° him out.
- 35 'Jesus hears that they cast° him out, and, finding him, said to him, "Are you' believing 'in the Son of 'Man-kind?"
- 36 'He' answered and said, "And °Who is He, Lord, that I should be believing 'in Him?"
- 37 Now 'Jesus said to him, "You have also seen Him, and He 'Who is speaking with you is 'He'."
- 38 Now 'he averred, "I am believing, Lord!" And he worships Him.
- 39 And 'Jesus said, "°For judgment came I' into this 'world, that 'those who are not observing may be observing, and
- 40 'those observing may be becoming° blind." And those °of the Pharisees 'who 'are with Him hear these things,
- 41 and they said to Him, "Not we' also are blind!" 'Jesus said to them, "If you were blind, you would have had no' sin. Yet now you are saying that 'We are observing.' Your 'sin, then, is remaining.
- 10 "Verily, verily, I am saying to you, he 'who is not entering° through the door into the fold of the sheep, but is climbing up elsewhere, that one is a thief and a robber.
- 2 Now he 'who is entering° through the door is the shepherd
- 3 of the sheep. To him the doorkeeper is opening, and the sheep are hearing his 'voice, and he is summoning his
- 4 'own sheep °by name and is leading them out. And



whenever he should be ejecting all his 'own, he is going°  
in front of them, and the sheep are following him, 'for  
5 they are 'acquainted with his 'voice. Now an outsider will  
they under no circumstances be following, but they will  
be fleeing° from him, 'for they are not 'acquainted with  
6 the voice of the outsiders." 'Jesus told them this 'proverb,  
yet 'they' know not "what things they were "that He spoke  
to them.

7 'Jesus, then, said to them again, "Verily, verily, I am  
8 saying to you that I' am the Door of the sheep. All  
whoever came before Me are thieves and robbers, but  
9 the sheep do not hear them. I' am the Door. Through  
Me if anyone should be entering, he shall be 'saved, and  
shall be entering° and coming° out and will be finding  
10 pasture. The thief is not coming° except that he should  
be stealing and sacrificing and destroying. I' came that  
they may 'have life eonian, and 'have it superabundantly.

11 "I' am the Shepherd 'ideal. The ideal 'shepherd is  
12 laying down his 'soul for the sake of the sheep. Yet the  
hireling, not also being shepherd, whose own the sheep  
are not, is beholding the wolf coming°, and is leaving the  
sheep and fleeing. And the wolf is snatching them and  
13 is scattering the sheep. Yet the hireling is fleeing 'for he  
is a hireling and he is not caring concerning the sheep.

14 "I' am the Shepherd 'ideal, and I 'know 'Mine and  
15 'Mine 'know Me, according as the Father 'knows Me,  
and I 'know the Father. And My 'soul am I laying down  
for the sake of the sheep.

16 "And other sheep 'have I which are not° of this 'fold.  
Those also I 'must be leading, and they will be hearing  
My 'voice, and there will 'be<sup>co</sup> one flock, one Shepherd.

17 "Therefore the Father is loving Me, seeing that I' am  
laying down My 'soul that I may be getting it again.

18 No<sup>t</sup> one is taking it away from Me, but I' am laying it

down 'of Myself. I 'have the right to lay it down, and I 'have the right to 'get it again. This 'precept I got 'from My 'Father."

19 A schism 'came° again among the Jews because of  
20 these 'words. Now many° of them said, "A demon 'has  
21 he, and is 'mad°. "Why are you hearing him?" Yet others  
said, "These 'declarations are not those of a 'demoniac°. No demon 'can° open the eyes of the blind!"

22 Now there came° to be the Dedications in 'Jerusalem,  
23 and it was winter. And 'Jesus walked in the sanctuary  
24 in the portico of 'Solomon. The Jews, then, surround  
Him, and they said to Him, "Till when are you lifting  
our 'soul? If you' are the Christ, 'tell us with boldness."  
25 'Jesus answered them, "I told you, and you are not be-  
lieving. The works which I' am doing in the name of  
26 My 'Father, these are testifying concerning Me. But you'  
are not believing, seeing that you are not° of 'My 'sheep,  
according as I said to you.

27 "My 'sheep are hearing My 'voice, and I' 'know them,  
28 and they are following Me. And I' am giving them life  
eonian, and they should by no means be perishing° "for  
the eon, and no' °one shall be snatching them out of My  
29 'hand. My 'Father, Who has given them to Me, is greater  
than all, and no' one is 'able° to be snatching them out of  
30 My 'Father's 'hand. I and the Father are one."

31 Again, then, the Jews bear stones that they should be  
stoning Him.

32 'Jesus answered them, "Many ideal acts I show you  
°from My 'Father. Because of what act of them are you  
33 stoning Me?" The Jews answered Him, "°For an ideal  
act we are not stoning you, but 'for blasphemy, and that  
you', being a 'man, are making yourself God."

34 'Jesus answered them, "Is it not °written° in your 'law,  
35 that 'I say you are gods'? If He said those were gods, to°

whom the word of 'God 'came° (and the scripture 'can°  
36 not be annulled), are you' saying to Him Whom the  
Father hallows and dispatches into the world that 'You  
are blaspheming,' seeing that I said, 'Son of 'God am I?  
37 If I am not doing My 'Father's 'works, do not 'believe Me.  
38 Yet if I am doing them, and if ever you are not believing  
Me, be believing the works, that you may be knowing and  
believing that in Me is the Father, and I am in the Father."  
39 They sought, then, to arrest Him again, and He came  
out° of their 'hands.  
40 And He came away again to the other side of the Jordan  
into the place where° John was 'formerly baptizing, and  
41 He remains there. And many came to<sup>d</sup> Him, and they  
said that "John, indeed, does not one sign, yet all, what-  
42 ever John said concerning this One was true." And many  
believe <sup>40</sup>in Him there.

**11** Now there was a "certain 'infirm man, Lazarus from  
Bethany,° of the village of 'Mary and her 'sister Martha.  
2 Now it was Mary 'who rubs the Lord with attar and  
wipes off His 'feet with her 'hair, whose 'brother Lazarus  
3 was infirm. The sisters, then, dispatch to<sup>d</sup> Him, saying,  
"Lord, 'lo, he of whom Thou art 'fond is 'infirm!"  
4 Yet 'Jesus, 'hearing it, said, "This 'infirmity is not to<sup>d</sup>  
death, but for° the glory of 'God, that the Son of 'God  
5 should be 'glorified through it." Now Jesus loved 'Martha  
6 and her 'sister and 'Lazarus. As, then, He hears that he  
is 'infirm, then, indeed, He remains in the place in which  
He was, two days.  
7 Thereupon, after this, He is saying to His 'disciples,  
8 "We may be going into 'Judea again." The disciples are  
saying to Him, "Rabbi, the Jews now sought to stone Thee,  
9 and art Thou going there again?" Jesus answered, "Are  
there not twelve hours in the day? If anyone should be  
walking in the day, he is not stumbling, 'for he is observ-

<sup>10</sup> ing the light of this 'world. Yet if anyone should be walking in the night, he is stumbling, 'for the light is not in him."

<sup>11</sup> He said these things, and after this He is saying to them, "Lazarus, our 'friend, has found repose°, but I am going° that I should be awakening him out of sleep."

<sup>12</sup> The disciples, then, said to Him, "Lord, if he has repose°, he shall be 'saved." Now 'Jesus had made a declaration concerning his 'death, yet they' suppose that

<sup>14</sup> He is saying it concerning the repose of 'sleep. 'Jesus, then, said to them with boldness then, "Lazarus died.

<sup>15</sup> And I am rejoicing because of you, that you should be believing, seeing that I was not there. But we may be

<sup>16</sup> going to<sup>d</sup> him." Thomas, then, 'who is 'termed° "Didymus," said to his 'fellow disciples, "We' also may be going, that we may be dying with Him."

<sup>17</sup> 'Jesus, then, on coming into Bethany, found he 'has

<sup>18</sup> been in the tomb four days already. Now 'Bethany was

<sup>19</sup> near 'Jerusalem, about fifteen stadia 'off. Now many° of the Jews had come to<sup>d</sup> 'Martha and Mary that they should be comforting° them concerning their 'brother.

<sup>20</sup> 'Martha, then, as she hears that Jesus is coming°, meets

<sup>21</sup> Him. Yet Mary was seated° in the house. 'Martha, then, said to<sup>d</sup> 'Jesus, "Lord, if Thou wert here, my 'brother

<sup>22</sup> would not have died. But 'even now I am °aware that whatsoever Thou shouldst be requesting° of 'God, 'God will be giving to Thee."

<sup>23</sup> 'Jesus is saying to her, "Your 'brother will be rising°."

<sup>24</sup> 'Martha is saying to Him, "I am °aware that he will be rising° in the resurrection in the last day."

<sup>25</sup> 'Jesus said to her, "I am the Resurrection and the Life. He 'who is believing <sup>10</sup>in Me, 'even if he should be dying,

<sup>26</sup> shall be living°. And everyone 'who is living and believing

<sup>40</sup>in Me, should by no means be dying <sup>40</sup>for the con. Are you believing this?"

<sup>27</sup> She is saying to Him, "Yes, Lord, I have believed that Thou' art the Christ, the Son of 'God, 'Who is coming<sup>o</sup>  
<sup>28</sup>into the world." And saying this she came away and summons Miriam, her 'sister, covertly, saying, "The Teacher is 'present, and is summoning you."

<sup>29</sup> Now as 'she' hears, she was roused swiftly and came<sup>o</sup> to<sup>d</sup> Him.

<sup>30</sup> Now Jesus had not as yet come into the village, but  
<sup>31</sup>was still in the place where<sup>e</sup> 'Martha meets Him. The Jews, then, 'who 'are with her in the house and comforting<sup>o</sup> her, perceiving 'Mary, that she rose quickly and came out, follow her, 'supposing that she is going <sup>40</sup>to the tomb, that she should be lamenting there.

<sup>32</sup> 'Mary, then, as she came where<sup>e</sup> 'Jesus was, perceiving Him, falls <sup>4d</sup>at His 'feet, saying to Him, "Lord, if Thou wert here, my 'brother would not have died!"

<sup>33</sup> Jesus, then, as He perceived her lamenting and the Jews coming <sup>40</sup>with her lamenting, mutters<sup>o</sup> in 'spirit, and  
<sup>34</sup>disturbs Himself. And He said, "Where have you placed him?"

They are saying to Him, "Lord, 'come<sup>o</sup> and 'psec."

<sup>35</sup> 'Jesus weeps.

<sup>36</sup> The Jews, then, said, "'Lo! how fond He was of him!"  
<sup>37</sup>Yet <sup>40</sup>some<sup>o</sup> of them said, "Could<sup>o</sup> not this One 'Who opens the eyes of the blind man, also make it that this man should not be dying?"

<sup>38</sup> Jesus, then, again muttering<sup>o</sup> in Himself, is coming<sup>o</sup>  
<sup>40</sup>to the tomb. Now it was a cave, and a stone was laid<sup>o</sup>  
<sup>39</sup>on<sup>o</sup> on it. 'Jesus is saying, "Take away the stone."

Martha, the sister of the 'deceased, is saying to Him, "Lord, he is already smelling, for it is the fourth day."

<sup>40</sup> 'Jesus is saying to her, "Did I not say to you that, if ever

you should be believing, you should be seeing the glory  
41 of 'God?" They, then, take away the stone. Yet 'Jesus  
lifts up His 'eyes and said, "Father, I 'thank Thee that  
42 Thou hearest Me. Now I' was 'aware that Thou art  
hearing Me always, but because of the throng 'standing  
about I said it, that they should be believing that Thou'  
43 dost commission Me." And, saying these things, He  
clamors with a loud voice, "Lazarus! Hither! Out!"  
44 And out came he 'who 'had died, 'bound° feet and 'hands  
with winding sheets, and his 'countenance had been  
bound° about with a handkerchief. 'Jesus is saying to  
them, "Loose him and let him 'go!"

45 Many° of the Jews, then, 'who 'come to<sup>d</sup> 'Mary and  
46 gaze° at what Jesus does, believe 'in Him. Yet 'some° of  
them came away to<sup>d</sup> the Pharisees, and told them how  
much 'Jesus does.

47 The chief priests and the Pharisees, then, gathered a  
Sanhedrin and said, "What are we doing, seeing that this  
48 'hman is doing many signs? If we should be leaving him  
thus, all will be believing 'in him, and the Romans will  
'come<sup>c</sup> and 'take away our 'place as well as our 'nation."

49 Now a "certain one° of them, Caiaphas, being the chief  
priest of that 'year, said to them, "You' are not 'aware  
50 of 'tanything, neither are you reckoning° that it is 'expedi-  
ent for us that one 'hman 'should be dying for the sake  
of the people and not the whole nation should 'perish°."

51 Now this he said, not from himself, but, being the chief  
priest of that 'year, he prophesies that Jesus was about to  
52 be dying for the sake of the nation, and not for<sup>s</sup> the  
nation only, but that He may be gathering the 'scattered°  
53 'children of 'God also into one. From that 'day, then,  
they consult° that they should 'kill Him.

54 'Jesus, then, no<sup>t</sup> longer walked with boldness among  
the Jews, but came away thence into the country near

the wilderness, into a city 'termed° Ephraim, and there  
55 He remains with His 'disciples. Now near was the Pass-  
over of the Jews, and many went up into Jerusalem out  
of the country, before the Passover, that they should be  
56 purifying themselves. They, then, sought 'Jesus, and  
said, °standing with one another in the sanctuary, "What  
do you 'suppose? That He may under no circumstances  
57 'come °to the festival?" Now the chief priests and the  
Pharisees had given directions that if anyone should  
'know where He is, he should be divulging it, so that they  
should be arresting Him.

12 'Jesus, then, six days before the Passover, came °to  
Bethany, where° Lazarus was 'who 'had died, whom 'Jesus  
2 rouses °from among the dead. They make, then, for  
Him a dinner there, and 'Martha served. Now 'Lazarus  
was one ° of 'those lying° back at table °with Him.

3 'Mary, then, taking a pound troy of veritable nard attar,  
very precious, rubs the feet of 'Jesus and wipes off His  
'feet with her 'hair. Now the house was filled °with the  
odor of the attar.

4 Now Judas of Simon 'Iscaiot, one ° of His 'disciples  
5 ('who is 'about to 'give Him up) is saying, "Wherefore  
was not this 'attar disposed of for three hundred denarii  
6 and given to the poor?" Now this he said, not that he  
cared concerning the poor, but that he was a thief, having  
the coffer also, and bore 'what is 'cast° into it.

7 'Jesus, then, said, "Let her be, that she should be keep-  
8 ing it °for the day of My 'burial. For the poor you 'have  
always with you<sup>sf</sup>, yet Me you 'have not always."

9 The vast throng, then, ° of the Jews, knew that He is  
there. And they came, not because of 'Jesus only, but  
that they might become acquainted with 'Lazarus also,  
10 whom 'Jesus rouses °from among the dead. Yet the chief  
priests also plan° that they should be killing 'Lazarus

- <sup>11</sup> also, 'for many of the Jews went because of him, and believed <sup>40</sup>in Jesus.
- <sup>12</sup> On the morrow the vast throng, 'who are coming <sup>40</sup>for the festival, 'hearing that Jesus is coming<sup>o</sup> into Jerusalem,
- <sup>13</sup> got 'fronds of 'palms and came out <sup>40</sup>to meet Him. And they clamored, saying, "Hosanna! 'Blessed<sup>o</sup> is He 'Who is coming<sup>o</sup> in the name of the Lord!" and "The King of 'Israel!"
- <sup>14</sup> Now Jesus, finding a little ass, is seated on it, according
- <sup>15</sup> as it is 'written<sup>o</sup>, Do not 'fear<sup>o</sup>, 'daughter of Zion! 'Lo<sup>o</sup>! your 'King is coming<sup>o</sup>, sitting<sup>o</sup> on an ass's colt.
- <sup>16</sup> Now these things are not known to His 'disciples at 'first, but when Jesus is glorified, then they are reminded that these things were 'written<sup>o on</sup> of Him and these things they do to Him.
- <sup>17</sup> The throng, then, 'which 'is with Him when He summons 'Lazarus out of the tomb, and rouses him <sup>o</sup>from
- <sup>18</sup> among the dead, was testifying. Therefore, also, the vast throng meets Him, 'for they hear that He has done this
- <sup>19</sup> 'sign. The Pharisees, then, say to<sup>d</sup> themselves, "You are beholding that you are <sup>n</sup>benefiting nothing. 'Lo! the world came away after him!"
- <sup>20</sup> Now there were <sup>a</sup>some Greeks <sup>o</sup>from among 'those going up that they should be worshiping in the festival.
- <sup>21</sup> These, then, came to Philip 'who is from Bethsaida of 'Galilee, and they asked him, saying, "Lord, we 'want to
- <sup>22</sup> become 'acquainted with Jesus." Philip is coming<sup>o</sup> and telling 'Andrew, and again Andrew and Philip are coming<sup>o</sup>
- <sup>23</sup> and telling Jesus. Yet Jesus is answering<sup>o</sup> them, saying, "Come has the hour that the Son of 'Mankind should be 'glorified.
- <sup>24</sup> "Verily, verily, I am saying to you, If a 'kernel of 'grain, falling into the earth, should not be dying, it' is remaining alone, yet if it should be dying, it is bringing forth



- <sup>25</sup> much fruit. He 'who is 'fond of his 'soul is destroying it, and he 'who is hating his 'soul in this 'world, shall be guarding it <sup>40</sup>for life eonian.
- <sup>26</sup> "If anyone should be serving Me, let him be following Me, and where<sup>e</sup> I' am, there 'My 'servant also shall be. And if anyone should be serving Me, the Father shall be
- <sup>27</sup> honoring him. Now is My 'soul °disturbed°. And "what may I be saying? 'Father, save Me out of this 'hour'?
- <sup>28</sup> But therefore came I into this 'hour. Father, glorify Thy 'name!" A voice, then, came out of 'heaven, "I glorify it also, and shall be glorifying it again!"
- <sup>29</sup> The throng, then, 'which °stands and hears it, said, "A thunderclap has <sup>b</sup>come!" Others said, "A messenger has spoken to Him!"
- <sup>30</sup> Jesus answered and said, "Not because of Me has <sup>b</sup>come
- <sup>31</sup> this 'voice, but because of you. Now is the judging of this 'world. Now shall the Chief of this 'world be 'cast
- <sup>32</sup> °out. And I', if I should be 'exalted out of the earth,
- <sup>33</sup> shall be drawing all to<sup>d</sup> Myself." Now this He said, signifying by what death He was about to be dying.
- <sup>34</sup> The throng, then, answered Him, "We' hear out of the law that the Christ is remaining <sup>40</sup>for the eon, and how are you' saying that the Son of 'Mankind 'must be exalted?
- <sup>35</sup> "Who is this 'Son of 'Mankind?" Jesus, then, said to them, "Still a little time the light is among you. Be walking while you 'have the light, lest the darkness may be overtaking you. And he 'who is walking in the darkness is
- <sup>36</sup> not °aware whither he is going. As you 'have the light, be believing <sup>40</sup>in the light, that you may be becoming° sons of light."
- These things Jesus speaks, and, coming away, He was
- <sup>37</sup> hid from them. Yet, after His having done so many signs
- <sup>38</sup> in front of them, they believed not <sup>40</sup>in Him, that the word of Isaiah the prophet, which he said, may be being fulfilled,

“Lord, “who believes our ‘tidings?

And the arm of the Lord, to “whom was it revealed?”

39 Therefore they could<sup>o</sup> not ‘believe, seeing that Isaiah  
40 said again that He has blinded their ‘eyes and callouses  
their ‘heart, lest they may be perceiving<sup>o</sup> with ‘their eyes,  
and should be apprehending with ‘their heart, and may  
be turning about, and I shall be healing<sup>o</sup> them.

41 These things Isaiah said, seeing that he perceived His  
‘glory, and speaks concerning Him.

42 Howbeit, likewise,<sup>o</sup> of the chiefs also many believe <sup>to</sup>in  
Him, but because of the Pharisees they did not avow it,  
43 lest they may ‘be<sup>o</sup> put out of the synagogue, for they love  
the glory of ‘<sup>h</sup>men rather than even the glory of ‘God.

44 Now Jesus cries and said, “He ‘who is believing <sup>to</sup>in Me  
is not believing <sup>to</sup>in Me, but <sup>to</sup>in Him ‘Who sends Me.  
45 And he ‘who is beholding Me is beholding Him ‘Who  
46 sends Me. I ‘have come into the world a Light, that  
everyone ‘who is believing <sup>to</sup>in Me should not be remain-  
ing in ‘darkness.

47 “And if ever anyone should be hearing My ‘declarations  
and not be maintaining them, I ‘am not judging him,  
for I came not that I should be judging the world, but  
48 that I should be saving the world. He ‘who is repudiating  
Me and not getting My ‘declarations, ‘has ‘that which is  
judging him; the word which I speak, that will be judg-  
49 ing him in the last day, seeing that I ‘speak not <sup>o</sup>from  
Myself, but the Father Who sends Me, He ‘has given Me  
the precept, “what I may be saying and “what I should be  
50 speaking. And I am <sup>o</sup>aware that His ‘precept is life  
eonian. “What, then, I ‘am speaking, according as the  
Father has declared it to Me, thus am I speaking.”

13 Now before the festival of the Passover, ‘Jesus, being  
<sup>o</sup>aware that His ‘hour came that He may be proceeding out

of this 'world to<sup>d</sup> the Father, 'loving His 'own 'who are  
2 in the world, He loves them 'to the consummation. And  
at the 'coming° of dinner, the Adversary already having  
cast into the heart of Judas, son of Simon Iscariot, that  
3 he may be giving Him up, 'Jesus, being 'aware that the  
Father has given all into His 'hands, and that He came  
4 out from God and is going away to<sup>d</sup> 'God, is rising° 'from  
'dinner and is laying down His 'garments, and, getting a  
cloth, He girds Himself.

5 Thereafter He is draining water into the basin, and  
begins° washing the feet of the disciples and wiping  
6 them off with the cloth with which He was 'girded°. He  
is coming°, then, to<sup>d</sup> Simon Peter. And 'he' is saying to  
7 Him, "Lord, Thou' art washing my 'feet!" Jesus answered  
and said to him, "What I' am doing you' are not 'aware  
at present, yet you will 'know after these things."

8 Peter is saying to Him, "Under no circumstances  
shouldst Thou be washing my 'feet 'for the con!"

Jesus answered him, "If ever I should not be washing  
you, you are having no' part with Me."

9 Simon Peter is saying to Him, "Lord, not my 'feet only,  
but the hands also and the head!"

10 Jesus is saying to him, "He 'who is 'bathed° 'has no'  
need, except to wash° his 'feet, but is wholly clean. And  
11 you' are clean, but not all." For He was 'aware 'who is  
giving Him up. Therefore He said that "Not all of you  
are clean."

12 When, then, He washes their 'feet, and took His 'gar-  
ments and 'leans back again, He said to them, "Do you  
13 'know "what I have done to you? You' are shouting to  
Me "Teacher!" and "Lord!" and you are saying ideally,  
14 for I am. If, then, I', the Lord and the Teacher,  
wash your 'feet, you' also 'ought to be washing one  
15 another's 'feet. For an example have I -- given you,

- that, according as I' do to you, you' also may be doing.
- 16 "Verily, verily, I am saying to you, A slave is not greater than his 'lord, neither is an apostle greater than He 'Who
- 17 sends him. If you are 'aware of these things, happy are
- 18 you if you should be doing them! Not concerning all of you am I speaking, for I' am 'aware "whom I choose", but that the scripture may be 'fulfilled,

He 'who is masticating 'bread with Me lifts up his  
'heel <sup>on</sup> against Me.

- 19 Henceforth I am speaking to you before it is 'occurring°, that you should be believing, whenever it may be occurring°, that I' am.
- 20 "Verily, verily, I am saying to you, 'whoever is taking anyone I shall be sending, is taking Me; yet he 'who is taking Me is taking Him 'Who sends Me."
- 21 These things saying, 'Jesus was disturbed in 'spirit, and testifies and said, "Verily, verily, I am saying to you that
- 22 one ° of you will be giving Me up." The disciples, then, looked "at one another, being perplexed° concerning
- 23 "which one He is saying it. Now one ° of His 'disciples, whom 'Jesus loved, was lying° back in the bosom of
- 24 'Jesus. Simon Peter, then, is nodding to this one to 'ascertain° "whoever he may be, concerning whom He said it, and is saying to him, "Tell us "whoever it is concerning whom He is saying this." That one, then, leaning back thus on the chest of 'Jesus, is saying to Him, "Lord,
- 26 "who is it?" 'Jesus, then, is answering° and saying, "He' it is to whom I', 'dipping in the morsel, shall be handing it <sup>to him</sup>." 'Dipping in the morsel, then, He is taking it and giving it to Judas, son of Simon Iscariot.
- 27 And after the morsel, then, 'Satan entered into that man. 'Jesus, then, is saying to him, "What you are doing,
- 28 do more quickly." Now no' one of 'those lying° back at

- <sup>29</sup> table knew to<sup>d</sup> "what purpose He said this to him. For "some supposed, since Judas had the coffer, that 'Jesus is saying to him, "Buy what we 'have need of "for the festival," or, that he may be giving "something to the poor.
- <sup>30</sup> Getting the morsel, then, that man came out straightway. Now it was night.
- <sup>31</sup> When, then, he came out, 'Jesus is saying, "Now is the Son of 'Mankind glorified, and 'God is glorified in Him.
- <sup>32</sup> If 'God is glorified in Him, 'God also shall be glorifying Him in Himself and shall straightway be glorifying Him.
- <sup>33</sup> "Little children, still a little time am I with you. You shall be seeking Me, and, according as I said to the Jews that 'Where<sup>e</sup> I' am going you' 'can<sup>o</sup> not be coming,' at present I am saying it to you also.
- <sup>34</sup> "A new precept am I giving to you, that you be loving one another; according as I love you, that you' also be
- <sup>35</sup> loving one another. 'By this all shall be knowing<sup>o</sup> that you are My disciples, if you should be having love 'for one another."
- <sup>36</sup> Simon Peter is saying to Him, "Lord, whither art Thou going?" 'Jesus answered him, "Where<sup>e</sup> I' am going, you 'can<sup>o</sup> not follow Me now, yet you shall be following subsequently."
- <sup>37</sup> 'Peter is saying to Him, "Lord, wherefore 'can<sup>o</sup> not I follow Thee at present? My 'soul for Thy sake will I 'lay down."
- <sup>38</sup> Jesus is answering<sup>o</sup>, "Your 'soul for My sake you will be laying down? Verily, verily, I am saying to you, Under no circumstances should a cock be crowing till <sup>10</sup> you will be renouncing<sup>o</sup> Me thrice.
- 14** "Let not <sup>3</sup> your 'heart be 'disturbed<sup>o</sup>. 'Believe <sup>10</sup> in 'God, <sup>2</sup> and 'believe <sup>10</sup> in Me. In My 'Father's 'house are many abodes; yet if not I would have told <sup>3</sup> you, 'for I am going<sup>o</sup> to make ready a place for <sup>3</sup> you. And if I should be going

and making ready a place for <sup>̄</sup>you, I am coming<sup>°</sup> again and I will be taking<sup>°</sup> <sup>̄</sup>you along to<sup>d</sup> Myself, that where<sup>e</sup>  
4 I am, <sup>̄</sup>you' also may be. And where<sup>e</sup> I am going <sup>̄</sup>you are <sup>°</sup>aware, and of the way <sup>̄</sup>you are <sup>°</sup>aware."

5 Thomas is saying to Him, "Lord, we are not <sup>°</sup>aware whither Thou art going, and how <sup>°</sup>can<sup>°</sup> we be aware of the way?"

6 Jesus is saying to him, "I am the Way and the Truth and the Life. No<sup>t</sup> one is coming<sup>°</sup> to<sup>d</sup> the Father except  
7 through Me. If <sup>̄</sup>you had known Me, <sup>̄</sup>you would have known My Father also. And henceforth <sup>̄</sup>you know Him and have seen Him."

8 Philip is saying to Him, "Lord, show us the Father, and it is sufficing us."

9 Jesus is saying to him, "So much time I am with <sup>̄</sup>you, and you do not <sup>°</sup>know Me, Philip! He <sup>°</sup>who <sup>°</sup>has seen Me has seen the Father, and how are you' saying, 'Show us  
10 the Father'? Are you not believing that I am in the Father and the Father is in Me? The declarations which I am speaking to <sup>̄</sup>you I am not speaking from Myself. Now the Father, <sup>°</sup>remaining in Me, He<sup>t</sup> is doing His <sup>°</sup>works.

11 "Believe Me that I am in the Father and the Father in Me; yet if not, <sup>°</sup>believe Me because of the works <sup>°</sup>themselves. Verily, verily, I am saying to <sup>̄</sup>you, he <sup>°</sup>who is believing <sup>°</sup>in Me, the works which I am doing <sup>°</sup>he<sup>t</sup> also will be doing, and greater than these will he be doing,  
13 <sup>°</sup>for I am going<sup>°</sup> to<sup>d</sup> the Father. And<sup>a</sup> whatever <sup>̄</sup>you should be requesting in My <sup>°</sup>name, this I will be doing,  
14 that the Father should be <sup>°</sup>glorified in the Son. If <sup>̄</sup>you should ever be requesting anything of Me in My <sup>°</sup>name,  
15 this I will be doing. If <sup>̄</sup>you should be loving Me, <sup>̄</sup>you will be keeping My <sup>°</sup>precepts.

16 "And I shall be asking the Father, and He will be

- giving you another consoler, that it, indeed, may be with  
17 you <sup>10</sup>for the con—the spirit of 'truth, which the world  
'can° not 'get, 'for it is not beholding it, neither is knowing  
it. Yet you 'know it, 'for it is remaining <sup>b</sup>with you and  
will be in you.
- 18 “I will not 'leave you bereaved; I am coming° to<sup>d</sup> you.  
19 Still a little and the world is beholding Me no' longer, yet  
you' are beholding Me. Seeing that I am living, you' also  
20 will be living°. In that 'day you' shall 'know° that I am  
21 in My 'Father, and you in Me, and I in you. He 'who  
'has My 'precepts and is keeping them, 'he it is 'who is  
loving Me. Now he 'who is loving Me will be 'loved by  
My 'Father, and I' shall be loving him and shall be disclos-  
ing Myself to him.”
- 22 Judas (not 'Iscariot) is saying to Him, “Lord, and <sup>a</sup>what  
has occurred that Thou art 'about to be disclosing Thyself  
to us and not to the world?”
- 23 Jesus answered and said to him, “If anyone should be  
loving Me, he will be keeping My 'word, and My 'Father  
will be loving him, and We shall be coming° to<sup>d</sup> him and  
24 making° an abode <sup>b</sup>with him. He 'who is not loving Me,  
is not keeping My 'words. And the word which you are  
hearing is not Mine, but the Father's 'Who sends Me.
- 25 “These things have I spoken to you, remaining <sup>b</sup>with  
26 you. Now the consoler, the holy 'spirit, which the Father  
will be sending in My 'name, that will be teaching you  
all, and reminding you of all that I said to you.
- 27 “Peace I' am leaving with you. 'My peace I am giving  
to you. Not according as the world is giving to you, am  
I' giving to you. Let not your 'heart be 'disturbed°, neither  
28 let it be 'timid. You hear that I' said to you, 'I am going,  
and I am coming° to<sup>d</sup> you.' If you loved Me, you would  
have rejoiced that I am going° to<sup>d</sup> the Father, 'for the  
29 Father is greater than I. And now I have declared it to you

ere it is occurring°, that, whenever it may be occurring°, you should be believing.

- 30 “No’ longer shall I be speaking much with you, for the Chief of the world is coming°, and in Me it ‘has not “any-  
 31 thing. But that the world may ‘know that I am loving the Father, and according as the Father directs° Me, thus I am doing, ‘rouse°! We may be going hence!

**15** “I’ am the true ‘Grapevine, and My ‘Father is the  
 2 Farmer. Every branch in Me bringing forth no fruit, He is taking it away, and every one ‘bringing forth fruit, He is cleansing it, that it may be bringing forth more fruit.

- 3 “Already you’ are clean because of the word which I  
 4 have spoken to you. Remain in Me. I also am in you. According as the branch ‘can° not be bringing forth fruit from itself, if it should not be remaining in the grapevine, thus neither you, if you should not be remaining in Me.

5 “I’ am the Grapevine. You are the branches. He ‘who is remaining in Me, and I in him, this one is bringing forth much fruit, ‘for apart from Me “you ‘can° ‘do nothing.

- 6 “If anyone should not be remaining in Me, he was cast out as a ‘branch, and it withered. And they are gathering them, and into the fire are they casting them, and he is  
 7 being burned°. If ever you should be remaining in Me and My ‘declarations should be remaining in you, whatever you should be wanting, request°, and it will be occurring° to you. In this is My ‘Father glorified, that you may be bringing° forth much fruit, and you shall ‘become° My disciples.

- 9 “According as the Father loves Me, I’, also, love you.  
 10 Remain in ‘My ‘love. If ever you should be keeping My ‘precepts, you will be remaining in My ‘love, according as I’ have kept the precepts of My ‘Father and am remain-  
 11 ing in His ‘love. These things have I spoken to you, that



'My 'joy should be remaining in you, and your 'joy may be 'filled.

12 "This is 'My 'precept, that you be loving one another,  
13 according as I love you. Greater love than this 'has no'  
one, that anyone may be laying down his 'soul for' his  
14 'friends. You' are My friends, if you should be doing  
whatever I' am directing° you.

15 "No' longer am I terming you slaves, 'for the slave is  
not °aware °what his 'lord is doing. Yet I have declared  
you friends, 'for all °that I hear °from My 'Father I  
16 make known to you. Not you' choose° Me, but I' choose°  
you, and I °appoint you, that you' may be going away  
and be bringing forth much fruit, and your 'fruit may  
be remaining, that anything whichsoever you should be  
requesting the Father in My 'name, He will be giving it  
to you.

17 "In these things I am directing° you, that you may be  
18 loving one another. If the world is hating you, 'know  
19 that it has hated Me first before you. If you were °of the  
world, the world would be fond of its 'own. Now, seeing  
that you are not °of the world, but I' choose° you out of  
the world, therefore the world is hating you.

20 "Remember the word which I' said to you, 'A slave is  
not greater than his 'lord.' If Me they persecute, you they  
will be persecuting also. If My 'word they keep, 'yours  
21 also will they be keeping. But all these things will they be  
doing °to you because of My 'name, seeing that they are  
not °acquainted with Him 'Who sends Me.

22 "If I came not and speak to them, they had no' sin.  
Yet now they 'have no' pretense concerning their 'sin.  
23 He 'who is hating Me is hating My 'Father also. 23 If I do  
not the works among them which no' other one does,  
they had no' sin. Yet now they have seen also, and they  
25 have hated Me as well as My 'Father, but it is that the

word °written° in their °law may be °fulfilled, that they hate Me gratuitously.

- 26 “Now, whenever the consoler which I° shall be sending you °from the Father may be coming, the spirit of °truth which is going° out °from the Father, that will be testifying concerning Me. Now you° also are testifying, seeing that, from the beginning, you are with Me.

- 16 “These things have I spoken to you that you may not be °snared, for they will be °putting you out of the synagogues; but coming° is the hour that everyone °who is °killing you should °suppose he is offering divine service to °God. And these things will they be doing to you, °for they know not the Father nor °even Me. But these things have I spoken to you that, whenever their °hour may be coming, you may be remembering them, seeing that I° told you.

- “Now these things I did not tell you °from the beginning, seeing that I was with you. Yet now I° am going away to° Him °Who sends Me, and not one° of you is asking Me, °Whither art Thou going?’ But, seeing that I have spoken these things to you, °sorrow has filled your °heart.

- 7 “But I° am telling you the truth. It is °expedient for you that I° may be coming away, for if I° should not be coming away, the consoler will not be coming° to° you. 8 Now if I should be °gone, I will °send him to° you. And, coming, that will be exposing the world concerning sin and concerning righteousness and concerning judging: 9 concerning sin, indeed, seeing that they are not believing 10 °in Me; yet concerning righteousness, seeing that I am going away to° My °Father, and no° longer are you beholding Me; yet concerning judging, seeing that the Chief of this °world has been judged°.

- 12 “Still much °have I to °say to you, but you are not °able°

- <sup>13</sup> to 'bear it at present. Yet whenever that may be coming—the spirit of 'truth—it will be guiding you into 'all the truth, for it will not be speaking from itself, but whatsoever it should be hearing will it be speaking, and of 'what
- <sup>14</sup> is coming<sup>o</sup> will it be informing you. That will be glorifying Me, seeing that<sup>o</sup> of 'Mine will it be getting<sup>o</sup>, and
- <sup>15</sup> informing you. All, whatever the Father 'has, is Mine. Therefore I said to you that<sup>o</sup> of 'Mine is it getting, and will be informing you.
- <sup>16</sup> “A little, and no<sup>t</sup> longer are you beholding Me; and again, a little, and you shall be seeing<sup>o</sup> Me.”
- <sup>17</sup> Some, then,<sup>o</sup> of His 'disciples said to<sup>d</sup> one another, ““What is this<sup>o</sup> that He is saying to us, ‘A little, and you are not beholding Me, and again, a little, and you shall be seeing<sup>o</sup> Me?’ and that ‘I am going away to<sup>d</sup> the Father?’”
- <sup>18</sup> They said, then, ““What is this ‘little’ which He is saying? Not<sup>o</sup> aware are we of “what He is speaking.”
- <sup>19</sup> Jesus, then, knew that they wanted to 'ask Him, and He said to them, “Concerning this are you seeking with one another that I said, ‘A little, and you are not beholding Me, and again, a little, and you shall be seeing<sup>o</sup> Me’?”
- <sup>20</sup> Verily, verily, I am saying to you that you<sup>t</sup> shall be lamenting and wailing, yet the world will be rejoicing<sup>o</sup>; yet you<sup>t</sup> shall be 'sorrowed, but your 'sorrow shall 'become<sup>o</sup> joy.
- <sup>21</sup> A 'woman, whenever she may be bringing forth, is having sorrow, seeing that her 'hour came; yet whenever she should be bearing the little child, no<sup>t</sup> longer is she remembering the affliction, because of the joy that a human
- <sup>22</sup> being was born into the world. You<sup>t</sup> then, also, now, indeed, will be having sorrow, yet I shall be seeing<sup>o</sup> you again, and your 'heart shall be rejoicing<sup>o</sup>, and your 'joy
- <sup>23</sup> no<sup>t</sup> one is taking away from you. And in that 'day you will not be asking Me<sup>o</sup> anything.
- “Verily, verily, I am saying to you that<sup>o</sup> whatever you

should be requesting the Father, He will be giving it to  
 24 you in My 'name. Hitherto you do not request "anything  
 in My 'name. 'Request and you shall 'obtain°, that your  
 'joy may be °full°.

25 "These things have I spoken to you in proverbs. Com-  
 ing° is the hour when no' longer shall I be speaking to  
 you in proverbs, but with boldness shall I be reporting  
 26 to you concerning the Father. In that 'day you will be  
 requesting° in My 'name, and I am not saying to you  
 27 that I' shall be asking the Father concerning you, for the  
 Father °Himself is 'fond of you, seeing that you' are °fond  
 28 of Me, and have believed that I' came out °from God. I  
 came out °from the Father and have come into the world.  
 Again, I am leaving the world and am going° to° the  
 Father."

29 His 'disciples are saying to Him, "Lo! now 'with bold-  
 ness art Thou speaking, and not one proverb art Thou  
 30 telling. Now we are °aware that Thou art °aware of all  
 and 'hast no' need that anyone may be asking Thee. 'By  
 this we are believing that Thou camest out from God."

31 'Jesus answered them, "At present you are believing.  
 32 'Lo! the hour is coming° and has come, that you should  
 be 'scattered, each °to his °own, and you may be leaving  
 Me alone. And I am not alone, 'for the Father is with Me.  
 33 These things have I spoken to you that in Me you may  
 'have peace. In the world you 'have affliction. But 'cour-  
 age! I' have conquered the world."

17 These things speaks 'Jesus, and 'lifting His 'eyes <sup>up</sup> °to  
 'heaven, ' He said, "Father, come has the hour. Glorify  
 2 Thy 'Son, that Thy 'Son should be glorifying Thee, ac-  
 cording as Thou °givest Him authority over °all flesh,  
 that everything which Thou hast given to Him, He should  
 3 be giving it to them, even life conian. Now it' is 'conian  
 life that they may 'know Thee, the only true God, and

Him Whom Thou dost commission, Jesus Christ.

4 "I glorify Thee on the earth, finishing the work which Thou hast given Me, that I should be doing it.

5 "And now glorify Thou' Me, Father, <sup>b</sup>with Thyself, with the glory which I had before the world <sup>'is</sup> <sup>b</sup>with Thee. I manifest Thy 'name to the <sup>h</sup>men whom Thou <sup>-°</sup>givest Me out of the world. Thine they were, and to Me <sup>7</sup>Thou <sup>-°</sup>givest them, and Thy 'word they have kept. Now they <sup>°</sup>know that all, whatever Thou hast given Me, is <sup>8</sup><sup>b</sup>from Thee, 'for the declarations which Thou hast <sup>-°</sup>given Me, I have <sup>-°</sup>given them, and they' took them, and know truly that I came out <sup>b</sup>from Thee, and they believe that Thou' dost commission Me.

9 "Concerning them I' am asking. Not concerning the world am I asking, but concerning those whom Thou <sup>10</sup>hast given Me, 'for they are Thine. And 'Mine all are Thine, and 'Thine Mine. And I have been glorified<sup>°</sup> in them. And no<sup>t</sup> longer am I in the world, and they' are in the world, and I' to<sup>d</sup> Thee am coming<sup>°</sup>. Holy Father, keep them in Thy 'name, in which Thou hast given them <sup>12</sup>to Me, that they may be one, according as We are. When I was with them in the world, I' kept <sup>°</sup>those whom Thou hast given Me in Thy 'name, and I guard them, and not one<sup>°</sup> of them perished<sup>°</sup>, except the son of 'destruction, <sup>13</sup>that the scripture may be 'fulfilled. Yet now to<sup>d</sup> Thee am I coming<sup>°</sup>, and these things am I speaking in the world that they may be having 'My 'joy <sup>°</sup>filled full in themselves.

14 "I have given them Thy 'word. And the world hates them, 'for they are not<sup>°</sup> of the world, according as I' am <sup>15</sup>not<sup>°</sup> of the world. I am not asking that Thou shouldst be taking them away out of the world, but that Thou <sup>16</sup>shouldst be keeping them <sup>°</sup>from the wicked one.<sup>°</sup> Of the world they are not, according as I' am not<sup>°</sup> of the world. <sup>17</sup>Hallow them 'by Thy 'truth. 'Thy 'word is truth.

<sup>18</sup> "According as Thou dost dispatch Me into the world,  
<sup>19</sup> I' also dispatch them into the world. And for their sakes  
I' am hallowing Myself, that they' also may be 'hallowed'  
<sup>20</sup> 'by the truth. Yet not concerning these only am I asking,  
but also concerning 'those who are believing <sup>40</sup>in Me  
<sup>21</sup> through their 'word, that they may all be one, according  
as Thou, Father, art in Me, and I in Thee, that they' also  
may be in Us, that the world should be believing that  
Thou' dost commission Me.

<sup>22</sup> "And I' have given them the glory which Thou hast  
given Me, that they may be one, according as We' are  
<sup>23</sup> One, I in them and Thou in Me, that they may be 'per-  
fected' <sup>40</sup>in one, and that the world may 'know that Thou'  
dost commission Me and dost love them according as  
Thou dost love Me.

<sup>24</sup> "Father, those whom Thou hast given Me, I 'will that,  
where<sup>e</sup> I' am, 'they' also may be with Me, that they may  
be beholding 'My 'glory which Thou hast given Me, 'for  
<sup>25</sup> Thou lovest Me before the disruption of the world. Just  
Father, the world, also, knew Thee not, yet I' knew Thee.  
<sup>26</sup> And these know that Thou' dost commission Me. And I  
make known to them Thy 'name, and I shall make it  
'known, that the love with which Thou lovest Me may  
be in them, and I in them."

**18** These things saying, 'Jesus came out <sup>40</sup>with His 'dis-  
ciples to the other side of the Kedron 'winter brook,  
where<sup>e</sup> there was a garden, into which He entered, He  
<sup>2</sup> and His 'disciples. Now Judas also, 'who is giving Him  
up, was 'acquainted with the place, 'for often was 'Jesus  
gathered there with His 'disciples.

<sup>3</sup> 'Judas, then, getting a 'squad and deputies<sup>o</sup> of the chief  
priests and 'Pharisees, is coming<sup>o</sup> there with lanterns and  
torches and weapons.

<sup>4</sup> 'Jesus, then, being <sup>o</sup>aware of all 'that is coming<sup>o</sup> on Him,

- coming out, said to them, “<sup>a</sup>Whom are you seeking?”
- <sup>5</sup> They answered Him, “Jesus, the Nazarene.” Jesus is saying to them, “I am He.” Now Judas, also, who is giving Him up, stood with them.
- <sup>6</sup> As, then, He said to them, “I am He,” they drop <sup>to</sup> behind and fall on the ground. Again, then, He inquires of them, “<sup>a</sup>Whom are you seeking?” Now they said, “Jesus, the Nazarene.” Jesus answered, “I said to you that I am
- <sup>9</sup> He. If, then, Me you are seeking, let these go away,” that fulfilled may be the saying which He said, that “Of those whom Thou hast given Me, <sup>o</sup> of them I do not lose <sup>n</sup> anyone.”
- <sup>10</sup> Simon Peter, then, having a sword, draws it, and hits the chief priest’s slave and strikes off his right ear. Now
- <sup>11</sup> the name of the slave was Malchus. Jesus, then, said to Peter, “Thrust the sword into the scabbard. The cup which the Father has given Me, may I by no means be drinking it?”
- <sup>12</sup> The squad, then, and the captain, and the deputies of
- <sup>13</sup> the Jews apprehended Jesus. And they bind Him, and led Him away to <sup>d</sup> Hannas first, for he was the father-in-law of Caiaphas, who was the chief priest of that year.
- <sup>14</sup> Now it was Caiaphas who advises the Jews that it is expedient for one <sup>h</sup> man to be dying for <sup>s</sup> the people.
- <sup>15</sup> Now Simon Peter, and another disciple, followed Jesus. Now that disciple was known to the chief priest, and he entered together with Jesus into the courtyard of the
- <sup>16</sup> chief priest. Yet Peter stood <sup>td</sup> at the door outside.
- The other disciple, then, who was known to the chief priest, came out and told the doorkeeper, and he led Peter
- <sup>17</sup> in. The maid, then, who kept the door, is saying to Peter, “Are not you also <sup>o</sup> of this <sup>h</sup> man’s disciples?” He is saying, “I am not!”
- <sup>18</sup> Now the slaves and deputies also stood by, having

made a charcoal fire, 'for it was cold, and they warmed<sup>o</sup> themselves. Now 'Peter, also, was <sup>o</sup>standing with them, and warming<sup>o</sup> himself.

- 19 The chief priest, then, asks 'Jesus concerning His 'disciples and concerning His 'teaching. And 'Jesus answered him, "I' with boldness have spoken to the world. I' always teach in a synagogue and in the sanctuary where<sup>e</sup> all the Jews are coming<sup>o</sup> together, and in hiding I speak nothing.
- 21 "Why are you asking Me? Inquire of 'those who have 'heard "what I speak to them. 'Lo! these are <sup>o</sup>aware what I' said."

- 22 Now at His saying these things, one of the deputies <sup>o</sup>standing by <sup>o</sup>gives 'Jesus a slap, saying, "Are you answering<sup>o</sup> the chief priest thus?"

- 23 'Jesus answered him, "If evilly I speak, testify concerning the evil, yet if ideally, "why are you lashing Me?"
- 24 'Hannas, then, dispatches Him <sup>o</sup>bound<sup>o</sup> to<sup>d</sup> Caiaphas, the chief priest.

- 25 Now Simon Peter was <sup>o</sup>standing and warming<sup>o</sup> himself. They said, then, to him, "Are not you', also, <sup>o</sup>of his 'disciples?" 'He' disowns<sup>o</sup>, and said, "I am not." One <sup>o</sup>of the slaves of the chief priest, being a relative of the one whose 'ear Peter strikes off, is saying, "Did not I' perceive
- 27 you in the garden with him?" Again, then, 'Peter disowns<sup>o</sup>. And immediately a cock crows.

- 28 They are, then, leading 'Jesus from 'Caiaphas into the pretorium. Now it was morning, and they' did not enter into the pretorium lest they may be 'defiled, but may be eating the passover.

- 29 'Pilate, then, came <sup>o</sup>outside to<sup>d</sup> them and is averring, "aWhat accusation are you bringing against this <sup>h</sup>man?"

- 30 They answered and said to him, "If this man were doing no evil, we would not <sup>o</sup>give him up to you."



<sup>31</sup> Pilate, then, said to them, "You' 'take him and, according to your 'law, judge him."

The Jews, then, said to him, "To us it is not allowed  
<sup>32</sup> to kill "anyone," that the word of 'Jesus may be 'fulfilled which He said, signifying by what death He was about to be dying.

<sup>33</sup> Again, then, 'Pilate entered into the pretorium and summons 'Jesus, and said to Him, "You' are the king of the Jews?"

<sup>34</sup> 'Jesus answered him, "From yourself are you' saying this, or did others tell you concerning Me?"

<sup>35</sup> 'Pilate answered, "No<sup>a</sup> Jew am I! 'Your 'nation and the chief priests °give you up to me. "What is it you do?"

<sup>36</sup> Jesus answered, "My 'kingdom is not ° of this 'world. If 'My 'kingdom were ° of this 'world, My 'deputies, also, would have contended°, lest I should be 'given up to the Jews. Yet now is 'My 'kingdom not hence."

<sup>37</sup> 'Pilate, then, said to Him, "Is it not then so? A king are you'!"

'Jesus answered, "You' are saying that I' am a king.  
<sup>10</sup>For this also have I' been born°, and <sup>10</sup>for this have I come into the world, that I should be testifying to the truth. Everyone 'who 'is° of the truth is hearing My 'voice."

<sup>38</sup> 'Pilate is saying to Him, "What is truth!" And, this saying, again he came out to<sup>d</sup> the Jews, and is saying to  
<sup>39</sup> them, "I' not one fault am finding in him. Now it is your usage that I should be releasing one to you in the Passover. Are you intending°, then, that I should be releasing to you the king of the Jews?"

<sup>40</sup> They, then, all clamor again, saying, "Not this one, but 'Bar-Abbas!" Now 'Bar-Abbas was a robber.

**19** Then 'Pilate took 'Jesus, then, and scourges Him.

<sup>2</sup> And the soldiers, °braiding a wreath out of thorns, °place

it<sup>on</sup> on His 'head, and with a purple cloak they clothed  
3 Him. And they came<sup>o</sup> to<sup>d</sup> Him and said, "Rejoice! 'King  
4 of the Jews!" and give Him slaps. And 'Pilate came<sup>o</sup> out-  
side again, and is saying to them, "'Lo! I am leading him  
outside to you, that you may 'know that not one fault am  
I finding in him."

5 'Jesus, then, came<sup>o</sup> outside, wearing the thorny wreath  
and the purple cloak. And he is saying to them, "'Lo<sup>o</sup>!  
6 the 'man!" When, then, the chief priests and the deputies  
perceived Him, they clamor, saying, "Crucify! Crucify  
him!"

And 'Pilate is saying to them, "You' 'take him and  
crucify him, for I' am finding no<sup>t</sup> fault in him."

7 The Jews answered him, "We' 'have a law, and accord-  
ing to our 'law he 'ought to 'die, 'for he makes himself  
son of God."

8 When, then, 'Pilate hears this 'saying, he was the 'more  
9 afraid. And he entered into the pretorium again, and is  
saying to 'Jesus, "Whence are you?" Yet 'Jesus -<sup>o</sup> gives  
10 him no<sup>t</sup> answer. 'Pilate, then, is saying to Him, "To me  
you are not speaking! Are you not <sup>o</sup>aware that I 'have  
authority to release you and 'have authority to crucify  
you?"

11 'Jesus answered him, "No<sup>t</sup> authority 'have you against  
Me in <sup>n</sup>'anything, except it were <sup>o</sup>given<sup>o</sup> to you from  
above. Therefore he 'who is giving Me up to you 'has  
the greater sin."

12 <sup>o</sup>At this, 'Pilate sought to release Him, yet the Jews  
clamored, saying, "If ever this man you should be re-  
leasing, you are not a friend of 'Caesar! Everyone 'who  
13 is making himself king is contradicting 'Caesar!" 'Pilate,  
then, 'hearing these 'words, led 'Jesus outside, and is  
seated on a dais <sup>o</sup>in a place 'termed<sup>o</sup> the "Pavement," yet  
in Hebrew, "Gabbatha."

- <sup>14</sup> Now it was the preparation of the Passover; the hour was about the third. And he is saying to the Jews, "Lo! <sup>15</sup> your 'king!" Yet 'they' clamor then, "Away! Away! Crucify him!" 'Pilate is saying to them, "Shall I 'crucify your 'king?" The chief priests answered, "No! <sup>16</sup> king 'have we except Caesar!" Then he °gives Him up to them, then, that He may be 'crucified.
- <sup>17</sup> They took 'Jesus along, then, and led Him away. And, bearing the cross Himself, He came out °to 'what is 'termed° a "Skull's Place," which is 'termed°, in Hebrew, <sup>18</sup> "Golgotha," where° they crucify Him, and with Him two others, hence and hence, yet in the midst is 'Jesus.
- <sup>19</sup> Now 'Pilate writes a title also, and °places it °on the cross. Now it was °written°, "Jesus the Nazarene, the <sup>20</sup> King of the Jews." This 'title, then, many of the Jews read, 'for the place where° Jesus was crucified was near the city, and it was °written° in Hebrew, Latin and Greek.
- <sup>21</sup> The chief priests of the Jews, then, said to 'Pilate, "Do not be writing 'The King of the Jews' but that 'that one said "King of the Jews am I." "
- <sup>22</sup> 'Pilate answered, "What I have written, I have written!"
- <sup>23</sup> The soldiers, then, when they crucify 'Jesus, took His 'garments and make four parts—to each soldier a part; and the tunic. Now the tunic was seamless, woven °from <sup>24</sup> 'above throughout the whole. They said, then, to° one another, "We should not be rending it, but we may take 'chances on °it, "whose it shall be," that the scripture may be 'fulfilled 'which is saying,

"They divide° My 'garments among themselves,  
And on My 'vesture they cast the lot."

The soldiers, indeed, then, do these things.

- <sup>25</sup> Now there °stood beside the cross of 'Jesus His 'mother and the sister of His 'mother, Mary °of 'Clopas, and Mary

26 'Magdalene. Jesus, then, perceiving His 'mother and the disciple whom He loved 'standing 'by, is saying  
27 to His 'mother, "Woman, 'lo! your 'son!" Thereafter He is saying to the disciple, "Lo! your 'mother!" And from that 'hour the disciple took her 'to his 'own.

28 After this, 'Jesus, being 'aware that all is already 'accomplished°, that the scripture may be 'perfected, is saying, "I 'thirst!" Now a vessel lay° there distended with vinegar. Sticking a sponge, then, distended with 'vinegar,†  
30 on hyssop, they 'carry it to His 'mouth. When, then, 'Jesus took the vinegar, He said, "It is 'accomplished°!" And 'reclining His 'head, He 'gives up the spirit.

31 The Jews, then, since it was the preparation, lest the bodies should be remaining on the cross 'on the sabbath (for it was the great day, that 'sabbath), ask 'Pilate that they might be fracturing their 'legs, and they may be 'taken  
32 away. The soldiers, then, came and fractured indeed the legs of the first and of the other 'who is 'crucified together  
33 with Him. Yet, coming on to 'Jesus, as they perceived He 'had already died, they do not fracture His 'legs.

34 But one of the soldiers pierces His 'side with a lance  
35 head, and straightway out came blood and water. And he 'who 'has seen has testified, and true is his 'testimony. And 'he' is 'aware that he is telling the truth, that you',  
36 also, should be believing. For these things occurred° that the scripture may be 'fulfilled, "A bone 'of it shall not be  
37 'crushed°." And again, a different scripture is saying, they shall 'see° Him 'to whom they stab.

38 Now after these things 'Joseph 'from Arimathea (being a disciple of 'Jesus, yet 'hidden° because of 'fear of the Jews) asks 'Pilate that he should be taking away the body of 'Jesus. And 'Pilate permits him. He came, then, and takes away His 'body.

39 Now Nicodemus also came ('who 'came to° Him at

night at 'first), bringing a mixture of myrrh and aloes,  
40 about a hundred pounds troy. They got the body of  
'Jesus, then, and they bind it in swathings with the spices,  
according as the custom of the Jews is to 'bury.

41 Now there was in the place where<sup>e</sup> He was crucified,  
a garden, and in the garden a new tomb in which no<sup>t</sup> one  
42 <sup>was</sup> 'has been placed<sup>o</sup> n<sup>t</sup> as yet. There, then, because of the  
preparation of the Jews, seeing that the tomb was near,  
they <sup>o</sup>place 'Jesus.

20 Now, on 'one of the sabbaths, Miriam 'Magdalene is  
coming<sup>o</sup> <sup>to</sup> the tomb in the morning, there being still  
darkness, and is observing the stone 'taken<sup>o</sup> away from  
2 the door<sup>o</sup> of the tomb. She is racing, then, and is coming<sup>o</sup>  
to<sup>d</sup> 'Simon Peter and to<sup>d</sup> the other disciple of whom 'Jesus  
was fond, and she is saying to them, "They take away  
the Lord out of the tomb and we are not 'aware where  
they <sup>o</sup>place Him!"

3 'Peter, then, and the other disciple came out, and they  
4 came<sup>o</sup> <sup>to</sup> the tomb. Now the two raced alike, and the  
other disciple runs more swiftly before 'Peter and came  
5 first <sup>to</sup> the tomb. And, <sup>o</sup>peering in, he is observing the  
swathings lying<sup>o</sup>. Howbeit, he did not enter.

6 Simon Peter also, then, is coming<sup>o</sup>, following him, and  
he entered into the tomb and he is beholding the swath-  
7 ings lying<sup>o</sup>, and the handkerchief which was on His 'head,  
not lying<sup>o</sup> with the swathings, but 'folded<sup>o</sup> up <sup>to</sup> in one  
8 place apart. The other disciple also, then, 'who 'came  
first <sup>to</sup> the tomb, then entered, and he perceived and  
9 believes, for not as yet were they 'aware of the scripture  
10 that He 'must rise<sup>o</sup> from among the dead. The disciples,  
then, came away again to<sup>d</sup> their <sup>s</sup>own.

11 Now Mary 'stood outside <sup>td</sup> at the tomb, lamenting.  
12 As, then, she lamented, she peers into the tomb and is  
beholding two messengers in white 'seated<sup>o</sup>, one <sup>td</sup> at the

- head and one <sup>12</sup>at the feet, where<sup>e</sup> the body of 'Jesus was laid.<sup>o</sup> And 'they' are saying to her, "Woman, <sup>13</sup>why are you lamenting?" And she is saying to them that "They take away my 'Lord, and I am not 'aware where they <sup>14</sup>place Him!"
- <sup>14</sup> Saying these things, she turned <sup>15</sup>to 'behind, and is be-  
holding 'Jesus 'standing, and she was not 'aware that it  
is Jesus. 'Jesus is saying to her, "Woman, <sup>16</sup>why are you  
lamenting? <sup>17</sup>Whom are you seeking?" 'She', supposing  
that He is the gardener, is saying to Him, "Lord, if you'  
bear Him off, 'tell me where you <sup>18</sup>place Him, and I' will  
'take Him away." 'Jesus is saying to her, "Miriam!"  
Now, being turned, 'she' is saying to Him in Hebrew,  
<sup>19</sup>"Rabboni!" which is the 'term<sup>o</sup> for "Teacher." 'Jesus is  
saying to her, "Do not 'touch<sup>o</sup> Me, for not as yet have I  
ascended to<sup>d</sup> My 'Father. Now 'go<sup>o</sup> to<sup>d</sup> My 'brethren, and  
'say to them that I said, "Lo<sup>o</sup>! I am ascending to<sup>d</sup> My  
'Father and your Father, and My God and your God."  
<sup>20</sup> Miriam 'Magdalene is coming<sup>o</sup>, reporting to the dis-  
ciples that "I have seen the Lord!"—and these things He  
said to her.
- <sup>21</sup> It being, then, the evening of that 'day, 'one of the sab-  
baths, and the doors having been locked<sup>o</sup> where<sup>e</sup> the  
disciples were 'gathered<sup>o</sup> together, because of 'fear of the  
Jews, 'Jesus came and stood <sup>22</sup>in the midst and is saying  
to them, "Peace to you!" And saying this, He shows  
them His 'hands also, and His 'side. The disciples, then,  
rejoiced at perceiving the Lord.
- <sup>23</sup> 'Jesus, then, said to them again, "Peace to you! Accord-  
ing as the Father has commissioned Me, I' also am send-  
ing you." And saying this, He exhales and is saying to  
them, "Get holy spirit! If you should be forgiving any-  
one's 'sins, they have been forgiven<sup>o</sup> them. If anyone's  
you should be holding, they are 'held<sup>o</sup>."

<sup>24</sup> Now Thomas, one ° of the twelve, 'termed° Didymus,  
<sup>25</sup> was not with them when Jesus came. The other disciples, then, said to him, "We have seen the Lord!" Yet he said to them, "' Should I not 'perceive in His 'hands the print of the nails, and 'thrust my 'finger into the print of the nails, and 'thrust my 'hand into His 'side, I will by no means be believing."

<sup>26</sup> And after eight days His 'disciples were again within, and Thomas was with them. The doors having been locked°, Jesus is coming° and stood °in the midst and  
<sup>27</sup> said, "Peace to you!" Thereafter He is saying to Thomas, "Bring your 'finger here and 'perceive My 'hands, and 'bring your 'hand and 'thrust it into My 'side, and do not  
<sup>28</sup> 'become° unbelieving, but believing." And Thomas an-  
<sup>29</sup> swered and said to Him, "My Lord and my God!" Now Jesus is saying to him, "Seeing that you have seen Me, you have believed. Happy are 'those who are not perceiving and believe."

<sup>30</sup> Indeed then, many other signs also Jesus does, in the sight of His 'disciples, which are not °written° in this  
<sup>31</sup> 'scroll. Yet these are °written° that you should be believing that Jesus is the Christ, the Son of God, and that, believing, you may 'have life eonian in His 'name.

**21** After these things Jesus manifests Himself again to the disciples °n at the sea of Tiberias. Now He manifests  
<sup>2</sup> thus: There were alike Simon Peter and Thomas, 'termed° Didymus, and Nathanael from Cana of Galilee, and 'those of Zebedee, and two others ° of His 'disciples.

<sup>3</sup> Simon Peter is saying to them, "I am going fishing!" They are saying to him, "We' also are coming° °with you!" They, then, came out and stepped 'into the ship straightway, and in that 'night they net nothing.

<sup>4</sup> Now as it already is becoming° morning, Jesus stood on the beach. Howbeit, the disciples had not perceived that

- 5 it is Jesus. Jesus, then, is saying to them, "Little children, 'have you no<sup>a</sup> viands?" They answered Him, "No!"
- 6 Now He said to them, "'Cast the net <sup>10</sup>on the right parts of the ship and you will be finding." They cast, then, and they no<sup>t</sup> longer were strong enough to draw it, <sup>1</sup>for the multitude of fishes.
- 7 That disciple, then, whom Jesus loved, is saying to Peter, "It is the Lord!" Simon Peter, then, hearing that it is the Lord, girds<sup>o</sup> on his overcoat (for he was naked)
- 8 and cast himself into the sea. Yet the other disciples came in the other boat (for they were not far from the land, but about two hundred cubits <sup>1</sup>off), dragging the net of fishes.
- 9 As, then, they stepped off <sup>10</sup>to the land, they are observing a charcoal fire <sup>1</sup>laid<sup>o</sup>, and food fish lying<sup>o</sup> on it, and
- 10 bread. Jesus is saying to them, "'Bring <sup>1</sup>of the food fish which you now net."
- 11 Simon Peter, then, went up and draws the net <sup>10</sup>to the land, distended with a hundred and fifty-three large fishes. And, being so many, the net is not rent.
- 12 Jesus is saying to them, "Hither! Lunch!" Now no<sup>t</sup> one of the disciples dared to inquire of Him, "<sup>a</sup>Who art
- 13 Thou?" being <sup>o</sup>aware that it is the Lord. Jesus, then, is coming<sup>o</sup> and taking the bread and is giving it to them, and the food fish likewise.
- 14 Now this is already the third time Jesus was manifested to the disciples, after being roused <sup>o</sup>from among the dead.
- 15 When, then, they lunch, Jesus is saying to Simon Peter, "Simon of John, are you loving Me more than these?" He is saying to Him, "Yes, Lord, Thou' art <sup>o</sup>aware that I am <sup>1</sup>fond of Thee!" He is saying to him, "Graze My
- 16 lambkins!" He is saying to him again a second time, "Simon of John, are you loving Me?" He is saying to Him, "Yes, Lord, Thou' art <sup>o</sup>aware that I am <sup>1</sup>fond of Thee!" He is saying to him, "Shepherd My <sup>1</sup>sheep!"



- <sup>17</sup> He is saying to him the third time, "Simon of John, are you 'fond of Me?" Peter was sorry that He said to him the third time "Are you 'fond of Me?" and he is saying to Him, "Lord, Thou' art 'aware of all things! Thou' 'knowest that I am 'fond of Thee." And Jesus is saying
- <sup>18</sup> to him, "Graze My 'little sheep! Verily, verily, I am saying to you, When you were younger you girded yourself and walked where<sup>e</sup> you would; yet whenever you may be growing decrepit, you will 'stretch out your 'hands, and another shall be girding you and carrying you where<sup>e</sup>
- <sup>19</sup> you 'would not." Now this He said, signifying by what death he will be glorifying God. And saying this, He is saying to him, "Follow Me!"
- <sup>20</sup> Now Peter, being turned about, is observing the disciple whom Jesus loved, following, who leans back also on His 'chest 'at the dinner and said to Him, "Lord 'who
- <sup>21</sup> is it 'who is giving Thee up?" Peter, then, perceiving this one, is saying to Jesus, "Lord, yet 'what of this man?"
- <sup>22</sup> Jesus is saying to him, "If I should be wanting him to be remaining till I am coming<sup>o</sup>, 'what is it to<sup>d</sup> you? You' be
- <sup>23</sup> following Me!" This 'word, then, came out <sup>10</sup>to the brethren, that that 'disciple is not dying. Now Jesus did not say to him that he is not dying, but, "If I should be wanting him to be remaining till I am coming<sup>o</sup>, 'what is it to<sup>d</sup> you?"
- <sup>24</sup> This is the disciple 'who is testifying also concerning these things, and 'who writes these things. And we are
- <sup>25</sup> 'aware that his 'testimony is true. Now there are many other things also, which Jesus does, which<sup>a</sup>, if they should be 'written<sup>o</sup>, one <sup>a</sup>by one, I am surmising<sup>o</sup> not <sup>v</sup>even the world <sup>s</sup>itself would 'contain the 'written<sup>o</sup> scrolls.

## THE ACTS OF THE APOSTLES

- The first account, indeed, I make°, O Theophilus, concerning all which 'Jesus begins° both to 'do and to 'teach,  
2 until the day on which He was taken up; 'directing° the  
3 apostles whom He chooses°, through holy spirit; to whom  
He presents Himself 'alive also, after His 'suffering, 'with  
many tokens, 'during forty days, being visualized° to  
them and telling them 'that which concerns the kingdom  
4 of 'God. And, being foregathered°, He charges them not  
to be departing° from Jerusalem, but to be remaining  
about for the promise of the Father, "which you hear of  
5 Me, seeing that John, indeed, baptizes in water, yet you'  
shall be 'baptized in holy spirit after not many of these  
days."
- 6 'Those, indeed, then, who are coming together, asked  
Him, saying, "Lord, 'art Thou 'at this 'time restoring  
7 the kingdom to 'Israel?" Yet He said to<sup>d</sup> them, "Not  
yours is it to know times or eras which the Father placed°  
8 in His 'own jurisdiction. But you shall be obtaining°  
power at the coming<sup>on</sup> of the holy spirit on you, and you  
shall be My witnesses both in Jerusalem and in entire  
'Judea and Samaria, and as far as the limits of the 'earth."
- 9 And saying these things, while they are looking, He  
was lifted up, and a cloud took Him up from their 'eyes.  
10 And as they were looking intently into 'heaven at His  
going°, 'lo°! two men °stand beside them in white attire,  
11 who say also, "Men! Galileans! "Why do you °stand,  
looking<sup>at</sup> into 'heaven? This 'Jesus 'Who is being taken

up from you into 'heaven shall 'come° thus, in the manner in which you gaze° at Him going° into 'heaven."

- <sup>12</sup> Then they return into Jerusalem from the mount 'called° Olivet, which is near Jerusalem a sabbath's  
<sup>13</sup> journey. And when they entered it, they went up into the upper chamber where they were residing—<sup>ba</sup>both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alphaeus,  
<sup>14</sup> and Simon the Zealot, and Judas of James. These all were persevering with one accord in 'prayer, together with the women and Miriam, the mother of Jesus, and His 'brothers.
- <sup>15</sup> And in these 'days Peter, 'rising in the midst of the brethren, (besides there was a throng <sup>on</sup>in the same place  
<sup>16</sup> of about a hundred and twenty names) said, "Men! Brethren! Fulfilled 'must be the scripture in which the holy 'spirit said before through the mouth of David, concerning Judas, 'who 'becomes° the guide of 'those  
<sup>17</sup> apprehending Jesus, seeing that he was 'numbered° among us, and chanced upon the allotment of this 'dispensation."  
<sup>18</sup> (This man, indeed, then, acquires° a freehold °with the wages of 'injustice, and <sup>b</sup>coming° to fall prone, ruptures  
<sup>19</sup> in the middle, and all his 'intestines were poured out. And it became° known to all 'who are dwelling in Jerusalem, so that that 'freehold is called, in their 'own vernacular,  
<sup>20</sup> "Acheldamach," that is, "Freehold of blood.") "For it is 'written° in the scroll of the Psalms,

Let his 'domicile 'become desolate,  
And let no one be 'dwelling in it,

and

'Let his 'supervision be 'taken by <sup>d</sup>another.'

- <sup>21</sup> Then, of the men coming together with us in 'all the

time in which the Lord Jesus came <sup>40</sup>in and out <sup>on</sup>to us,  
 22 'beginning° from the baptism of John until the day on  
 which He was taken up from us—of these one 'must  
 'become° a witness of His 'resurrection together with us."

23 And they nominate two, Joseph, 'called° Bar-Sabbas,  
 24 who was surnamed Justus, and Matthias. And 'praying°,  
 they say, "Thou', Lord, Knower of all hearts, indicate one  
 25 whom Thou choosest°, out of these 'two to 'take the place  
 of this 'dispensation and apostleship, from which Judas  
 26 transgressed, to be gone into his 'own 'place." And they  
 °give lots for them, and the lot falls on Matthias, and he  
 is enumerated with the eleven apostles.

2 And 'at the 'fulfillment of the day of 'Pentecost they  
 2 were all alike <sup>on</sup>in the same place. And suddenly there  
 'came° out of 'heaven a blare, even as of a violent, carry-  
 ing° blast, and it fills the whole house where they were  
 3 sitting°. And seen by them were dividing° tongues as if  
 4 of fire, and one is seated on each one of them. And they  
 are all filled with holy spirit, and they begin° to 'speak  
 in different languages, according as the spirit gave them  
 to 'declaim°.

5 Now there were dwelling in Jerusalem, Jews, pious  
 6 men from every nation 'under 'heaven. Now when this  
 'sound 'occurs°, the multitude came together and was  
 confused, 'for each one hears them speaking in his 'own  
 7 vernacular. Now they are all amazed°, and marveled,  
 saying, "Lo°! are not all these 'who are speaking, Gali-  
 8 leans? And how are we' hearing, each in our 'own ver-  
 9 nacular in which we were born? Parthians and Medes  
 and Elamites and 'those dwelling in 'Mesopotamia, Judea,  
 10 as well as Cappadocia, Pontus, and the province of Asia,  
 Phrygia, Pamphylia, Egypt, and the parts of 'Libya  
 °about Cyrene, and the repatriated Romans, <sup>b</sup>both Jews  
 11 and proselytes, Cretans and Arabs—we are hearing them

speaking in 'these languages of ours of the great things of 'God!"

12 Now, amazed<sup>o</sup> are they all, and they were bewildered<sup>o</sup>, saying one <sup>other</sup> to<sup>d</sup> another, "aWhat is this wanting to be?"

13 Yet <sup>d</sup>others, taunting, said that "With sweet wine are they

14 'bloated'!" Now 'Peter, standing <sup>a</sup>with the eleven, lifts up his 'voice and declaims<sup>o</sup> to them: "Men! Jews! and all 'who are dwelling at Jerusalem! Let this be known to

15 you, and give ear<sup>o</sup> to my 'declarations, for these are not 'drunk, as you' 'take it, for it is the third hour of the day.

16 But this is 'that which 'has been declared<sup>o</sup> through the prophet Joel:

17 'And it shall be in the last days,'

('God is saying)

'I shall be pouring out from My 'spirit on <sup>e</sup>all flesh,  
And your 'sons and your 'daughters shall 'prophesy,  
And your 'youths visions shall be seeing<sup>o</sup>,  
And your 'elders dreams shall be dreaming,

18 And surely on My men 'slaves and on My women  
'slaves in those 'days shall I be pouring out from  
My 'spirit,'

and they shall be prophesying.

19 'And I will 'give miracles in 'heaven above,  
And signs on the earth below, Blood and fire and  
vapor pillars of smoke,

20 The sun shall 'be converted into darkness  
And the moon into blood  
Ere the coming of the day of the Lord,  
The great and advent day.

21 And it shall be that everyone, whosoever should be  
invoking<sup>o</sup> the name of the Lord, shall be 'saved.'

22 "Men! Israelites! Hear these 'words: Jesus, the Naza-

rene, a Man °demonstrated° to be from °God °for you by powerful deeds and miracles and signs, which °God does through Him in the midst of you, according as you °your-  
23 selves are °aware—This One, given up in the °specific° counsel and foreknowledge of °God, you, °gibbeting °by  
24 the hand of the lawless, assassinate, Whom °God raises, °loosing the pangs of °death, forasmuch as it was not possible for Him to be °held° by it.

25 “For David is saying °to Him,

‘I saw° the Lord °before me continually,  
Seeing that He is °at my °right hand, that I may not be °shaken.

26 Therefore gladdened was my °heart,  
And exultant° my °tongue.  
Now, still my °flesh also shall be tenting °in expectation,

27 ‘For Thou wilt not be forsaking my °soul °in the unseen,  
Nor wilt Thou be giving Thy °Benign One to be acquainted with decay.

28 Thou makest known to me the paths of life.  
Thou wilt be filling me with gladness with Thy °face.’

29 “Men! Brethren! °Allow me to °say to° you with boldness concerning the patriarch David, that he deceases also and was entombed, and his °tomb is among us until  
30 this °day. Being, then, °inherently, a prophet, and having perceived that °God swears to him with an oath, out of  
31 the fruit of his °loin to seat One on his °throne, perceiving this before, he speaks concerning the resurrection of the Christ, that He was neither forsaken °in the unseen, nor  
32 was His °flesh acquainted with decay. This °Jesus °God  
33 raises, of Whom we° all are witnesses. Being, then, to

- intently, as if by our own power or devoutness we 'had  
13 made him 'walk? The God of Abraham and the God of Isaac and the God of Jacob, the God of our 'fathers, glorifies His 'Boy Jesus, Whom you', indeed, -° give up and disown° <sup>ac</sup>before the face of Pilate, when 'he decides  
14 to 'release Him. Now you' disown° the holy and just One, and request° a man, a murderer, to be surrendered to you  
15 as a favor. Yet the Inaugurator of 'Life you kill, Whom 'God rouses °from among the dead, of which we' are  
16 witnesses. And <sup>on</sup>in the faith of His 'name, His 'name gives stability to this man whom you are beholding, with whom, also, you are °acquainted, and the faith 'which is through Him, -° gives him this 'unimpaired soundness in front of you all.
- 17 "And now, brethren, I am °aware that <sup>ac</sup>in ignorance  
18 you commit it, even as your 'chiefs also. Yet what 'God announces before through the mouth of all the prophets  
19 —the suffering of His 'Christ—He thus fulfills. Repent, then, and turn about <sup>td</sup>for the erasure of your 'sins, so that seasons of refreshing should be coming from the  
20 face of the Lord, and He should 'dispatch the One °fixed°  
21 upon before for you, Christ Jesus, Whom heaven 'must indeed receive° until the times of restoration of all which 'God speaks through the mouth of His 'holy prophets 'who are from the eon.
- 22 "Moses, indeed, said that: A Prophet will the Lord your 'God, be raising up to you °from among your 'brethren, as me. Him you shall 'hear°, according to all,  
23 whatsoever He should be speaking to<sup>d</sup> you. Yet it shall be that every soul whatsoever which<sup>a</sup> should not 'hear that 'Prophet shall be utterly exterminated °from among the  
24 people. Now all the prophets also, from Samuel, and 'consecutively, whoever speak, also announce these 'days. You'  
25 are the sons of the prophets and of the covenant which

'God covenanted' <sup>a</sup>with your 'fathers, saying to<sup>d</sup> Abraham: And in your 'seed all the kindreds of the earth  
26 shall be 'blessed. To you first, 'God, 'raising His 'Boy, commissions Him to 'bless you 'by 'turning away each of you from your 'wickedness."

4 Now at their speaking to<sup>d</sup> the people, the priests and the officer of the sanctuary and the Sadducees stand by  
2 them, being exasperated<sup>o</sup> because of their 'teaching the people and announcing in 'Jesus the resurrection <sup>o</sup>from  
3 among the dead. And they laid 'hands on them, and they were placed<sup>o</sup> <sup>o</sup>in custody <sup>o</sup>for the morrow, for it was already dusk.

4 Now many of 'those who hear the word, believe, and the number of 'men became about five thousand.

5 Now it occurred<sup>o</sup> on the morrow that their 'chiefs and  
6 the elders and the scribes gathered in Jerusalem, and Hannas, the chief priest, and Caiaphas and John and Alexander, and whoever were<sup>o</sup> of the chief priestly race.  
7 And, 'standing them in the midst, they inquired to ascertain<sup>o</sup>, "By what power or in what name do you' do this?"

8 Then Peter, being filled with holy spirit, said to<sup>d</sup> them,  
9 "Chiefs of the people and elders! If we' today are being examined<sup>o</sup> <sup>o</sup>as to the benefaction to the infirm <sup>h</sup>man,  
10 'by <sup>a</sup>what he' has been saved<sup>o</sup>, let it be known to you all and to the entire people of Israel, that in the name of Jesus Christ, the Nazarene, Whom you' crucify, Whom  
'God rouses <sup>o</sup>from among the dead, 'by this One, this man  
11 <sup>o</sup>stands by <sup>a</sup>before you sound. This is the Stone 'that is being scorned by you 'builders, 'which is becoming<sup>o</sup> <sup>o</sup>the  
12 head of the corner. And there is no<sup>t</sup> 'salvation in <sup>o</sup>any other one, for neither is there any <sup>a</sup>other name, <sup>o</sup>given<sup>o</sup> under 'heaven among <sup>h</sup>men, in which we 'must be saved."

13 Now on beholding the boldness of 'Peter and John,



- And why do the peoples mumble empty phrases?  
26 Standing by are the kings of the land,  
And the chancellors gathered <sup>on</sup>in the same place,  
Against the Lord and against His 'Christ.'
- 27 For <sup>on</sup>of a truth, in this 'city were gathered <sup>on</sup>against Thy  
'holy Boy Jesus, Whom Thou dost anoint, both Herod  
and Pontius Pilate, together with the nations and the  
28 peoples of Israel, to do whatever Thy 'hand and Thy  
'counsel designates beforehand to 'occur<sup>o</sup>.
- 29 "And 'now, Lord, take notice <sup>on</sup>of their 'threatenings,  
and be Thou endowing Thy 'slaves with <sup>e</sup>all boldness to  
30 be speaking Thy 'word, 'by the stretching out of Thy  
'hand <sup>io</sup>for healing and signs and miracles to 'occur<sup>o</sup>  
through the name of Thy 'holy Boy Jesus."
- 31 And at their beseeching, shaken was the place in which  
they were 'gathered<sup>o</sup>, and they are all filled with the  
holy spirit, and they spoke the word of 'God with bold-  
ness.
- 32 Now the multitude of 'those who believe were of one  
heart and soul, and not <sup>v</sup>even one said that any of his  
'possessions are his own, but it was all theirs in common.
- 33 And with great power the apostles rendered 'testimony  
to the resurrection of Jesus Christ, the Lord. Besides,  
34 great grace was on them all, for neither was there any  
indigent among them, for whoever belonged to the ac-  
quirers of freeholds or of houses, selling these, they  
brought the <sup>̄</sup>price of 'that which is being disposed<sup>o</sup> of,  
35 and placed it <sup>b</sup>at the feet of the apostles. Now it was  
distributed<sup>o</sup> to each, forasmuch as "some would have  
had need.
- 36 Now Joseph, 'who <sup>i</sup>by the apostles is 'surnamed "Bar  
nabas" (which is, being construed<sup>o</sup>, "Son of Consolation"),  
37 a Levite, a 'native Cyprian, 'selling a field belonging to

- and grasping<sup>o</sup> that they are unlettered and plain <sup>h</sup>men, they marveled. Besides, they recognized them, that they  
 14 were <sup>to</sup>with 'Jesus. Besides, observing the <sup>h</sup>man 'who 'has been cured<sup>o</sup> 'standing <sup>to</sup>with them, they had nothing to 'contradict.
- 15 Now, 'ordering them to 'come forth out of the San-  
 16 hedrin, they parleyed <sup>to</sup>with one another, saying, "What should we be doing to these <sup>h</sup>men? For, indeed, that a known sign has occurred through them is apparent to all 'who are dwelling at Jerusalem, and we 'can<sup>o</sup> not  
 17 'deny<sup>o</sup> it. But, lest it may be disseminated <sup>on</sup> more <sup>to</sup>among the people, we should be threatening<sup>o</sup> them that by no means should they still be speaking <sup>on</sup>in this 'Name to  
 18 "any <sup>h</sup>man." And 'calling them, they give them a 'sweep- ing charge, not 'to 'utter<sup>o</sup> aught, nor yet to be teaching <sup>on</sup>in the name of 'Jesus.
- 19 Yet 'Peter and John, answering, said to<sup>d</sup> them, "If it is just in the sight of 'God to be hearing you rather than  
 20 'God, you judge; for we 'can<sup>o</sup> not <sup>n</sup>but be speaking of  
 21 what we perceive and hear." Yet 'those who are 'menac- ing<sup>o</sup> them release them, finding nothing 'how they should be chastening<sup>o</sup> them, because of the people; 'for all glori-  
 22 fied 'God <sup>on</sup>for 'that which 'has occurred, for the <sup>h</sup>man was of more than forty years, on whom this 'sign of 'heal- ing had occurred.
- 23 Now, being released, they came to<sup>d</sup> 'their own and report whatever the chief priests and the elders say to<sup>d</sup>  
 24 them. Now 'those who hear, with one accord lift up their voice to<sup>d</sup> 'God and say, "O Owner, Thou 'Who makest 'heaven and 'earth and the sea and all 'that is in them,  
 25 'Who through holy spirit, by the mouth of our 'father, Thy boy David, art saying,<sup>t</sup>

"What perturbs the nations?

<sup>14</sup> them, yet, rather, there were added<sup>o</sup> of those believing  
<sup>15</sup> the Lord, multitudes of both men and women, so that they are carrying out the infirm into the squares also, and placing them on cots and pallets, that, at Peter's coming<sup>o</sup>, if ever 'even his 'shadow should be overshadowing any of them. Now a 'multitude also from the cities about Jerusalem came<sup>o</sup> together, bringing the infirm and those 'molested<sup>o</sup> by unclean spirits, all of whom<sup>a</sup> were cured<sup>o</sup>.

<sup>17</sup> Now when the chief priest and all 'those 'to with him rise (being the sect of the Sadducees), they are filled with  
<sup>18</sup> jealousy, and laid 'hands<sup>on</sup> on the apostles and placed<sup>o</sup> them  
<sup>19</sup> in public custody. Yet a messenger of the Lord, 'th during the night, opens the doors of the jail. Besides, leading  
<sup>20</sup> them out, he said, "Go<sup>o</sup>, and, standing in the sanctuary,  
<sup>21</sup> 'speak to the people all the declarations of this 'life." Now, 'hearing this, they entered into the sanctuary<sup>under</sup> in the early morning and taught.

Now the chief priest and 'those 'to with him, coming<sup>o</sup> along, call together the Sanhedrin and the entire senate of the sons of Israel, and they dispatch 'to the prison to  
<sup>22</sup> have them led forth. Yet the deputies, coming<sup>o</sup> along, did not find them in the jail. Now, 'turning back, they report,  
<sup>23</sup> saying that, "The prison we found 'locked<sup>o</sup> 'with 'all security and the guards 'standing<sup>on</sup> at the doors. Yet,  
<sup>24</sup> when 'opening them, we found no<sup>t</sup> one within." Now, as they hear these 'words, both the officer of the sanctuary and the chief priests were bewildered concerning them, as to "whatever may 'b come<sup>o</sup> of this.

<sup>25</sup> Now "someone, coming<sup>o</sup> along, reports to them that "Lo<sup>o</sup>! the men whom you placed<sup>o</sup> in the jail are in the  
<sup>26</sup> sanctuary, 'standing and teaching the people." Then the officer, together with the deputies, coming forth, led them, but not with violence, for they feared<sup>o</sup> the people,

him, <sup>°</sup>brings the money and <sup>°</sup>places it <sup>b</sup>at the feet of the apostles.

**5** Now a <sup>°</sup>certain man named Ananias, together with  
**2** Sapphira, his <sup>°</sup>wife, sells an acquisition and embezzles<sup>°</sup>  
from the price (his <sup>°</sup>wife also having been conscious of  
it) and, <sup>°</sup>bringing a <sup>°</sup>certain part, he <sup>°</sup>places it <sup>b</sup>at the  
**3** feet of the apostles. Now Peter said, "Ananias, where-  
fore does <sup>°</sup>Satan fill your <sup>°</sup>heart for you to falsify<sup>°</sup> to the  
holy <sup>°</sup>spirit and to embezzle<sup>°</sup> from the price of the free-  
**4** hold? Did it not, while remaining, remain yours? And,  
being disposed of, it belonged <sup>°</sup>to you by <sup>°</sup>right. "Why is  
it that you placed<sup>°</sup> this <sup>°</sup>matter in your <sup>°</sup>heart? You do  
not lie<sup>°</sup> to <sup>°</sup>men, but to <sup>°</sup>God."

**5** Now Ananias, hearing these <sup>°</sup>words, falling down,  
gives up the soul. And great fear <sup>b</sup>came<sup>°</sup> on all <sup>°</sup>those  
**6** hearing these things. Now <sup>°</sup>rising, the younger men  
enshroud him, and <sup>°</sup>carrying him out, they entomb him.

**7** Now it occurred<sup>°</sup>, after an interval of about three hours,  
<sup>°</sup>that his <sup>°</sup>wife, not being <sup>°</sup>aware of <sup>°</sup>what <sup>°</sup>has occurred,  
**8** entered. Now Peter answered <sup>td</sup>her, "Tell me if <sup>°</sup>you  
took so much pay<sup>°</sup> for the freehold?" Now <sup>°</sup>she said, "Yes,  
**9** so much." Now Peter said to<sup>d</sup> her, "<sup>a</sup>Why is it that you  
agreed to try the spirit of the Lord? <sup>°</sup>Lo<sup>°</sup>! the feet of <sup>°</sup>those  
who entomb your <sup>°</sup>husband are <sup>on</sup>at the door, and they  
shall be carrying you out."

**10** Now, instantly, she falls <sup>td</sup>at his <sup>°</sup>feet and gives up the  
soul. Now entering, the youths found her dead, and,  
<sup>°</sup>carrying her out, they entomb her <sup>td</sup>with her <sup>°</sup>husband.  
**11** And great fear <sup>b</sup>came<sup>°</sup> on the whole ecclesia and on all  
<sup>°</sup>those who <sup>°</sup>hear these things.

**12** Now through the hands of the apostles many signs and  
miracles occurred<sup>°</sup> among the people. And they were all,  
**13** with one accord, in the portico of Solomon. Now of the  
rest, no<sup>°</sup> one dared to <sup>°</sup>join<sup>°</sup> them, but the people magnify

him, <sup>o</sup>brings the money and <sup>o</sup>places it <sup>b</sup>at the feet of the apostles.

**5** Now a <sup>a</sup>certain man named Ananias, together with  
**2** Sapphira, his <sup>w</sup>ife, sells an acquisition and embezzles<sup>o</sup>  
from the price (his <sup>w</sup>ife also having been conscious of  
it) and, <sup>o</sup>bringing a <sup>a</sup>certain part, he <sup>o</sup>places it <sup>b</sup>at the  
**3** feet of the apostles. Now <sup>P</sup>eter said, "Ananias, where-  
fore does <sup>S</sup>atan fill your <sup>h</sup>heart for you to falsify<sup>o</sup> to the  
holy <sup>s</sup>pirit and to embezzle<sup>o</sup> from the price of the free-  
**4** hold? Did it not, while remaining, remain yours? And,  
being disposed of, it belonged <sup>t</sup>o you by <sup>r</sup>ight. "Why is  
it that you placed<sup>o</sup> this <sup>m</sup>atter in your <sup>h</sup>heart? You do  
not lie<sup>o</sup> to <sup>m</sup>en, but to <sup>G</sup>od."

**5** Now <sup>A</sup>nanias, hearing these <sup>w</sup>ords, falling down,  
gives up the soul. And great fear <sup>b</sup>came<sup>o</sup> on all <sup>t</sup>hose  
**6** hearing these things. Now <sup>r</sup>ising, the younger men  
enshroud him, and <sup>o</sup>carrying him out, they entomb him.

**7** Now it occurred<sup>o</sup>, after an interval of about three hours,  
<sup>t</sup>hat his <sup>w</sup>ife, not being <sup>a</sup>ware of <sup>w</sup>hat <sup>h</sup>as occurred,  
**8** entered. Now Peter answered <sup>t</sup>d her, "Tell me if <sup>y</sup>ou  
took so much pay<sup>o</sup> for the freehold?" Now <sup>s</sup>he said, "Yes,  
**9** so much." Now <sup>P</sup>eter said <sup>t</sup>d her, "Why is it that you  
agreed to try the spirit of the Lord? <sup>L</sup>o<sup>o</sup>! the feet of <sup>t</sup>hose  
who entomb your <sup>h</sup>usband are <sup>o</sup>n at the door, and they  
shall be carrying you out."

**10** Now, instantly, she falls <sup>t</sup>d at his <sup>f</sup>eeet and gives up the  
soul. Now entering, the youths found her dead, and,  
<sup>o</sup>carrying her out, they entomb her <sup>t</sup>d with her <sup>h</sup>usband.  
**11** And great fear <sup>b</sup>came<sup>o</sup> on the whole ecclesia and on all  
<sup>t</sup>hose who <sup>h</sup>ear these things.

**12** Now through the hands of the apostles many signs and  
miracles occurred<sup>o</sup> among the people. And they were all,  
**13** with one accord, in the portico of Solomon. Now of the  
rest, no<sup>t</sup> one dared to <sup>j</sup>oin<sup>o</sup> them, but the people magnify

<sup>14</sup> them, yet, rather, there were added<sup>o</sup> of those believing  
<sup>15</sup> the Lord, multitudes of both men and women, so that  
they are carrying out the infirm into the squares also,  
and placing them on cots and pallets, that, at Peter's  
coming<sup>o</sup>, if ever even his shadow should be overshadow-  
<sup>16</sup> ing any of them. Now a multitude also from the cities  
about Jerusalem came<sup>o</sup> together, bringing the infirm and  
those molested<sup>o</sup> by unclean spirits, all of whom<sup>a</sup> were  
cured<sup>o</sup>.

<sup>17</sup> Now when the chief priest and all those <sup>to</sup>with him  
rise (being the sect of the Sadducees), they are filled with  
<sup>18</sup> jealousy, and laid hands<sup>on</sup> on the apostles and placed<sup>o</sup> them  
<sup>19</sup> in public custody. Yet a messenger of the Lord, <sup>th</sup>during  
the night, opens the doors of the jail. Besides, leading  
<sup>20</sup> them out, he said, "Go<sup>o</sup>, and, standing in the sanctuary,  
<sup>21</sup> speak to the people all the declarations of this life." Now,  
hearing this, they entered into the sanctuary <sup>under</sup> in the  
early morning and taught.

Now the chief priest and those <sup>to</sup>with him, coming<sup>o</sup>  
along, call together the Sanhedrin and the entire senate  
of the sons of Israel, and they dispatch <sup>to</sup>to the prison to  
<sup>22</sup> have them led forth. Yet the deputies, coming<sup>o</sup> along, did  
not find them in the jail. Now, turning back, they report,  
<sup>23</sup> saying that, "The prison we found locked<sup>o</sup> with <sup>e</sup>all  
security and the guards standing <sup>on</sup>at the doors. Yet,  
<sup>24</sup> when opening them, we found not one within." Now,  
as they hear these words, both the officer of the sanctuary  
and the chief priests were bewildered concerning them,  
as to whatever may <sup>b</sup>come<sup>o</sup> of this.

<sup>25</sup> Now someone, coming<sup>o</sup> along, reports to them that  
"Lo! the men whom you placed<sup>o</sup> in the jail are in the  
<sup>26</sup> sanctuary, standing and teaching the people." Then the  
officer, together with the deputies, coming forth, led  
them, but not with violence, for they feared<sup>o</sup> the people,

- 27 lest they should be 'stoned. Now, leading them, they stand them in the Sanhedrin. And the chief priest in-
- 28 quires of them, saying, "Do we not charge you with a charge not to be teaching <sup>on</sup>in this 'Name? And 'lo! you have filled 'Jerusalem with your 'teaching, and are intending<sup>o</sup> to 'bring<sup>on</sup> on us the blood of this 'hman."
- 29 Yet answering, Peter and the apostles say, "One 'must
- 30 'yield to God rather than to 'hmen. Now the God of our 'fathers rouses Jesus, on Whom you' lay<sup>o</sup> hands, 'hanging
- 31 Him on a pole. This Inaugurator and Saviour, 'God exalts to His 'right hand, to give repentance to 'Israel and
- 32 the pardon of sins. We' are witnesses to these 'declarations, as well as the holy 'spirit which 'God <sup>-o</sup>gives to 'those yielding to Him."
- 33 Now 'those who hear were harrowed<sup>o</sup>, and they intended<sup>o</sup> to 'assassinate them. Yet, 'rising, a <sup>a</sup>certain Pharisee in the Sanhedrin, named Gamaliel, a teacher of the law, honored by the entire people, orders them to <sup>do</sup>put
- 35 the 'hmen outside a bit. Besides he said to<sup>d</sup> them, "Men! Israelites! Take 'heed to yourselves, <sup>on</sup>as to these 'hmen,
- 36 <sup>a</sup>what you are 'about to be committing. For before these 'days rose Theudas, saying that he is <sup>a</sup>somebody himself, to whom men numbering about four hundred inclined, who was assassinated, and all, whoever were persuaded<sup>o</sup>
- 37 by him, were disbanded, and <sup>b</sup>came<sup>o</sup> <sup>io</sup>to nothing. After this, one rose, Judas, the Galilean, in the days of the registration, and draws away people after him, and 'he' perished<sup>o</sup>, and all, whoever were persuaded<sup>o</sup> by him, are
- 38 scattered. And 'now I am saying to you, 'Withdraw from these 'hmen and let them be, 'for if this 'counsel or this
- 39 'work should be<sup>o</sup> of 'hmen, it will be 'demolished; yet if it is <sup>o</sup>of God, you will not be 'able<sup>o</sup> to demolish them—lest at some time you may be 'found fighters against God also."

<sup>40</sup> Now they are persuaded by him, and, <sup>o</sup>calling the apostles to them, and <sup>l</sup>ashing them, they charge them not to be speaking <sup>on</sup>in the name of Jesus, and release <sup>41</sup> them. They, indeed, then, went <sup>o</sup>from the face of the Sanhedrin, rejoicing that they were deemed worthy to <sup>42</sup> be dishonored for the sake of the Name. Besides, every day, in the sanctuary and home <sup>ac</sup>by home, they ceased <sup>o</sup>not teaching and bringing the evangel of Christ Jesus.

**6** Now in these days, the disciples multiplying, there came <sup>o</sup>to be a murmuring of the Hellenists <sup>td</sup>against the Hebrews, that their widows were overlooked <sup>o</sup>in the <sup>ac</sup><sup>2</sup> daily dispensation. Now the twelve, <sup>o</sup>calling the multitude of the disciples to them, say, "It is not pleasing for us, <sup>l</sup>eaving the word of God, to be serving at tables. <sup>3</sup> Now, brethren, pick <sup>o</sup>out seven <sup>l</sup>attested men <sup>o</sup>from among you, full of the spirit and of wisdom, whom we <sup>4</sup> will <sup>l</sup>place <sup>on</sup>over this need. Yet we shall be persevering in prayer and the dispensation of the word."

<sup>5</sup> And, pleased by the word spoken <sup>sl</sup>before the entire multitude, they choose Stephen, a man full of faith and holy spirit, and Philip and Prochoros and Nicanor and Timon and Parmenas and Nicholas, a proselyte of Antioch, whom they stand <sup>sl</sup>before the apostles. And, <sup>l</sup>praying, they <sup>o</sup>place their hands on them.

<sup>7</sup> And the word of God grows, and the number of the disciples in Jerusalem multiplied <sup>o</sup>tremendously. Besides, a vast throng of the priests obeyed the faith.

<sup>8</sup> Now Stephen, full of grace and power, did great miracles and signs among the people. Now there rise <sup>ac</sup>certain <sup>o</sup>of those of the synagogue <sup>l</sup>termed Freedmen, and of the Cyrenians, and Alexandrians, and of those from Cilicia and the province of Asia, discussing with Stephen.

<sup>10</sup> And they were not strong enough to withstand the wisdom and the spirit with which he spoke.



<sup>11</sup> Then they suborned men, saying that, "We have heard him speaking declarations, blaspheming <sup>to</sup> Moses and <sup>12</sup> 'God.'" They stir up the people as well as the elders and the scribes, and <sup>13</sup> standing by, they grip him, and led him into the Sanhedrin. Besides, they put false witnesses on the stand, who <sup>14</sup> say, "This <sup>h</sup>man does not <sup>15</sup> 'cease' speaking, making declarations against this <sup>holy</sup> place and the law, for we have heard him saying that this Jesus the Nazarene will be demolishing this <sup>16</sup> place and will be changing the customs which Moses <sup>17</sup> gives over to us." And <sup>18</sup> looking intently <sup>19</sup> at him, all <sup>20</sup> those <sup>21</sup> seated in the Sanhedrin perceived his <sup>22</sup> face as if it were the face of a messenger.

<sup>7</sup> Now the chief priest said, "<sup>1</sup> Are these things <sup>2</sup> so?"

<sup>2</sup> Now <sup>3</sup> he averred, "Men, brethren, and fathers, hear! The God of <sup>4</sup> glory was seen by our <sup>5</sup> father Abraham, being in <sup>6</sup> Mesopotamia, ere <sup>7</sup> he dwelt in Charan, and said to <sup>8</sup> him, "Come <sup>9</sup> out of your <sup>10</sup> land and <sup>11</sup> from your <sup>12</sup> relationship and come hither into the land which I would be <sup>13</sup> showing to you.' Then, coming <sup>14</sup> out of the land of the Chaldeans, he dwells in Charan, and thence, after the <sup>15</sup> death of his <sup>16</sup> father, He exiles him into this <sup>17</sup> land <sup>18</sup> in which you <sup>19</sup> are now dwelling. And He does not <sup>20</sup> give him any allotment to enjoy in it, nor <sup>21</sup> even a platform for a foot.

"And He promises <sup>22</sup> to give it to him <sup>23</sup> for a tenure and <sup>24</sup> to his <sup>25</sup> seed after him, there being no <sup>26</sup> child of his. Yet <sup>27</sup> God speaks thus, that his <sup>28</sup> seed shall be a sojourner in an alien land, and they shall <sup>29</sup> enslave it and <sup>30</sup> illtreat it four <sup>31</sup> hundred years. And the nation for whichsoever they should be slaving shall I <sup>32</sup> judge, said <sup>33</sup> God. And after these things they shall be coming <sup>34</sup> out and offering divine service to Me in this <sup>35</sup> place.

<sup>8</sup> "And He <sup>1</sup> gives him the covenant of circumcision.

And thus he begets Isaac, and circumcised him on the eighth day, and Isaac Jacob, and Jacob the twelve patriarchs.

9 "And the patriarchs, being jealous of Joseph, gave him  
10 up into Egypt. And God was with him, and extricates him out of all his afflictions, and gives him favor and wisdom in front of Pharaoh, king of Egypt, and constitutes him governor over Egypt and over his whole house.

11 "Now a famine came on the whole of Egypt and Canaan, and the affliction was great, and our fathers  
12 found no provender. Now Jacob, hearing that there are stores of grain in Egypt, delegates our fathers first.  
13 And in the second time Joseph is made re-known to his brethren, and Joseph's race became apparent to Pharaoh.

14 "Now Joseph, dispatching them, calls for Jacob, his father, and the entire relationship among seventy-five  
15 souls. And Jacob descended into Egypt, and he deceases, he and our fathers, and they were transferred to Shechem and placed in the tomb which Abraham purchases for a price, in silver, from the sons of Hamor in Shechem.

17 "Now, as the time of the promise which God avows to Abraham drew near, the people grow and were multiplied in Egypt, until a different king rose over Egypt,  
18 who had not been acquainted with Joseph. This one, dealing astutely with our race, illtreats the fathers,  
19 causing their babes to be exposed that they should not  
20 live. In which era Moses was born (and was handsome even to God), who was reared three months in the home  
21 of his father. Now, at his being exposed, Pharaoh's daughter lifts him up and rears him for herself, for  
22 a son. And Moses was trained in all the wisdom of the Egyptians, yet was powerful in his words and works.

- 23 "Now as his forty-year time was completed<sup>o</sup>, it came  
24 <sup>w</sup>on his 'heart to visit<sup>o</sup> his 'brethren, the sons of Israel.  
24 And perceiving <sup>a</sup>'someone being injured<sup>o</sup>, he succors<sup>o</sup> him,  
and does the avenging of him 'who is 'harried<sup>o</sup>, 'smiting  
25 the Egyptian. Now he inferred that his 'brethren under-  
26 stood that 'God, through his hand, is giving salvation to  
them; yet 'they do not <sup>-</sup>understand. Besides, on the en-  
suing day he was seen by them as they are fighting<sup>o</sup>, and  
he interceded with them <sup>w</sup>for peace, saying, Men! Breth-  
ren are you! <sup>a</sup>"Why is it that you are injuring one another?  
27 Yet he 'who is injuring his 'associate, thrusts<sup>o</sup> him away,  
saying, <sup>a</sup>"Who constitutes you a chief and a justice <sup>on</sup>over  
28 us? You' do not 'want to 'despatch me in <sup>w</sup>the manner you  
29 despatched the Egyptian yesterday?' Now Moses fled 'at  
this 'word, and became<sup>o</sup> a sojourner in the land of Midian,  
where he begets two sons.
- 30 "And, at the 'completion of forty years, a messenger  
was seen by him in the wilderness of 'mount Sinai, in the  
31 flame of a thorn bush fire. Now 'Moses, perceiving it,  
 marvels at the vision. Yet, at his approaching<sup>o</sup> to con-  
32 sider it, the voice of the Lord <sup>b</sup>came<sup>o</sup>: I am the God of  
your 'fathers, the God of Abraham and Isaac and Jacob.  
Now Moses, coming<sup>o</sup> to be in a tremor, dared not con-  
sider it.
- 33 "Now the Lord said to him, 'Loose the sandals from  
your 'feet, for the place on which you 'stand is holy land.'  
34 'In perceiving I perceived the ill treatment of My 'people  
'who are in Egypt,' and their 'groaning I hear, 'and I  
descended to 'extricate<sup>o</sup> them.' And now, come hither  
that I should be dispatching you into Egypt.
- 35 "This 'Moses, whom they disown<sup>o</sup>, saying, <sup>a</sup>"Who con-  
stitutes you a chief and a justice <sup>on</sup>over us?' this one has  
'God commissioned to be a chief as well as a redeemer,  
a justice, <sup>to</sup>with the hand of the messenger 'who was 'seen

<sup>36</sup> by him in the thorn bush. This man led them out, doing miracles and signs in the land of Egypt and in the Red <sup>37</sup> Sea, and in the wilderness forty years. This is the Moses who says to the sons of Israel: A Prophet will God be raising up to you from among your brethren, as me. <sup>38</sup> This is he who came to be in the ecclesia in the wilderness with the messenger, who speaks to him in mount Sinai, and with our fathers, who receives the living <sup>39</sup> oracles to give to you, to whom our fathers are not willing to become obedient, but they thrust him away, and <sup>40</sup> turned to Egypt in their hearts, saying to Aaron, 'Make us gods who will go before us—for this Moses, the man who led us out of the land of Egypt, we are not aware of what became of him.'

<sup>41</sup> "And they make a calf in those days, and they led up the sacrifice to the idol, and made merry with the works <sup>42</sup> of their hands. Now God turns and gives them up to be offering divine service to the host of heaven, according as it is written in the scroll of the prophets: Do you not offer Me slain victims and sacrifices forty years <sup>43</sup> in the wilderness, house of Israel? And you took up the tabernacle of Moloch and the constellation of your god Raiphan, the models which you make, to worship them. 'And I shall be exiling you beyond' Babylon.

<sup>44</sup> "The tabernacle of the testimony was with our fathers in the wilderness, according as He prescribes, Who speaks to Moses, to make it according to the model which <sup>45</sup> he had seen, which also our fathers who succeed him, with Joshua, led into the tenure of the nations, whom God thrusts out from the face of our fathers, till the <sup>46</sup> days of David, who found favor before God. And he requests that he may find a tabernacle for the God of Jacob.

<sup>47</sup> "Yet Solomon builds Him a house. <sup>48</sup> But the Most

High is not dwelling in what is made by hands, according as the prophet is saying, ““Heaven is My throne, yet the earth is a footstool for My feet. What kind of house shall be ‘built° for Me?” the Lord is saying, or “what is  
50 “the place of My ‘stopping?” Is it not My ‘hand that does all these things?”

51 “Stiff-necked and uncircumcised in your hearts and ‘ears, you’ are ever clashing with the holy ‘spirit! As your  
52 ‘fathers, you also! “Which of the prophets do not your ‘fathers persecute? And they kill ‘those who announce before concerning the coming of the Just One, of Whom  
53 now you’ became° the traitors and murderers—who° got the law °for a mandate of messengers and do not maintain it!”

54 Now, hearing these things, they were harrowed° in  
55 their ‘hearts, and gnashed ‘their teeth °at him. Now possessing the fullness of faith and holy spirit, ‘looking intently into ‘heaven, he perceived the glory of God, and  
56 Jesus, °standing °at the °right hand of ‘God, and said, “Lo°! I am beholding the heavens °opened° up, and the Son of ‘Mankind °standing °at the °right hand of ‘God.”  
57 Now, ‘crying with a loud voice, they pressed their ‘ears  
58 and rush on him with one accord. And, casting him out, outside of the city, they pelted him with stones.

And the witnesses put° off their ‘garments °at the feet of a young man ‘called° Saul.

59 And they pelted ‘Stephen with stones, while he is invoking° and saying, “Lord Jesus, receive° my ‘spirit!”  
60 Now, ‘kneeling, he cries with a loud voice, “Lord, Thou shouldst not ‘stand against them this ‘sin!” And saying this, he was put to repose.

**8** Yet Saul was endorsing his ‘assassination.

Now in that ‘day there came° to be a great persecution °of the ecclesia ‘which is in Jerusalem, and they were

- all dispersed <sup>ac</sup>among the districts of 'Judea and Samaria,  
2 save the apostles. Yet pious men are 'Stephen's pall-  
bearers, and they make a great grieving <sup>on</sup>over him.
- 3 Now Saul devastated° the ecclesia; going° into <sup>ac</sup>the  
homes, dragging out both men and women, he gave them  
over <sup>to</sup>to jail.
- 4 'Those indeed, then, who are 'dispersed, passed through,  
5 evangelizing° with the word. Now Philip, coming down  
6 into the city of 'Samaria, heralded 'Christ to them. Now  
the throngs with one accord heeded the things being  
said° by 'Philip, 'on 'hearing them and observing the signs  
7 which he did. For from many of 'those having unclean  
spirits, they came° out, imploring with a loud voice. Now  
8 many who were 'paralyzed° and lame were cured. Now  
much joy came° to be in that 'city.
- 9 Yet, before this, a <sup>a</sup>certain man named Simon existed  
in the city by using magic and amazing the nation of  
10 'Samaria, saying himself to be <sup>a</sup>some great one, whom  
they all heeded, from the small to the great, saying, "This  
man is the power of the god 'which is 'called° Great."  
11 Now they heeded him because of the considerable time  
the magic had to amaze them.
- 12 Yet when they believe 'Philip bringing the evangel°  
concerning the kingdom of 'God and the name of Jesus  
13 Christ, they were baptized°, both men and women. Now  
'Simon, he' also believes, and being baptized, was wait-  
ing on 'Philip. Besides, beholding the signs and great  
powerful deeds occurring°, he is amazed°.
- 14 Now the apostles in Jerusalem, 'hearing that 'Samaria  
has received° the word of 'God, dispatch to<sup>d</sup> them Peter  
15 and John, who<sup>a</sup>, 'descending, pray° concerning them, so  
16 that they may be obtaining holy spirit, for not as yet was  
it 'fallen <sup>on</sup>on <sup>nt</sup>any of them, yet only, having been bap-  
tized°, they belonged <sup>to</sup>to the name of the Lord Jesus.

- 17 Then they place 'their hands <sup>on</sup> on them, and they obtained holy spirit.
- 18 Yet 'Simon, perceiving that through the imposition of the hands of the apostles the spirit is being given<sup>o</sup>,
- 19 °offers them =money, saying, "Give me also this 'author-ity, that on whomsoever I may be placing my 'hands, he may be obtaining holy spirit."
- 20 Yet Peter said to<sup>d</sup> him, "May your 'silver be <sup>to</sup>for destruction together with you, seeing that you infer that the gratuity of 'God is to be 'acquired<sup>o</sup> <sup>th</sup>by means of
- 21 =money! For you there is neither part nor lot in this 'matter, for your 'heart is not straight in front of 'God.
- 22 Repent, then, from this 'evil of yours, and 'beseech the Lord, if, consequently, the notion of your 'heart will be
- 23 'forgiven you. For I 'see you 'are <sup>to</sup>in the bile of bitterness and the fetter of injustice."
- 24 Now answering, 'Simon said, "°You' 'beseech <sup>td</sup> the Lord for my sake so that nothing may be coming <sup>on</sup> on me which you have declared."
- 25 'Those indeed, then, who certify<sup>o</sup> and speak the word of the Lord, returned <sup>to</sup>to Jerusalem. Besides, they evangelized<sup>o</sup> many villages of the Samaritans.
- 26 Now a messenger of the Lord speaks to<sup>d</sup> Philip, saying, "Rise and 'go<sup>o</sup> <sup>ac</sup>at midday on the road 'which is descend-
- 27 ing from Jerusalem <sup>to</sup>to Gaza. This is a wilderness." And 'rising, he went. And 'lo<sup>o</sup>! a man, an Ethiopian eunuch, a potentate of Candace, queen of the Ethiopians, who was <sup>on</sup>over her entire 'exchequer, who had come, to be
- 28 worshipping, <sup>to</sup>to Jerusalem. Besides, he was returning and sitting<sup>o</sup> on his 'chariot, and he read the prophet Isaiah.
- 29 Now the spirit said to 'Philip, "'Approach and be
- 30 'joined to this 'chariot." Now 'Philip, running toward him, hears him reading Isaiah the prophet, and said, "Consequently, you surely 'know what you are reading!"

- <sup>31</sup> Yet he said, "For how should I be <sup>1</sup>able, if ever <sup>a</sup>someone should not be guiding me?" Besides, he entreats <sup>1</sup>Philip,  
<sup>32</sup> <sup>1</sup>stepping up, to be seated <sup>10</sup>with him. Now the context of the scripture which he read was this:

"As a sheep <sup>on</sup>to slaughter was He led,  
 And as a lamb in front of its <sup>1</sup>shearer is not bleating,  
 Thus He is not opening His <sup>1</sup>mouth.

- <sup>33</sup> In His <sup>1</sup>humiliation His <sup>1</sup>judging was taken away.  
 His <sup>1</sup>generation <sup>a</sup>who will be relating<sup>o</sup>?  
<sup>1</sup>For His <sup>1</sup>life is being taken<sup>o</sup> away from the earth."

- <sup>34</sup> Now answering, the eunuch said to <sup>1</sup>Philip, "I <sup>1</sup>be-  
 seech<sup>o</sup> you, concerning <sup>a</sup>whom is the prophet saying this,  
 concerning himself or concerning <sup>a</sup>some different per-  
<sup>35</sup> son?" Now <sup>1</sup>Philip, <sup>1</sup>opening his <sup>1</sup>mouth, and <sup>1</sup>beginning<sup>o</sup>  
 from this <sup>1</sup>scripture, evangelizes<sup>o</sup> to him <sup>1</sup>Jesus. <sup>(no 37)</sup>

- <sup>36</sup> Now as they went<sup>o</sup> <sup>a</sup>along the road they came <sup>on</sup>to  
<sup>a</sup>some water, and the eunuch is averring, "Lo<sup>o</sup>! Water!  
<sup>38</sup> "What is preventing me from being baptized?" And he  
 orders the chariot to stand, and they both descended into  
 the water, both <sup>1</sup>Philip and the eunuch, and he baptizes  
<sup>39</sup> him. Now when they stepped up out of the water, the  
 spirit of the Lord snatches away <sup>1</sup>Philip, and the eunuch  
 did not perceive him <sup>nt</sup>any longer, for he went<sup>o</sup> his <sup>1</sup>way  
 rejoicing.

- <sup>40</sup> Now Philip was found <sup>in</sup>in Azotus, and, passing<sup>o</sup>  
 through, he brought the evangel<sup>o</sup> to all the cities, till his  
<sup>1</sup>coming into Caesarea.

- 9** Now <sup>1</sup>Saul, still breathing out threatening and murder  
<sup>in</sup>against the disciples of the Lord, approaching the chief  
<sup>2</sup> priest, requests<sup>o</sup> <sup>b</sup>from him letters <sup>io</sup>for Damascus to<sup>d</sup>  
 the synagogues, so that, if he should be finding any who  
<sup>1</sup>are of the way, both men and women, he may be leading  
 them <sup>bound</sup>bound<sup>o</sup> <sup>io</sup>to Jerusalem.



- 3 Now in his 'going<sup>o</sup> he came<sup>o</sup> to be nearing 'Damascus.  
4 <sup>ba</sup> Suddenly a light out of 'heaven flashes about him.  
5 And, falling on the earth, he hears a voice saying to him,  
6 "Saul, Saul, "why are you persecuting Me?" Yet he said,  
7 "Who art Thou, Lord?" Yet 'He said, "I' am Jesus  
8 Whom you' are persecuting. <sup>b'</sup> Nevertheless, 'rise and  
9 'enter <sup>wo</sup> the city, and it will be spoken to you what<sup>a</sup> you  
10 'must be doing."  
11 Now the men 'who are journeying with him <sup>o</sup> stood  
12 dumbfounded, hearing, indeed, the sound, yet beholding  
13 no one. Now Saul was raised from the earth, yet, his  
14 'eyes being <sup>o</sup> open<sup>o</sup>, he observed nothing. Now, leading  
15 him by the hand, they led him <sup>wo</sup> into Damascus, and he  
16 was three days not observing aught, and he neither ate  
17 nor drank.  
18 Now there was a "certain disciple in Damascus named  
19 Ananias, and the Lord said to<sup>d</sup> him in a vision, "Ananias!"  
20 Now 'he said, "'Lo<sup>o</sup>! it is I, Lord!" Now the Lord to<sup>d</sup>  
21 him, "Rise! 'Go <sup>on</sup> to the street 'called<sup>o</sup> 'Straight,' and  
22 seek in the house of Judas for a Tarsian named Saul, for  
23 'lo<sup>o</sup>! he is praying<sup>o</sup>. And he perceived in a vision a man  
24 named Ananias entering and placing his 'hands on him  
25 so that he should be receiving sight."  
26 Yet Ananias answered, "Lord, I hear from many  
27 'about this 'man, how much evil he does to Thy 'saints  
28 in Jerusalem. And here he 'has authority <sup>b</sup> from the chief  
29 priests to bind all 'who are invoking<sup>o</sup> Thy 'name." Yet the  
30 Lord said to<sup>d</sup> him, "'Go<sup>o</sup>, 'for he' is a choice instrument of  
31 Mine, 'to bear My 'name <sup>a</sup> before both the nations and  
32 kings, besides the sons of Israel, for I' shall be intimating  
33 to him how much he 'must be suffering for My 'name's  
34 sake."  
35 Now Ananias came away and entered <sup>wo</sup> the house,  
36 and placing <sup>on</sup> his 'hands on him, he said, "Saul! Brother!

The Lord has commissioned me (Jesus, 'Who was 'seen by you 'on the road by which you came<sup>o</sup>), so that you should be receiving sight and be 'filled with holy spirit."

- <sup>18</sup> And immediately fall 'from his 'eyes as if scales, and he  
<sup>19</sup> receives sight. Besides, 'rising, also, he is baptized, and, obtaining nourishment, is strengthened.

- Now he came<sup>o</sup> to be with the disciples in Damascus  
<sup>20</sup> "some days. And immediately, in the synagogues, he  
<sup>21</sup> heralded 'Jesus, that He' is the Son of 'God. Now amazed<sup>o</sup> are all 'who are hearing, and they said, "Is not this the one who, <sup>io</sup>"in Jerusalem, ravages 'those who are invoking<sup>o</sup> this 'Name? And <sup>io</sup>for this had he come here, that he may be leading them <sup>o</sup>bound<sup>o on</sup> to the chief priests."  
<sup>22</sup> Yet Saul was the 'more invigorated<sup>o</sup>, and threw the Jews 'dwelling in Damascus into confusion, deducing that this One is the Christ.

- <sup>23</sup> Now as a considerable number of days were fulfilled<sup>o</sup>,  
<sup>24</sup> the Jews consult<sup>o</sup> to 'assassinate him. Yet known to 'Saul is their 'plot. Now they scrutinized<sup>o</sup> the gates also, both by day and by night, so that they may be assassinating  
<sup>25</sup> him. Yet the disciples, getting him at night, -<sup>o</sup>let him down through the wall, 'lowering him in a hamper.

- <sup>26</sup> Now, on coming<sup>o</sup> along <sup>io</sup>to Jerusalem, he tried to 'join<sup>o</sup> the disciples; and all feared<sup>o</sup> him, not believing that he is  
<sup>27</sup> a disciple. Yet Barnabas, getting<sup>o</sup> hold of him, led him to<sup>t</sup> the apostles and relates<sup>o</sup> to them how he became acquainted with the Lord 'on the road, and that He speaks to him, and how, in Damascus, he speaks boldly<sup>o</sup> in the name of 'Jesus.

- <sup>28</sup> And he was with them, going<sup>o</sup> in and out, <sup>io</sup>in Jerusalem. Speaking boldly<sup>o</sup> in the name of the Lord Jesus, he both spoke and discussed <sup>td</sup>with the Hellenists. Yet  
<sup>30</sup> 'they took in hand to 'assassinate him. Now realizing this, the brethren led him down into Caesarea, and they

- <sup>31</sup> send him away <sup>to</sup> Tarsus. Indeed, then, the ecclesia down the whole of Judea and Galilee and Samaria had peace, being edified<sup>o</sup>, and, going<sup>o</sup> on in the fear of the Lord and the consolation of the holy spirit, multiplied<sup>o</sup>.
- <sup>32</sup> Now it occurred<sup>o</sup> that Peter, passing<sup>o</sup> through <sup>th</sup>all, comes down to<sup>d</sup> the saints who are dwelling at Lydda
- <sup>33</sup> also. Now he found there a <sup>a</sup>certain <sup>h</sup>man named Eneas, <sup>o</sup>eight years lying<sup>o</sup> down on a pallet, who was <sup>o</sup>paralyzed<sup>o</sup>.
- <sup>34</sup> And Peter said to him, "Eneas, Jesus Christ is healing<sup>o</sup> you! Rise and spread your pallet by yourself!" And immediately he rose. And aware of him are all those dwelling at Lydda and Saron, who<sup>a</sup> turn back <sup>on</sup>to the Lord.
- <sup>36</sup> Now in Joppa there was a <sup>a</sup>certain disciple named Tabitha, which, being interpreted<sup>o</sup>, is termed<sup>o</sup> Dorcas ["Gazelle"]. This woman was full of good acts and alms
- <sup>37</sup> which she did. Now it occurred<sup>o</sup> in those days that, being infirm, she dies. Now, bathing her, they place her in an upper chamber.
- <sup>38</sup> Now, Lydda being near Joppa, the disciples, hearing that Peter is in it, dispatch two men to<sup>d</sup> him, entreating, "You should not be slothful in passing through to us!"
- <sup>39</sup> Now Peter, rising, came together with them, whom, coming<sup>o</sup> along, they led up into the upper chamber. And beside him stand all the widows, lamenting and exhibiting<sup>o</sup> tunics and garments, whatever Dorcas made while she was with them.
- <sup>40</sup> Now Peter, ejecting them all outside and kneeling, prays<sup>o</sup>. And turning about to<sup>d</sup> the body, he said, "Tabitha, rise!" Now she opens her eyes, and, perceiving Peter,
- <sup>41</sup> sits up. Now giving her a hand, he raises her. Now summoning the saints and the widows, he presents her alive.
- <sup>42</sup> Now it became<sup>o</sup> known down the whole of Joppa, and

<sup>43</sup> many believe on the Lord. Now it <sup>b</sup>came<sup>o</sup> that he remains a considerable number of days in Joppa <sup>b</sup>with a <sup>a</sup>certain Simon, a tanner.

**10** Now a <sup>a</sup>certain man in Caesarea, named Cornelius, a <sup>2</sup>centurion<sup>o</sup> of a squadron <sup>1</sup>called<sup>o</sup> "Italian," devout and fearing<sup>o</sup> 'God <sup>o</sup>with his entire 'house, doing many alms <sup>3</sup>to the people and beseeching<sup>o</sup> 'God continually, perceived in a vision manifestly, as if about the ninth hour of the day, a messenger of 'God entering to<sup>d</sup> him and saying <sup>4</sup>to him, "Cornelius!" Now he, <sup>1</sup>looking intently at him, and becoming<sup>o</sup> affrighted, said, "<sup>a</sup>What is it, lord?" Now he said to him, "Your <sup>1</sup>prayers and your <sup>1</sup>alms ascended <sup>5</sup><sup>10</sup>for a memorial in front of 'God. And now send men <sup>10</sup>to Joppa, and send<sup>o</sup> after a <sup>a</sup>certain Simon, who is <sup>1</sup>sur-named<sup>o</sup> Peter. This man is lodging<sup>o</sup> <sup>b</sup>with a <sup>a</sup>certain Simon, a tanner, whose house is beside the sea."

<sup>7</sup> Now as the messenger <sup>1</sup>who is speaking to him came away, <sup>1</sup>summoning two of the domestics and a devout <sup>8</sup>soldier of <sup>1</sup>those who <sup>1</sup>waited on him, and <sup>1</sup>unfolding<sup>o</sup> it all to them, he dispatches them <sup>10</sup>to 'Joppa.

<sup>9</sup> Now, on the morrow, as <sup>1</sup>they are journeying and drawing near the city, Peter went up on the housetop to pray<sup>o</sup> <sup>10</sup>about the sixth hour of the day. Now he became<sup>o</sup> ravenous and wanted to taste<sup>o</sup> food. Now, while they are preparing <sup>11</sup>it, an ecstasy <sup>b</sup>came<sup>o</sup> on him, and he is beholding <sup>1</sup>heaven <sup>o</sup>open<sup>o</sup> and a <sup>a</sup>certain utensil descending, as a large sheet, <sup>12</sup>with four edges, being let<sup>o</sup> down on the earth, in which belonged all the quadrupeds and reptiles of the earth and the flying creatures of <sup>1</sup>heaven.

<sup>13</sup> And a voice <sup>b</sup>came<sup>o</sup> to<sup>d</sup> him, "Rise, Peter! Sacrifice and <sup>14</sup>'eat!" Yet Peter said, "Far be it from me, Lord, <sup>1</sup>for I <sup>15</sup>never ate <sup>e</sup>anything contaminating and unclean!" And again, a <sup>o</sup>second time, a voice came to<sup>d</sup> him, "What <sup>1</sup>God <sup>16</sup>cleanses, do not you' count contaminating!" Now this

occurred<sup>o</sup> <sup>on</sup> thrice, and straightway the utensil was taken up into heaven.

17 Now, as Peter was bewildered in himself as to "what the vision which he perceived should be, 'lo<sup>o</sup>! the men 'who 'have been dispatched<sup>o</sup> by 'Cornelius, 'asking the way through to the house of 'Simon, stand by <sup>on</sup>at the  
18 portal. And, 'shouting, they inquired to ascertain<sup>o</sup> if Simon, 'surnamed<sup>o</sup> Peter, is lodging<sup>o</sup> in this place.

19 Now, as Peter is 'engrossed<sup>o</sup>, concerned with the vision, the spirit said to him, "'Lo<sup>o</sup>! three men are seeking you!  
20 But, 'rising, 'descend and 'go<sup>o</sup> 'to with them, nothing doubting<sup>o</sup>, 'for I' have commissioned them."

21 Now Peter, 'descending to<sup>d</sup> the men, said, "'Lo<sup>o</sup>! I' am he whom you are seeking. "What is the cause <sup>bc</sup>for which  
22 you are 'present?" Now they say, "Cornelius, a centurion, a man just and 'God-fearing<sup>o</sup>, besides being attested<sup>o</sup> by the whole nation of the Jews, is apprized by a holy messenger to send<sup>o</sup> after you to come into his 'house, and  
23 to hear declarations <sup>b</sup>from you." 'Calling<sup>o</sup> them in, then, he lodges them.

Now on the morrow, on 'rising, he came away together with them, and "some of the brethren 'from Joppa came  
24 'to with him. Now on the morrow he entered into 'Caesarea. Now 'Cornelius was hoping for them, 'calling<sup>o</sup>  
25 together his 'relatives and 'intimate friends. Now as 'Peter <sup>b</sup>came<sup>o</sup> 'to enter, 'Cornelius, 'meeting with him, fall-  
26 ing <sup>on</sup>at his 'feet, worships. Yet Peter raises him, saying,  
27 "Rise! I' myself also am a <sup>h</sup>man." And, conversing with him, he entered, and is finding many <sup>o</sup>come together.  
28 Besides, he averred to<sup>d</sup> them, "You are 'versed<sup>o</sup> in the fact how illicit it is for a man who is a Jew to 'join<sup>o</sup> or 'come<sup>o</sup> to another tribe, and 'God shows me not to 'say  
29 that "any <sup>h</sup>man is contaminating or unclean. Wherefore, without gainsaying, also, being sent after, I came. I am

inquiring to ascertain°, then, on “what account you send° after me.”

- 30 And ‘Cornelius averred, “Four<sup>th</sup> days ‘ago unto this ‘hour was I fasting, and at the ninth, praying° in my ‘house, and ‘lo°! a man stood “before me in splendid attire,  
31 and is averring, ‘Cornelius, your ‘prayer is hearkened to, and your ‘alms are brought to remembrance in ‘God’s  
32 sight. Send, then, into Joppa, and call° for Simon, who is ‘surnamed° Peter. He’ is lodging° in the house of Simon,  
33 a tanner, beside the sea.’ Forthwith, then, I send to<sup>d</sup> you. Besides you’ do ideally in coming° along. Now, then, we’ are all ‘present in ‘God’s sight to hear all ‘that you ‘have been bidden° ‘by the Lord.”

- 34 Now Peter, ‘opening his ‘mouth, said, “<sup>on</sup>Of a truth I  
35 am grasping° that ‘God is not partial, but in every nation he who is fearing° Him and acting° righteously is accept-  
36 able to Him. Of the word He dispatches to the sons of Israel, bringing the evangel° of peace through Jesus Christ  
37 (He’ is Lord of all), you’ are ‘aware, the declaration coming° to be down the whole of ‘Judea, ‘beginning° from ‘Galilee after the baptism which John heralds:  
38 Jesus ‘from Nazareth, as ‘God anoints Him with holy spirit and power, Who passed through as a ‘benefactor and ‘healer of all ‘those who are ‘tyrannized° over by the Adversary, ‘for ‘God was with Him.

- 39 “And we are witnesses of all “that He does, <sup>bs</sup>both in the country of the Jews and in Jerusalem; Whom they  
40 assassinate also, ‘hanging Him on a pole. This One ‘God rouses the third day, and °gives Him to ‘become° dis-  
41 closed, not to the entire people, but to witnesses ‘who ‘have been selected° before by ‘God, to us who° ate and drank together with Him after His ‘rising °from among  
42 the dead. And He charges us to herald to the people and to certify° that this One is He ‘Who is ‘specified° by ‘God

<sup>43</sup> to be Judge of the living and the dead. To this One are all the prophets testifying: Everyone 'who is believing 'in Him is to 'obtain the pardon of sins through His 'name."

<sup>44</sup> While 'Peter is still speaking these 'declarations, the  
<sup>45</sup> holy 'spirit falls <sup>on</sup> on all 'those hearing the word. And amazed were the believers <sup>o</sup> of the Circumcision, whoever came together with 'Peter, seeing that on the nations also  
<sup>46</sup> the gratuity of the holy spirit has been poured <sup>o</sup> out. For they heard them speaking in languages and magnifying  
<sup>47</sup> 'God. Then Peter answered, "There 'can <sup>o</sup> not <sup>a</sup> be anyone to forbid 'water, so that these are not 'to be baptized, who<sup>a</sup>  
<sup>48</sup> obtained the holy 'spirit 'even as we." Now he bids them to be baptized in the name of Jesus Christ. Then they ask him to stay "some days.

**11** Now the apostles and the brethren 'who 'are "of 'Judea  
<sup>2</sup> hear that the nations also receive <sup>o</sup> the word of 'God. Now when Peter went up into Jerusalem, those <sup>o</sup> of the Circumcision doubted <sup>o</sup> <sup>td</sup> him, saying that "You entered to <sup>d</sup> men having uncircumcision, and you ate with them!"

<sup>4</sup> Now Peter begins <sup>o</sup> and expounded <sup>o</sup> it to them consecutively, saying, "I 'was in the city of Joppa, praying <sup>o</sup>; and I perceived, in an ecstasy, a vision, a "certain utensil descending, as a large sheet with four edges, being let <sup>o</sup>  
<sup>6</sup> down out of 'heaven; and it came as far as me. Into which, 'looking intently, I considered and perceived the quadrupeds of the earth and the wild beasts and the reptiles  
<sup>7</sup> and the flying creatures of 'heaven. Now I hear a voice  
<sup>8</sup> also, saying to me, 'Rise, Peter! Sacrifice and 'eat! Yet I said, 'Far be it from me, Lord, 'for a thing contaminating  
<sup>9</sup> or unclean never entered into my 'mouth! Yet the voice answered a <sup>o</sup> second time out of 'heaven, 'What 'God  
<sup>10</sup> cleanses, do not you' count contaminating! Now this occurred <sup>o</sup> <sup>on</sup> thrice, and it is all pulled up again into 'heaven.

- 11 "And 'lo°! forthwith three men stand by °<sup>on</sup>at the house in which we were, having been dispatched° from Caesarea
- 12 to<sup>d</sup> me. Now the spirit said to me to 'come together with them, nothing °doubting. Now these 'six brethren also came °<sup>to</sup>with me, and we entered into the man's 'house.
- 13 "Now he reports to us how he perceived the messenger, standing in his 'house and saying, 'Dispatch °<sup>to</sup>to Joppa
- 14 and send° after Simon, 'who is 'surnamed° Peter, who will be speaking declarations to<sup>d</sup> you 'by which you shall be 'saved, you and your entire 'house.'
- 15 "Now 'as I 'begin° to 'speak, the holy 'spirit falls °<sup>on</sup>on them, even as on us also in the beginning. Now I am reminded of the declaration of the Lord, as He said that 'John, indeed, baptizes in water, yet you' shall be 'baptized
- 17 in holy spirit.' If, then, 'God °<sup>gives</sup> gives them the equal gratuity as to us also, when 'believing on the Lord Jesus Christ, °<sup>who was I</sup>—able to forbid 'God?"
- 18 Now, on 'hearing these things, they are quiet, and glorify 'God, saying, "Consequently, to the nations also 'God °<sup>gives</sup> gives 'repentance °<sup>unto</sup>unto life!"
- 19 'Those indeed, then, who are 'dispersed from the affliction 'which is occurring° °<sup>on</sup>over Stephen, passed through as far as Phoenicia and Cyprus and Antioch, speaking
- 20 the word to no one except to Jews only. Now °<sup>some</sup>some of them were the Cyprian men and Cyrenians, who<sup>a</sup>, coming into Antioch, spoke to<sup>d</sup> the Hellenists also, evangeliz-
- 21 ing° to them the Lord Jesus. And the hand of the Lord was with them. Besides, a vast number 'who believe turn back °<sup>on</sup>to the Lord.
- 22 Now the account concerning them is heard °<sup>in</sup>in the ears of the ecclesia 'which 'is in Jerusalem, and they dele-
- 23 gate Barnabas to Antioch, who, coming° along and perceiving the grace °<sup>of</sup>of 'God, rejoiced and entreated all 'with
- 24 purpose of 'heart to be remaining in the Lord—'for he



was a good man and full of holy spirit and faith. And a considerable throng was added to the Lord.

25 Now he came away <sup>to</sup> Tarsus to hunt Saul, <sup>and</sup> finding him, he led him <sup>to</sup> Antioch. Now it <sup>came</sup> that they are gathered a whole year, also, in the ecclesia, and teach a considerable throng. Besides, in Antioch first<sup>y</sup>, the disciples are styled "Christians."

27 Now in these days prophets came down from Jerusalem <sup>to</sup> Antioch. Now one<sup>o</sup> of them, named Agabus, rising, signifies through the spirit, the great famine which is <sup>about to be on the whole inhabited</sup> earth, which<sup>a</sup> occurred<sup>o</sup> <sup>on</sup> under Claudius. Now according as any of the disciples thrived<sup>o</sup>, each of them designate something to send to the brethren dwelling in Judea, <sup>for</sup> dispensing; which they do also, <sup>dispatching to</sup> the elders through the hand of Barnabas and Saul.

12 Now <sup>at that</sup> season Herod the king put forth his <sup>hands to</sup> illtreat <sup>some from the ecclesia</sup>. Now he assassinated James, the brother of John, with the sword. <sup>Now perceiving that it is pleasing to the Jews, he proceeded</sup> to <sup>apprehend</sup> Peter also (now they were the days of <sup>unleavened bread</sup>), whom, <sup>arresting also</sup>, he placed<sup>o</sup> <sup>in jail</sup>, giving him over to four quaternions of soldiers to <sup>guard him</sup>, intending<sup>o</sup> after the Passover to <sup>lead him up to the people</sup>.

5 Peter, indeed, then, was kept<sup>o</sup> in the jail, yet prayer was earnestly <sup>made</sup> by the ecclesia to<sup>d</sup> God concerning <sup>him</sup>. Now when Herod was about to be leading him to them, in that <sup>night</sup> Peter was reposing<sup>o</sup> between two soldiers, <sup>bound</sup> with two chains, besides which guards <sup>before the door kept the jail</sup>. And <sup>lo</sup>! a messenger of the Lord stood by, and a light shines in the room. Now <sup>smiting</sup> Peter on the side, he rouses him, saying, "Rise <sup>quickly</sup>!" And off fall his <sup>chains</sup> <sup>from his hands</sup>. Now

- the messenger said to<sup>d</sup> him, "Gird<sup>o</sup> yourself and bind<sup>o</sup> on your 'soles." Now he does thus. And he is saying to him, "Throw<sup>o</sup> your 'cloak about you and 'follow me."
- <sup>9</sup> And, coming out, he followed him. And he had not perceived that 'what is occurring<sup>o</sup> <sup>th</sup>by means of the messenger is true, yet he seemed to be observing a vision.
- <sup>10</sup> Now, passing through the first jail and the second, they come <sup>on</sup>to the iron 'gate 'that 'brings them into the city, which<sup>a</sup> spontaneously was opened to them. And, coming out, they came forward one street, and immediately the messenger withdrew from him. And 'Peter, <sup>b</sup>coming<sup>o</sup> 'to himself, said, "Now I truly am <sup>a</sup>aware that the Lord delegates His 'messenger, and extricates<sup>o</sup> me out of the hand of Herod and <sup>en</sup>all the hope of the Jewish 'people."
- <sup>12</sup> Besides, being conscious, he came <sup>on</sup>to the house of 'Mary, the mother of John 'who is 'surnamed<sup>o</sup> Mark, where a considerable number were, <sup>o</sup>convened<sup>o</sup> together and praying<sup>o</sup>. Now, at his 'knocking at the door of the
- <sup>13</sup> portal, a maid approached to obey, named Rhoda. And, recognizing the voice of 'Peter, <sup>f</sup>for 'joy she does not open the portal. Yet, running in, she reports 'Peter <sup>o</sup>standing
- <sup>14</sup> before the portal. Yet 'they say to<sup>d</sup> her, "You are 'mad<sup>o</sup>!" Yet 'she stoutly insisted<sup>o</sup> on having it thus. Yet 'they said, "It is his 'messenger."
- <sup>15</sup> Yet 'Peter persisted in knocking. Now, <sup>o</sup>opening, they
- <sup>16</sup> perceive him and were amazed. Yet, <sup>o</sup>gesturing with a 'hand to them to 'hush, he relates<sup>o</sup> to them how the Lord led him out<sup>o</sup> of the jail. Besides, he said, "Report these things to James and the brethren." And, coming out, he went <sup>to</sup>to a different place.
- <sup>17</sup> Now, at the <sup>b</sup>coming<sup>o</sup> of day, there was no<sup>t</sup> slight disturbance among the soldiers as to "what, consequently,
- <sup>18</sup> became<sup>o</sup> of 'Peter. Now Herod, <sup>o</sup>seeking for him and not

finding him, examining the guards, orders them to be led away to death. And, coming down from Judea into Caesarea, he tarried there.

- <sup>20</sup> Now he was in a fighting fury with the Tyrians and Sidonians. Yet, with one accord, they were <sup>1</sup>present <sup>2</sup>with him, and, persuading Blastus, the king's chamberlain, they requested peace, because their country was <sup>3</sup>nourished from the king's. Now on a set day, Herod, dressed in royal attire, being seated on the dais, harangued to them. Now the populace retorted, "A god's voice, and not a man's!" Now instantly a messenger of the Lord smites him, <sup>4</sup>because <sup>5</sup>he gives not the glory to God, and, becoming the food of worms, he gives up his soul.
- <sup>24</sup> Yet the word of God grows and was multiplied.
- <sup>25</sup> Now Barnabas and Saul return out of Jerusalem, completing the dispensing, taking along with them John, who is surnamed "Mark."

- 13** Now there were in Antioch, to accord with the ecclesia which is there, prophets and teachers, both Barnabas and Simeon, called Niger, and Lucius the Cyrenian, besides Manaen, the tetrarch Herod's foster brother, and
- <sup>2</sup> Saul. Now, at their ministering to the Lord and fasting, the holy spirit said, "Sever, by all means, to Me Barnabas and Saul for the work to which I have called them."
- <sup>3</sup> Then, fasting and praying and placing their hands on them, they dismiss them.
- <sup>4</sup> They, indeed, then, being sent out by the holy spirit, came down into Seleucia. Besides, from thence they sail
- <sup>5</sup> away to Cyprus. And, coming to be in Salamis, they announced the word of God in the synagogues of the Jews. Now they had John also as deputy.
- <sup>6</sup> Now, passing through the whole island up to Paphos, they found a certain man, a magician, a false prophet,
- <sup>7</sup> a Jew, whose name was Bar-Jesus, who was with the

proconsul Sergius Paul, an intelligent man. He', 'calling° to him Barnabas and Saul, seeks<sup>for</sup> to hear the word of 'God.

- <sup>8</sup> Now Elymas, the "Magician" (for thus is his 'name 'construed°), withstood° them, seeking to pervert the  
<sup>9</sup> proconsul from the faith. Now Saul, 'who is also Paul, being filled with holy spirit, 'looking intently <sup>to</sup>at him,  
<sup>10</sup> said, "O, full of 'all guile and 'all knavery, son of the Adversary, enemy of 'all righteousness, will you not  
<sup>11</sup> 'cease° perverting the straight 'ways of the Lord? And now, 'lo°! the hand of the Lord is on you, and you shall be blind, not observing the sun until the appointed time." Now instantly there falls on him a fog and darkness, and, going about, he sought someone to 'lead him by the  
<sup>12</sup> hand. Then the proconsul, perceiving 'what 'has occurred, believes, being astonished° <sup>on</sup>at the teaching of the Lord.  
<sup>13</sup> Now setting out from 'Paphos, 'those about Paul came <sup>to</sup>to Perga of 'Pamphylia. Yet John, 'departing  
<sup>14</sup> from them, returns <sup>to</sup>to Jerusalem. Now they', passing through from 'Perga, came° along into Antioch, 'Pisidia, and, entering into the synagogue the day of the sabbaths,  
<sup>15</sup> they are seated. Now, after the reading of the law and the prophets, the chiefs of the synagogue dispatch to<sup>d</sup> them, saying, "Men, brethren, if there is in you any word of entreaty <sup>to</sup>for the people, 'say it."  
<sup>16</sup> Now Paul, 'rising and 'gesturing with his 'hand, said, "Men, Israelites, and 'those who are fearing° 'God, hear!  
<sup>17</sup> The God of this 'people Israel chooses° our 'fathers, and exalts the people in the sojourn in the land of Egypt, and  
<sup>18</sup> with a high arm He led them° out of it. And for about forty years' time He carries them, as a nurse, in the wilder-  
<sup>19</sup> ness. And, pulling down seven nations in the land of  
<sup>20</sup> Canaan, He distributes their 'land by lot (about four hundred and fifty years). And after 'this He °gives

- <sup>21</sup> judges till Samuel the prophet. And thence they request<sup>o</sup> a king, and 'God °gives them 'Saul, son of Kish, a man  
<sup>22</sup> out of the tribe of Benjamin, forty years. And, 'deposing him, He rouses 'David °for their king, to whom He said also, in 'testifying, 'I found David, 'of 'Jesse, a man according to My 'heart, who will be doing all My °will.'  
<sup>23</sup> From this one's 'seed, 'God, according to the promise, led to 'Israel a Saviour, Jesus.
- <sup>24</sup> "The previous 'heralding of John, before His personal 'entrance, was the baptism of repentance to the entire  
<sup>25</sup> people of Israel. Now as John completed his 'career, he said, "What you are suspecting me to be, I am not. But 'lo°! coming° after me is One, the sandal of Whose 'feet I am not worthy to loose.'
- <sup>26</sup> "Men! Brethren! Sons of the race of Abraham, and 'those among you who are fearing° 'God! To us was the  
<sup>27</sup> word of this 'salvation dispatched. For 'those dwelling in Jerusalem and their 'chiefs, 'being ignorant of Him and of the voices of the prophets 'which are 'read° °on  
<sup>28</sup> every sabbath, fulfill them in 'judging Him. And, finding not one cause of death, they request° Pilate to have Him despatched.
- <sup>29</sup> "Now as they accomplish all 'that which is °written° concerning Him, taking Him down from the pole, they  
<sup>30</sup> °place Him °in a tomb. Yet 'God rouses Him °from  
<sup>31</sup> among the dead: Who was seen on more days by 'those who ascend with Him from 'Galilee °to Jerusalem, who° are now His witnesses to<sup>d</sup> the people.
- <sup>32</sup> "And we' are bringing to you the evangel° 'which  
<sup>33</sup> 'comes° to be a promise to<sup>d</sup> the fathers, that 'God has fully fulfilled this for our 'children in 'raising Jesus, as it is °written° in the first 'psalm also, 'My Son art Thou';  
<sup>34</sup> I, today, have begotten Thee.' Now, seeing that He raises Him °from among the dead, by no means longer

- 'about to 'return <sup>40</sup>to decay, He has thus declared that, I shall be giving you 'the faithful 'benignities of David.'
- 35 Wherefore, in a different place also, He is saying, 'Thou wilt not be giving Thy 'Benign One to be 'acquainted
- 36 with decay.' For David, indeed, 'sub-serving his own generation by 'God's 'counsel, was put to repose, and was
- 37 added to<sup>d</sup> his 'fathers, and was acquainted with decay; yet He Whom 'God rouses was not acquainted with decay.
- 38 "Let it then be known to you, men, brethren, that through this One is being announced<sup>o</sup> to you the pardon
- 39 of sins, and from all from which you could not be justified in the law of Moses, in this One everyone 'who is believing is being justified.<sup>o</sup>
- 40 "Beware then, that 'that which 'has been declared<sup>o</sup> in
- 41 the prophets may not be coming<sup>on</sup> on you: 'Perceive, you 'despisers, and marvel, and 'disappear! 'for a work am I 'working<sup>o</sup> in your 'days—a work which you should by no means be believing if anyone should be detailing<sup>o</sup> it to you."
- 42 Now, at their being out, they entreated that these 'declarations be spoken to them <sup>40</sup>on the intervening
- 43 sabbath. Now the synagogue <sup>be</sup>having broken up, many of the Jews and the reverent<sup>o</sup> proselytes follow 'Paul and 'Barnabas, who<sup>a</sup>, speaking to them, persuaded them to 'remain in the grace of 'God.
- 44 Now on the coming<sup>o</sup> sabbath almost the entire city was
- 45 gathered to hear the word of the Lord. Yet the Jews, perceiving the throngs, are filled with jealousy, and they contradicted the things 'spoken<sup>o</sup> by Paul, blaspheming.
- 46 'Being bold<sup>o</sup>, both 'Paul and 'Barnabas say, "To you first was it necessary that the word of 'God be spoken. Yet, since, in fact, you are thrusting<sup>o</sup> it away, and are judging yourselves not worthy of 'eonian life, 'lo<sup>o</sup>! we are turning<sup>o</sup>
- 47 <sup>40</sup>to the nations. For thus the Lord has directed<sup>o</sup> us: I

have appointed Thee <sup>to</sup>for 'a light of the nations; for Thee <sup>to</sup>be <sup>to</sup>for salvation as far as the limits of the 'earth.'"

<sup>48</sup> Now on hearing this, the nations rejoiced and glorified the word of the Lord, and they believe, whoever were <sup>to</sup>set <sup>to</sup>for life eonian.

<sup>49</sup> Now the word of the Lord was carried<sup>o</sup> through <sup>ac</sup>the  
<sup>50</sup> whole country. Yet the Jews spur on the 'reverent', 'respectable women, and the foremost ones of the city, and rouse up persecution <sup>on</sup>for 'Paul and Barnabas, and they  
<sup>51</sup> ejected them from their 'boundaries. Now they, 'shaking<sup>o</sup> the dust off 'their feet <sup>on</sup>against them, came <sup>to</sup>to  
<sup>52</sup> Iconium. <sup>bs</sup>And the disciples were filled<sup>o</sup> with joy and holy spirit.

**14** Now in Iconium <sup>ac</sup>the same thing occurred<sup>o</sup> at their entering into the synagogue of the Jews and speaking, <sup>ts</sup>so that a vast multitude of both Jews and Greeks believe.  
<sup>2</sup> Yet the 'stubborn Jews rouse up and provoke the souls  
<sup>3</sup> of the nations against the brethren. They, indeed, then, tarry a considerable time, speaking boldly<sup>o</sup> <sup>on</sup>in the Lord, 'Who is testifying to the word of His 'grace, granting signs and miracles to 'occur<sup>o</sup> through their 'hands.

<sup>4</sup> Now the multitude of the city is rent; \* 'these, indeed,  
<sup>5</sup> were <sup>tg</sup>with the Jews, yet 'those <sup>tg</sup>with the apostles. Now as there came<sup>o</sup> to be an onset both of the nations and the Jews, together with their 'chiefs, to outrage and pelt  
<sup>6</sup> them with stones, being conscious of it, they fled for refuge into the cities of 'Lycaonia: Lystra and Derbe, and  
<sup>7</sup> the country about. And there they were bringing the evangel<sup>o</sup>.

<sup>8</sup> And a <sup>a</sup>certain man in Lystra, impotent in the feet, sat<sup>o</sup> there, lame <sup>o</sup>from his mother's womb, who never walks.  
<sup>9</sup> This one hears 'Paul speaking, who, 'looking intently at  
<sup>10</sup> him, and perceiving that he 'has faith <sup>to</sup>to be saved, said

with a loud voice, "Rise upright on your 'feet!" And he leaps°, and walked.

- 11 Besides, the throngs, perceiving what Paul does, lift up their 'voice in Lycaonian, saying, "The gods, made
- 12 'like <sup>h</sup>men, descended to<sup>d</sup> us!" Besides, they called 'Barnabas Zeus, yet 'Paul, Hermes, since, in fact, he' was the
- 13 leading° 'speaker. Besides, the priest of the Zeus 'which 'is before the city, °bringing bulls and garlands °n to the portals, wanted to 'sacrifice together with the throngs.
- 14 Now, on 'hearing this, the apostles Barnabas and Paul, °tearing <sup>h</sup>'their 'garments, spring out into the throng,
- 15 crying and saying, "Men! °Why are you doing these things? We' also are <sup>h</sup>men, of like emotions as you, bringing the evangel° to you to 'turn you back from these 'vain things °n to the living God, Who makes 'heaven and
- 16 the earth and the sea and all 'that is in them, Who, in °bygone° generations, leaves all the nations to 'go° their
- 17 'ways, although He °leaves Himself not without the testimony of good 'acts, giving showers from heaven and fruitbearing seasons, °filling our 'hearts with nourish-
- 18 ment and gladness." And, saying these things, they hardly stop the throngs, so as not 'to be sacrificing to them.
- 19 Yet Jews from Antioch and Iconium come on, and, °persuading the throngs, and °stoning 'Paul, they dragged
- 20 him outside of the city, inferring that he is °dead. Yet, when the disciples surround him, °rising, he entered into the city. And on the morrow he came out <sup>tg</sup>with
- 21 'Barnabas <sup>to</sup>to Derbe. °Evangelizing° that 'city besides, and °making a considerable number of disciples, they return into 'Lystra and into Iconium and into Antioch,
- 22 establishing the souls of the disciples, besides entreating them to 'remain in the faith and saying that, "Through many afflictions 'must we be entering into the kingdom
- 23 of 'God." Now, °selecting elders for them according to



the ecclesia, <sup>o</sup>praying with fastings, they committed<sup>o</sup> them to the Lord <sup>to</sup>in Whom they had believed.

<sup>24</sup> And passing through into <sup>o</sup>Pisidia, they came <sup>to</sup>to <sup>o</sup>Pamphylia. And, <sup>o</sup>speaking the word of the Lord in Perga,  
<sup>25</sup> they descended <sup>to</sup>to Attalia, and thence they sail away <sup>to</sup>to Antioch, whence they were <sup>o</sup>given<sup>o</sup> over to the grace of <sup>o</sup>God <sup>to</sup>for the work which they fulfill.

<sup>27</sup> Now coming<sup>o</sup> along and gathering the ecclesia, they informed them of whatever <sup>o</sup>God does with them, and  
<sup>28</sup> that He opens to the nations a door of faith. Now they tarried no<sup>t</sup> brief time <sup>to</sup>with the disciples.

**15** And <sup>o</sup>some, coming down from <sup>o</sup>Judea, taught the brethren that, "If you should not be <sup>o</sup>circumcised after  
<sup>2</sup> the custom of <sup>o</sup>Moses, you <sup>o</sup>can<sup>o</sup> not be saved." Now as <sup>o</sup>Paul and <sup>o</sup>Barnabas <sup>to</sup>come<sup>o</sup> to have no<sup>t</sup> slight commotion and questioning <sup>to</sup>with them, they prescribe that Paul and Barnabas and <sup>o</sup>some others <sup>o</sup>from among them are to <sup>o</sup>go up to<sup>d</sup> the apostles and elders <sup>to</sup>in Jerusalem concerning this <sup>o</sup>question.

<sup>3</sup> They indeed, then, <sup>o</sup>being sent forward by the ecclesia, passed<sup>o</sup> through <sup>o</sup>Phoenicia as well as Samaria, detailing<sup>o</sup> the turning about of the nations. And they <sup>to</sup>caused great joy to all the brethren.

<sup>4</sup> Now coming<sup>o</sup> along into Jerusalem, they were received by the ecclesia and the apostles and the elders. Besides,  
<sup>5</sup> they inform them of whatever <sup>o</sup>God does with them. Yet <sup>o</sup>some <sup>o</sup>from the sect of the Pharisees who <sup>o</sup>have believed rise up, saying that they <sup>o</sup>must be <sup>o</sup>circumcised, besides charging them to <sup>o</sup>keep the law of Moses.

<sup>6</sup> Now the apostles and the elders were gathered to <sup>to</sup>see  
<sup>7</sup> <sup>o</sup>about this <sup>o</sup>matter. Now, there coming<sup>o</sup> to be much questioning<sup>o</sup>, <sup>o</sup>rising, Peter said to<sup>d</sup> them, "Men! Brethren! You<sup>t</sup> are <sup>o</sup>versed<sup>o</sup> in the fact that from the days at the beginning <sup>o</sup>God chooses<sup>o</sup> among you, that through my

mouth the nations are to hear the word of the evangel  
 8 and believe. And God, the Knower of hearts, testifies  
 9 to them, giving the holy spirit according as to us also, and  
 in nothing discriminates between us <sup>bs</sup> and them, cleansing  
 10 ing their hearts by faith. <sup>a</sup>Why, then, are you now trying  
 God, by placing a yoke <sup>on</sup> on the neck of the disciples  
 which neither our fathers nor we are strong enough to  
 11 bear? But through the grace of the Lord Jesus we are be-  
 lieving, to be saved <sup>ac</sup>in a <sup>w</sup>manner even as they."

12 Now the entire multitude hushes, and they heard Bar-  
 nabas and Paul unfolding whatever signs and miracles  
 God does among the nations through them.

13 Now after they hush, James answered, saying, "Men!  
 14 Brethren! Hear me! Simeon unfolds <sup>o</sup> <sup>ac</sup>how <sup>as</sup> God first  
 visits <sup>o</sup> the nations, to obtain out of them a people for His  
 15 name. And with this agree the words of the prophets,  
 according as it is written<sup>o</sup>,

16 After these things I will turn back,  
 And I will rebuild the tabernacle of David which  
 has fallen...

And its overturned<sup>o</sup> structure will I rebuild,  
 And I will re-erect it...

17 So that those left of mankind should <sup>ever</sup> be seek-  
 ing out the Lord,  
 And all the nations, on them <sup>on</sup>over whom My name  
 is invoked<sup>o</sup>,  
 Is saying the Lord, Who is doing these things."

18 Known from the eon to the Lord is His work.

19 "Wherefore I decide not to be harassing those from  
 20 the nations who are turning back <sup>on</sup>to God, but to write  
 an epistle to them to be abstaining<sup>o</sup> from ceremonial  
 pollution with idols, and prostitution, and what is  
 21 strangled, and blood. For Moses, from ancient genera-

tions, city <sup>ac</sup>by city, 'has 'those who are heralding him, being read<sup>o</sup> <sup>ac</sup>on every sabbath in the synagogues."

- 22 Then it seems good to the apostles and the elders, together with the whole ecclesia, <sup>choosing</sup> men <sup>o</sup>from among them, to send <sup>to</sup>to Antioch together with 'Paul and Barnabas, Judas, <sup>called</sup> Bar-Sabbas, and Silas, leading<sup>o</sup> men among the brethren, <sup>writing</sup> through their hand <sup>as</sup>'as follows:

"The apostles and the elders and the brethren, to the brethren <sup>ac</sup>at 'Antioch and Syria and Cilicia, 'out of the nations: 'Rejoice!

- 24 "Since, in fact, we hear that <sup>a</sup>some coming out <sup>o</sup>from us disturb you with words, dismantling your 'souls, whom  
25 we gave no<sup>t</sup> assignment<sup>o</sup>, it seems good to us, in coming<sup>o</sup> to be of one accord, <sup>choosing</sup> men, to send them to<sup>d</sup>  
26 you <sup>to</sup>with our 'beloved Barnabas and Paul, <sup>h</sup>men who <sup>o</sup>give up their 'souls for<sup>s</sup> the name of our 'Lord Jesus  
27 Christ. We have, then, commissioned Judas and Silas,  
28 and they are reporting the same <sup>th</sup>by word. For it seems good to the holy 'spirit and to us in nothing to be placing<sup>o</sup>  
29 one more burden on you save these 'essentials: to be abstaining<sup>o</sup> from idol sacrifices, and blood, and what is strangled, and prostitution; <sup>o</sup>from which, carefully keeping yourselves, you will be well 'engaged. 'Farewell!"

- 30 They, indeed, then, <sup>being</sup> dismissed, came down <sup>to</sup>to Antioch, and, gathering the multitude, <sup>hand</sup>them the  
31 epistle. Now, reading it, they rejoiced <sup>om</sup>at the consolation.  
32 Both Judas and Silas, they also being prophets, <sup>th</sup>by  
33 many a word entreat and establish the brethren. Now, after <sup>do</sup>spending some time, they were dismissed with peace from the brethren to<sup>d</sup> those who commission them.  
35 <sup>(no 34)</sup> Yet Paul and Barnabas tarried in Antioch, teaching and bringing the evangel<sup>o</sup> of the word of the Lord, with many <sup>a</sup>others also.

<sup>36</sup> Now, after "some days, Paul said to<sup>d</sup> Barnabas, "By all means, "turning back, we should be visiting<sup>o</sup> the brethren "<sup>ac</sup>at every city in which we announce the word  
<sup>37</sup> of the Lord, to see how they are faring." Now Barnabas intended<sup>o</sup> to 'take along with them 'John also, 'who is  
<sup>38</sup> 'called<sup>o</sup> Mark. Yet Paul counted the man who withdraws from them from Pamphylia and 'comes not with them  
<sup>39</sup> "<sup>to</sup>to the work—this man not worthy to 'take along. Now they became<sup>o</sup> so incensed as to recoil from one another. Besides, 'Barnabas, taking 'Mark along, sails off "<sup>to</sup>to Cyprus.

<sup>40</sup> Now Paul, "singling<sup>o</sup> out Silas, came away, being given  
<sup>41</sup> over to the grace of the Lord by the brethren. Now he passed<sup>o</sup> through 'Syria and 'Cilicia, establishing the ecclesias.

**16** Now he arrives also at "<sup>to</sup>Derbe and "<sup>to</sup>at Lystra. And 'lo<sup>o</sup>! a "certain disciple was there, named Timothy, the son of a believing Jewish woman, yet of a Greek father,  
<sup>2</sup> who was attested<sup>o</sup> by the brethren in Lystra and Iconium.  
<sup>3</sup> This one 'Paul wants to 'come out "<sup>to</sup>with him, and, taking him, circumcised him because of the Jews 'who 'are in those 'places, for they all were 'aware that his 'father belonged to the Greeks.

<sup>4</sup> Now, as they went<sup>o</sup> through the cities, they give over to them the decrees to 'maintain, 'which 'have been decided<sup>o</sup> upon by the apostles and elders 'who are in Jerusalem. The ecclesias, indeed, then, were stable<sup>o</sup> in the faith and superabounded in 'number day "<sup>ac</sup>by day.

<sup>6</sup> Now they passed through 'Phrygia and the Galatian province, being forbidden by the holy spirit to speak the  
<sup>7</sup> word in the province of Asia. Yet, coming "<sup>ac</sup>about 'Mysia, they tried to go into 'Bithynia, and the spirit of Jesus does  
<sup>8</sup> not let them. Yet they, passing by 'Mysia, descended into Troas.

- <sup>9</sup> And <sup>th</sup>during the night a vision was seen by Paul. A <sup>a</sup>certain man, a Macedonian, was <sup>o</sup>standing and entreating him, and saying, "Cross over into Macedonia! Help us!" Now as he perceived the vision, we immediately seek to <sup>'</sup>come out <sup>to</sup>to Macedonia, deducing that <sup>'</sup>God has called <sup>o</sup>to us to bring the evangel <sup>o</sup>to them.
- <sup>11</sup> Now, setting out from Troas, we run straight <sup>to</sup>to Samothrace, yet the ensuing day <sup>to</sup>to Neapolis, and thence <sup>to</sup>to Philippi, which <sup>a</sup>is the foremost city of <sup>'</sup>that part of Macedonia, a colony.
- <sup>13</sup> Now we were in this <sup>'</sup>city, tarrying <sup>a</sup>some days. Besides, on the day of the sabbaths we came <sup>o</sup>outside of the gate beside a river, where we inferred there is prayer, and, <sup>'</sup>being seated, we spoke to the women <sup>'</sup>who are coming together. And a <sup>a</sup>certain woman named Lydia, a seller of purple of the city of Thyatira, revering <sup>o</sup>'God, heard, whose <sup>'</sup>heart the Lord opens up to <sup>'</sup>heed <sup>'</sup>what is <sup>'</sup>spoken <sup>o</sup>
- <sup>15</sup> by Paul. Now as she is baptized, she and her <sup>'</sup>household, she entreats, saying, "If you have judged me to be faithful to the Lord, <sup>'</sup>enter into my <sup>'</sup>house and <sup>'</sup>remain." And she urges <sup>o</sup>us.
- <sup>16</sup> Now it occurred <sup>o</sup>, at our going <sup>o</sup>to <sup>'</sup>prayer, a <sup>a</sup>certain maid, having a python spirit, meets us, who <sup>a</sup>afforded
- <sup>17</sup> a vast income to her <sup>'</sup>masters, divining <sup>o</sup>. She, following after Paul and us, cried, saying, "These <sup>h</sup>men are slaves of <sup>'</sup>God <sup>'</sup>most high, who <sup>a</sup>are announcing to you a way of
- <sup>18</sup> salvation!" Now this she <sup>'</sup>did on many days. Now Paul, being exasperated and <sup>'</sup>turning about, said to the spirit, "I am charging you, in the name of Jesus Christ, to be coming out from her!" And it came out the same hour.
- <sup>19</sup> Now her <sup>'</sup>masters, perceiving that the expectation of their <sup>'</sup>income was come out, getting <sup>o</sup>hold of Paul and Silas, draw them into the market <sup>on</sup>to the magistrates,
- <sup>20</sup> and, leading them to the officers, say, "These <sup>h</sup>men are

<sup>21</sup> confounding our 'city. Belonging to the Jews, they are also announcing customs which it is not allowed us to  
<sup>22</sup> 'assent<sup>o</sup> to, nor to 'do, being Romans." And the throng assailed<sup>ao</sup> them, and the officers, 'tearing off their 'garments, ordered them to be flogged with 'rods. Besides,  
<sup>23</sup> placing on them many blows, they cast them into jail,  
<sup>24</sup> 'charging the warden to 'keep them securely, who, getting such a charge, casts them into the interior jail, and secures<sup>o</sup> their 'feet<sup>ao</sup> in the stocks.

<sup>25</sup> Now <sup>ac</sup>at 'midnight Paul and Silas were praying<sup>o</sup> and sang hymns to 'God. Now the prisoners listened<sup>o</sup> to them.  
<sup>26</sup> Now suddenly a great quake occurred<sup>o</sup>, so that the foundations of the prison are shaken. Now instantly all the doors were opened, and the bonds of all were slacked.

<sup>27</sup> Now the warden, <sup>b</sup>coming<sup>o</sup> out of his sleep, and perceiving the doors of the jail 'open<sup>o</sup>, 'pulling<sup>o</sup> his 'sword, was about to 'despatch himself, inferring that the prisoners have escaped. Yet Paul shouts with a loud voice, saying, "You should 'commit nothing evil to yourself, for  
<sup>29</sup> we are all in this place." Now, 'requesting lights, he springs in, and, coming<sup>o</sup> to be in a tremor, prostrates to  
<sup>30</sup> 'Paul and 'Silas, and, preceding them out, averred, "Masters, <sup>a</sup>what 'must I be doing that I may be 'saved?"

<sup>31</sup> Now 'they say, "Believe on the Lord Jesus, and you shall  
<sup>32</sup> be 'saved, you and your 'household." And they speak to him the word of the Lord, together with all 'those in his  
<sup>33</sup> 'house. And, taking them aside, in that 'hour of the night he bathes 'off 'their blows, and is baptized, he and all his  
<sup>34</sup> 'family, instantly. Besides, leading them up into his 'house, he 'sets a table before them, and exults<sup>o</sup> with all his household, having believed 'God.

<sup>35</sup> Now, day <sup>b</sup>coming<sup>o</sup> on, the officers dispatch the constables, saying, "Release those <sup>h</sup>men." Now the warden reports these 'words to<sup>d</sup> 'Paul, that "The officers have

dispatched that you may be 'released. Then, coming out  
37 now, 'go<sup>o</sup> in peace." Yet 'Paul averred to<sup>d</sup> them, "Lash-  
ing us in public, uncondemned, <sup>h</sup>men belonging to the  
Romans, they cast us into jail, and now they are ejecting  
us surreptitiously! <sup>for</sup> No"! But let them 'come themselves  
38 and 'lead us out!" Now the constables report these  
'declarations to the officers. Now they were afraid, 'hear-  
39 ing that they are Romans. And, coming, they entreat  
them, and, leading them out, asked them to 'come away  
from the city.

40 Now, coming out from the jail, they came <sup>to</sup>in to<sup>d</sup>  
'Lydia, and, <sup>seeing</sup>the brethren, they console them and  
came away.

17 Now, 'traversing 'Amphipolis and 'Apollonia, they  
came <sup>to</sup>to 'Thessalonica, where<sup>e</sup> there was a synagogue of  
2 the Jews. Now, <sup>as</sup>as was 'Paul's <sup>o</sup>custom, he entered to<sup>d</sup>  
them, and on three sabbaths he argues<sup>o</sup> with them from  
3 the scriptures, opening up and placing<sup>o</sup> before them that  
the Christ 'must 'suffer and rise <sup>o</sup>from among the dead,  
and that "This One is the Christ—the Jesus Whom I' am  
4 announcing to you." And <sup>some</sup>of them are persuaded,  
and were allotted to 'Paul and 'Silas, <sup>both</sup>a vast multi-  
tude of the 'reverent<sup>o</sup> Greeks, <sup>and</sup>and of the foremost  
women not a few.

5 Now the Jews, 'being jealous and taking<sup>o</sup> to themselves  
<sup>some</sup> wicked men of the loafers and 'making up a mob,  
made a tumult in the city, and, 'standing by the house  
of Jason, they sought to 'lead them before <sup>to</sup>the populace.  
6 Now, not finding them, they dragged Jason and <sup>some</sup>  
brethren <sup>on</sup>to the city magistrates, imploring that "Those  
who raise the 'inhabited<sup>o</sup> earth to insurrection, these are  
7 'present in this place also, whom Jason has entertained<sup>o</sup>.  
And all these are committing things contravening the  
decrees of Caesar, saying there is a different king, Jesus."

- <sup>8</sup> Now they disturb the throng and the city magistrates on  
<sup>9</sup> hearing these things. And obtaining 'bail <sup>b</sup>from 'Jason and the rest, they release them.
- <sup>10</sup> Now the brethren immediately send out <sup>bs</sup>both 'Paul and 'Silas <sup>th</sup>by night into Berea, who<sup>a</sup> are away, coming<sup>o</sup>  
<sup>11</sup> along into the synagogue of the Jews. Now these were more noble than 'those in 'Thessalonica, who<sup>a</sup> receive<sup>o</sup> the word with <sup>e</sup>all eagerness, examining the scriptures day  
<sup>12</sup> <sup>ac</sup>by day, to see if these 'have it thus. Many<sup>o</sup> of them, indeed, then, believe, and of the respectable 'Greek women and men not a few.
- <sup>13</sup> Now as the Jews from 'Thessalonica know that in 'Berea also the word of 'God was announced by 'Paul, they came there also, agitating and disturbing the throngs.
- <sup>14</sup> Now immediately, then, 'Paul was sent away by the brethren to 'go<sup>o</sup> as far as <sup>on</sup>the sea. Besides, <sup>bs</sup>both 'Silas and 'Timothy remain behind there.
- <sup>15</sup> Now 'those who are conducting 'Paul led him as far as Athens, and, obtaining a direction to<sup>d</sup> 'Silas and 'Timothy that they may be coming <sup>as</sup>most quickly to<sup>d</sup> him, they are off.
- <sup>16</sup> Now, while 'Paul was waiting<sup>o</sup> for them in 'Athens, his 'spirit was incited<sup>o</sup> in him at beholding the city being  
<sup>17</sup> idol-ridden. Indeed, then, he argued<sup>o</sup> in the synagogue with the Jews and with the 'reverent<sup>o</sup>, and in the market <sup>ac</sup>on every day <sup>td</sup>with 'those happening along.
- <sup>18</sup> Now <sup>a</sup>some of the Epicurean as well as Stoic philosophers parleyed with him, and <sup>a</sup>some said, "<sup>a</sup>Whatever may this 'rook be wanting to 'say?" Yet 'others, "He 'seems to be an announcer of strange demons," seeing that he brought them the evangel<sup>o</sup> of 'Jesus and the resurrection. Besides, getting<sup>o</sup> hold of him, they led him <sup>on</sup>to the Arcopagus, saying, "<sup>a</sup>Can<sup>o</sup> we know <sup>a</sup>what this 'new  
<sup>20</sup> teaching is, 'which is 'spoken<sup>o</sup> of by you? For strange is



- “what you are bringing <sup>to</sup> to our ‘hearing. We are ‘resolved<sup>o</sup>, then, to know ‘what ‘this is wanting to be.” Now all the Athenians, and the ‘repatriated guests, had opportunity <sup>to</sup> for nothing different than to be saying ‘something or hearing ‘something newer.
- Now Paul, standing in the center of the Areopagus, averred, “Men! Athenians! <sup>on</sup> On all sides am I beholding how unusually religious you are. For, passing<sup>o</sup> through and contemplating the objects of your veneration, I found a pedestal also, ‘on which had been inscribed<sup>o</sup>, ‘To an Unknown God.’ To Whom then, you are ‘ignorantly ‘devout, This One am I ‘announcing to you. The God ‘Who makes the world and all ‘that is in it, He’, the Lord ‘inherent of heaven and earth, is not dwelling in temples made by hands, neither is He ‘attended<sup>o</sup> by human hands, as if requiring<sup>o</sup> anything, since He ‘Himself ‘gives to all life and breath and ‘all. Besides, He makes out of one every nation of ‘mankind, to be dwelling on ‘all the surface of the earth, ‘specifying the ‘setting<sup>o</sup> of the seasons and the bounds of their ‘dwelling, for them to be seeking ‘God, if, consequently, they may surely grope for Him and may be finding Him, though to be sure, not far from each one of us is He ‘inherent, for in Him we are living and moving<sup>o</sup> and are, as ‘some ‘poets <sup>of</sup> of yours also have declared, ‘For of ‘that race also are we.’ The race, then, is ‘inherently of ‘God; we ‘ought not to be inferring that the Divine is like gold, or silver, or stone, a sculpture of art and human sentiment.
- “Indeed, then, condoning the times of ‘ignorance, ‘God is now charging ‘mankind that all everywhere are to ‘repent, forasmuch as He assigns a day in which He is ‘about to be judging the ‘inhabited<sup>o</sup> earth in righteousness ‘by the Man Whom He specifies, tendering faith to all, ‘raising Him <sup>from</sup> from among the dead—”

<sup>32</sup> Now, on hearing of the resurrection of the dead, these, indeed, jeered, yet those say, "We will hear<sup>o</sup> you concerning this again also." Thus Paul came out<sup>o</sup> of their midst.  
<sup>33</sup> Yet some men, being joined to him, believe, among whom were Dionysius, the Areopagite, also, and a woman named Damaris, and others<sup>to</sup> with them.  
<sup>34</sup>

**18** After these things, departing<sup>o</sup> from Athens, he came<sup>to</sup> to Corinth. And, finding a certain Jew named Aquila, a native of Pontus, having recently come from Italy, and Priscilla, his wife (because Claudius prescribed that all the Jews depart<sup>o</sup> from Rome), he came to them, and, because of his being of a like trade, he remained<sup>b</sup> with them and worked<sup>o</sup>, for they were tentmakers by trade.

<sup>4</sup> Now he argued<sup>o</sup> in the synagogue<sup>ac</sup> on every sabbath and persuaded<sup>bs</sup> both Jews and Greeks. Now, as<sup>bs</sup> both Silas and Timothy came down from Macedonia, Paul was pressed<sup>o</sup> in the word, certifying<sup>o</sup> to the Jews that Jesus is the Christ. Now at their resisting<sup>o</sup> and blaspheming, shaking<sup>o</sup> out his garments, he said to<sup>d</sup> them, "Your blood be on your head! Clear am I! From now on I shall go<sup>o</sup> to the nations."

<sup>7</sup> And, proceeding thence, he entered<sup>to</sup> the house of a certain one named Titus Justus, who is revering<sup>o</sup> God, whose house was adjacent to the synagogue. Now Crispus, the chief of the synagogue, believes the Lord, together with his whole household. And many of the Corinthians, hearing, believed and were baptized<sup>o</sup>.

<sup>9</sup> Now the Lord said to Paul, in the night, through a vision, "Fear<sup>o</sup> not! but be speaking; and you should not be silent, because I am with you, and no<sup>t</sup> one shall place<sup>o</sup> hands on you to illtreat you, because there are many people of Mine in this city." Now he is seated one year and six months, teaching the word of God among them.

- <sup>12</sup> Now, Gallio being proconsul of 'Achaia, the Jews with one accord assaulted 'Paul, and they led him <sup>on</sup> to the dais, <sup>13</sup> saying that, "<sup>b</sup>Aside from the law, is this man inducing <sup>14</sup> <sup>h</sup>men to 'revere° 'God." Now 'Paul being about to 'open his 'mouth, 'Gallio said to<sup>d</sup> the Jews, "If, indeed, it were <sup>a</sup>some injury or wicked knavery, O Jews, I might°, <sup>ac</sup>on <sup>15</sup> that account, tolerate° you. Yet if they are questions concerning a word, and names, and a law <sup>ac</sup>of yours, you 'see° to it! A judge of these I' am not intending° <sup>16</sup> to be!" And he drives them away from the dais. <sup>17</sup> Yet they all, getting° hold of Sosthenes, the chief of the synagogue, beat him in front of the dais. And 'Gallio cared for none of these things.
- <sup>18</sup> Now 'Paul, 'remaining still a considerable number of days with the brethren, 'taking leave°, sailed off <sup>to</sup> to 'Syria, and <sup>to</sup>with him Priscilla and Aquila; 'having shorn° <sup>19</sup> his 'head in Cenchrea, for he had a vow. Now they arrive at <sup>to</sup> Ephesus and he left 'them there. Yet he', <sup>20</sup> entering <sup>to</sup> the synagogue, argues° with the Jews. Yet at their asking him to stay on more time, he does not consent, but, 'taking leave° and saying, "I shall 'come back again to<sup>d</sup> you, 'God willing," he set out from 'Ephesus. <sup>22</sup> And, coming down into Caesarea, 'going up and 'greeting° <sup>23</sup> the ecclesia, he descended <sup>to</sup> to Antioch. And, <sup>do</sup>spending <sup>a</sup>some time, he came away, passing° consecutively through the Galatian province and Phrygia, establishing all the disciples.
- <sup>24</sup> Now a <sup>a</sup>certain Jew named Apollos, a 'native Alexandrian, a scholarly man, arrives at <sup>to</sup> Ephesus, being able in the <sup>25</sup> scriptures. He' was °instructed° in the way of the Lord, and 'fervent in 'spirit. He spoke and taught accurately 'what concerns 'Jesus, being versed° only in the baptism <sup>26</sup> of John. Besides, he' begins° to speak 'boldly° in the synagogue. Now, 'hearing him, Priscilla and Aquila took°

him to themselves and expounded° the way of 'God to him more accurately.

27 Now, at his intending° to 'pass through into 'Achaia, the brethren, 'promoting° it, write to the disciples to welcome° him, who, coming° along, parleyed° much with  
28 'those who 'have believed through 'grace, for he strenuously and thoroughly confuted° the Jews in public, exhibiting through the scriptures that Jesus is the Christ.

19 Now it occurred° 'while 'Apollós 'is in Corinth, Paul, passing through the upper parts, 'comes down °to Ephesus and, finding °some disciples, said °<sup>ba</sup> to °<sup>d</sup> them, °<sup>ai</sup> "Did you obtain holy spirit on 'believing?" Yet 'they to °<sup>d</sup> him,  
3 °<sup>bt</sup> "Nay, neither hear we if there is holy spirit." Yet 'he said, "Into °what, then, are you baptized?" Yet 'they say,  
4 "Into 'John's baptism." Yet Paul said, "John baptizes with the baptism of repentance, telling the people that °in the One coming° after him they should be believing, that is,  
5 °in 'Jesus." Now, 'hearing this, they are baptized °in  
6 the name of the Lord Jesus. And at the placing of 'Paul's hands on them, the holy 'spirit came on them. Besides,  
7 they spoke languages and prophesied. Now there were, in 'all, about twelve men.

8 Now, entering °the synagogue, he spoke boldly° °<sup>on</sup>for three months, arguing° and persuading as to 'that which  
9 concerns the kingdom of 'God. Now, as °some were hardened° and stubborn, saying evil things of the way °<sup>ti</sup> "before the multitude, 'withdrawing from them, he severs the disciples, arguing° day °<sup>ac</sup>by day in the school of  
10 Tyrannus. Now this occurred° °<sup>on</sup>for two years, so that all 'those dwelling in the province of Asia hear the word  
11 of the Lord, °<sup>bs</sup>both Jews and Greeks. Besides, powerful deeds, not the °casual kind, 'God did through the hands  
12 of Paul, so that handkerchiefs or aprons from his 'cuticle are 'carried° away °<sup>on</sup>to the 'infirm also, to 'clear° the

diseases from them. Besides, 'wicked 'spirits 'go° out.

- 13 Now <sup>a</sup>some of the wandering° Jews also, exorcists, take in hand to 'name the name of the Lord Jesus <sup>m</sup>over 'those having 'wicked 'spirits, saying, "I am adjuring you by  
14 the Jesus Whom Paul is heralding!" Now there were <sup>a</sup>some seven sons of Sceva, a Jew, a chief priest, doing this.  
15 Yet answering, the wicked 'spirit said to them, "Jesus, indeed, I 'know, and in 'Paul am I 'versed°, yet <sup>a</sup>who are  
16 you'?" And leaping° <sup>m</sup>on them, the <sup>h</sup>man in whom the wicked 'spirit was, 'getting the mastery of both, is too strong <sup>ad</sup>for them, so that, naked and 'wounded°, they are escaping out of that 'house.

- 17 Now this became° known to all, <sup>bs</sup>both Jews and Greeks, 'who are dwelling in 'Ephesus. And fear falls <sup>m</sup>on them all, and magnified° was the name of the Lord Jesus.  
18 Besides, many 'who 'have believed came°, confessing° and  
19 informing them of their 'practices. Now a considerable number of 'those 'practicing the meddling arts, '°carrying together the scrolls, burned them up in sight of all. And they compute their '°value and found it to be fifty thou-  
20 sand pieces of silver. Thus <sup>ac</sup>mightily the word of the Lord grows and was strong.

- 21 Now as these things were fulfilled, 'Paul pondered° in 'spirit, passing through 'Macedonia and 'Achaia, to 'go° <sup>to</sup>to Jerusalem, saying that, "After my 'coming° to be there  
22 I 'must <sup>to</sup>see Rome also." Now 'dispatching <sup>to</sup>to 'Macedonia two of 'those serving him, Timothy and Erastus, he' attended, for the time, <sup>to</sup>to the province of Asia.  
23 Now <sup>ac</sup>at that 'season no' slight disturbance occurred°  
24 concerning the way; for a <sup>a</sup>certain man named Demetrius, a silversmith, making silver temples of Artemis,  
25 afforded° no' slight income to the artificers, whom 'convening together, as also the workers about 'such things, he said, "Men! You are 'versed° in the fact that <sup>a</sup>by this

- <sup>26</sup> 'vocation <sup>4</sup>we 'thrive, and you are beholding and hearing that, not only of Ephesus, but of almost the entire province of Asia, this 'Paul by his 'persuading causes a considerable throng to stand aloof, saying that they are not gods 'which are coming<sup>o</sup> into being <sup>th</sup>by means of hands.
- <sup>27</sup> Now, not only is this endangering our 'party, <sup>4</sup>by it coming to be confuted, but the sanctuary of the great goddess Artemis also is being <sup>4</sup>thereby reckoned nothing. Besides, her 'magnificence is 'about to be 'pulled<sup>o</sup> down also, whom the whole province of Asia and the 'inhabited<sup>o</sup> earth is revering<sup>o</sup>."
- <sup>28</sup> Now, 'hearing this and becoming<sup>o</sup> full of fury, they
- <sup>29</sup> cried, saying, "Great is 'Artemis of the Ephesians!" And filled is the city with the confusion. Besides, they rush with one accord into the theater, 'gripping Gaius and Aristarchus, Macedonians, fellow travelers of Paul.
- <sup>30</sup> (Now, at 'Paul's intending<sup>o</sup> to 'enter <sup>4</sup>in to the populace,
- <sup>31</sup> the disciples did not let him. Yet <sup>a</sup>some of the chiefs of the province of Asia also, being his friends, 'sending to<sup>a</sup> him, entreated him not to venture into the theater himself.) Others, indeed, then, cried <sup>a</sup>some other thing, for the ecclesia was in 'confusion<sup>o</sup>, and the majority were not 'aware on <sup>a</sup>what account they had come together.
- <sup>33</sup> Now they unite on Alexander, one<sup>o</sup> of the throng, the Jews pushing him forward. Now 'Alexander, 'gesturing with his 'hand, wanted to make a 'defense<sup>o</sup> to the populace. Yet, on recognizing that he is a Jew, one voice <sup>b</sup>came<sup>o</sup> <sup>o</sup>from all <sup>on</sup>for about two hours, crying, "Great is 'Artemis of the Ephesians! Great is 'Artemis of the Ephesians!"
- <sup>35</sup> Now, 'composing the throng, the scribe is averring, "Men! Ephesians! <sup>for</sup> <sup>a</sup>What <sup>=h</sup>man is there who does not 'know that the city of the Ephesians 'is sexton of the temple of the great Artemis and of 'that which fell from

- <sup>36</sup> Zeus? These things, then, not being gainsaid, you <sup>40</sup>'must possess <sup>°</sup>'composure' and no one <sup>'</sup>commit anything rash.
- <sup>37</sup> For you led these <sup>'</sup>men, who are neither despoilers of the
- <sup>38</sup> sanctuary, nor <sup>'</sup>blasphemers of our <sup>'</sup>goddess. Indeed, then, if Demetrius and the artificers <sup>40</sup>'with him <sup>'</sup>have a charge <sup>40</sup>'against anyone, court sessions are being held<sup>°</sup>, and there
- <sup>39</sup> are proconsuls; let them be indicting one another. Now if you are seeking for anything concerning <sup>40</sup>'other things,
- <sup>40</sup> in the legal ecclesia will it be <sup>'</sup>explained. For we are also in <sup>'</sup>danger of being indicted<sup>°</sup> concerning <sup>'</sup>today's commotion, there inhering not one cause concerning which we shall be <sup>'</sup>able<sup>°</sup> to render<sup>nt</sup> any account concerning this
- <sup>41</sup> riot." And, saying these things, he dismisses the ecclesia.
- 20** Now after the tumult <sup>'</sup>ceased<sup>°</sup>, <sup>'</sup>Paul, <sup>'</sup>sending<sup>°</sup> after the disciples and <sup>'</sup>consoling and <sup>'</sup>saluting<sup>°</sup> them, came
- <sup>2</sup> away to <sup>'</sup>go<sup>°</sup> into <sup>'</sup>Macedonia. Now, passing through those <sup>'</sup>parts and <sup>'</sup>entreating them with many a word, he
- <sup>3</sup> came into <sup>'</sup>Greece. Besides, <sup>40</sup>'spending three months, at there coming<sup>°</sup> to be a plot against him by the Jews, being about to <sup>'</sup>set<sup>°</sup> out <sup>40</sup>'for <sup>'</sup>Syria, he came<sup>°</sup> to be of the opinion
- <sup>4</sup> <sup>'</sup>that he would <sup>'</sup>return through Macedonia. Now it was arranged<sup>°</sup> for him to be met<sup>°</sup>, as far away as the province of Asia, by Sopater Pyrrhus, a Berean, yet of the Thessalonians, Aristarchus and Secundus, and Gaius the Derbisan, and Timothy, yet of the province of <sup>°</sup>Asia, Tychicus and Trophimus. Now these, coming before, remained
- <sup>5</sup> for us in Troas. Yet we <sup>'</sup>sail off from Philippi after the days of <sup>'</sup>unleavened bread, and came to<sup>d</sup> them <sup>40</sup>'in <sup>'</sup>Troas <sup>untt</sup> in five days, where we tarry seven days.
- <sup>7</sup> Now <sup>'</sup>on <sup>'</sup>one of the sabbaths, at our having gathered<sup>°</sup> to break bread, <sup>'</sup>Paul argued<sup>°</sup> with them, being about to be off on the morrow. Besides, he prolonged the word
- <sup>8</sup> unto midnight. Now there were a considerable number of torches in the upper chamber where we were <sup>'</sup>gathered<sup>°</sup>.

- <sup>9</sup> Now a <sup>a</sup>certain young man named Eutychus, being seated<sup>o</sup> on the window, sinking<sup>o</sup> into a deep sleep while <sup>Paul</sup> is arguing<sup>o</sup> <sup>on</sup> still more, being sunk<sup>o</sup> from sleep, falls down from the third story, and was picked up dead.
- <sup>10</sup> Now <sup>Paul</sup>, descending, falls on him, and, embracing him, said, "Make no <sup>tumult</sup><sup>o</sup>, for his <sup>soul</sup> is in him."
- <sup>11</sup> Now, going up and breaking bread and tasting<sup>o</sup>, besides conversing<sup>on</sup> a considerable time until daybreak,
- <sup>12</sup> thus he came away. Now they led the boy alive, and were not measurably consoled.
- <sup>13</sup> Now we', coming before <sup>on</sup>to the ship, set out <sup>on</sup>for <sup>Assos</sup>, thence being about to take up <sup>Paul</sup>, for thus it
- <sup>14</sup> has been prescribed<sup>o</sup>, he being about to go on foot. Now, as he came up with us <sup>to</sup>in <sup>Assos</sup>, taking him up, we came
- <sup>15</sup> <sup>to</sup>to Mitylene. And sailing from thence, the ensuing day we arrive<sup>at</sup> abreast of Chios, yet on <sup>d</sup>another we put in <sup>to</sup>at
- <sup>16</sup> Samos, yet the <sup>next</sup><sup>o</sup> we came <sup>to</sup>to Miletus, for <sup>Paul</sup> had decided to sail by <sup>Ephesus</sup>, so that he may not be coming<sup>o</sup> to linger in the province of Asia, for he hurried, if it may be possible for him to be<sup>co</sup> <sup>to</sup>in Jerusalem by the day of <sup>Pentecost</sup>.
- <sup>17</sup> Now from <sup>Miletus</sup>, sending <sup>to</sup>to Ephesus, he calls<sup>o</sup> for
- <sup>18</sup> the elders of the ecclesia. Now as they came<sup>o</sup> along to<sup>d</sup> him, he said to them, "You' are <sup>versed</sup><sup>o</sup> in the facts, from the first day<sup>'on</sup> which I stepped<sup>to</sup> into the province of Asia,
- <sup>19</sup> how I came<sup>o</sup> to be with you <sup>e</sup>all the time, slaving for the Lord with <sup>e</sup>all humility and tears, and the trials which
- <sup>20</sup> befell me <sup>'by</sup> the plots of the Jews; how under no circumstances do I shrink<sup>o</sup> from <sup>informing</sup> you of anything which is <sup>expedient</sup>, and teaching you in public and <sup>at</sup>at
- <sup>21</sup> your homes, certifying<sup>o</sup> to <sup>b</sup>both Jews and to Greeks <sup>repentance</sup> <sup>to</sup>toward <sup>God</sup> and faith <sup>to</sup>toward our <sup>Lord</sup> Jesus Christ.
- <sup>22</sup> "And now, <sup>lo</sup><sup>o</sup>! I', <sup>bound</sup><sup>o</sup> in <sup>spirit</sup>, am going<sup>o</sup> <sup>to</sup>to



- Jerusalem, not being <sup>o</sup>aware <sup>o</sup>what I will <sup>o</sup>meet with in it,  
23 more than that the holy <sup>o</sup>spirit, city <sup>o</sup>“by city, certifies<sup>o</sup> to  
me, saying that bonds and afflictions are remaining for  
24 me. But of nothing <sup>o</sup>have I a word, nor yet am I making<sup>o</sup>  
my <sup>o</sup>soul precious to myself, till I should be perfecting my  
<sup>o</sup>career and the dispensation which I got <sup>o</sup>from the Lord  
Jesus, to certify<sup>o</sup> the evangel of the grace of <sup>o</sup>God.
- 25 “And now, <sup>o</sup>lo! I <sup>o</sup>am <sup>o</sup>aware that you<sup>o</sup> all, among  
whom I passed through heralding the kingdom, shall be  
26 seeing<sup>o</sup> my <sup>o</sup>face no<sup>o</sup> longer. Wherefore I am attesting<sup>o</sup>  
to you in <sup>o</sup>this very day that I am clear from the blood  
27 of all, for under no circumstances do I shrink<sup>o</sup> from <sup>o</sup>in-  
forming you of the entire counsel of <sup>o</sup>God.
- 28 “Take <sup>o</sup>heed to yourselves and to the entire flocklet,  
among which the holy <sup>o</sup>spirit appointed<sup>o</sup> you supervisors,  
to be shepherding the ecclesia of <sup>o</sup>God, which He procures<sup>o</sup>  
29 through the blood of His <sup>o</sup>Own. Now I <sup>o</sup>am <sup>o</sup>aware that,  
after I am <sup>o</sup>out of reach, burdensome wolves will be enter-  
30 ing<sup>o</sup> <sup>o</sup>among you, not sparing<sup>o</sup> the flocklet. And <sup>o</sup>from  
among yourselves<sup>o</sup> will <sup>o</sup>arise<sup>o</sup> men, speaking <sup>o</sup>perverse<sup>o</sup>  
31 things <sup>o</sup>to <sup>o</sup>pull away <sup>o</sup>disciples after themselves. Where-  
fore <sup>o</sup>watch, remembering that for three years, night and  
32 day, I cease<sup>o</sup> not admonishing each one with tears. And  
<sup>o</sup>now I am committing<sup>o</sup> you to <sup>o</sup>God and to the word of  
His <sup>o</sup>grace, <sup>o</sup>which is <sup>o</sup>able<sup>o</sup> to edify and give the enjoy-  
ment of an allotment among all <sup>o</sup>who <sup>o</sup>have been hal-  
lowed<sup>o</sup>.
- 33 “I covet no<sup>o</sup> one’s silver or gold or vesture. 34 “You<sup>o</sup>  
<sup>o</sup>know that these <sup>o</sup>hands subserve my <sup>o</sup>needs, and of <sup>o</sup>those  
35 who <sup>o</sup>are with me. All I intimate to you, that, thus toiling,  
you <sup>o</sup>must be supporting<sup>o</sup> the <sup>o</sup>infirm. Besides, <sup>o</sup>remember  
the words of the Lord Jesus, that He<sup>o</sup> said, ‘Happy is it  
36 to <sup>o</sup>give rather than to <sup>o</sup>get.’” And, saying these things,  
at his <sup>o</sup>kneeling together with them all, he prays<sup>o</sup>.

<sup>37</sup> Now there came<sup>o</sup> to be considerable lamentation by all, and falling<sup>on</sup> on 'Paul's 'neck, they kissed him fondly, <sup>38</sup> being pained<sup>o</sup> especially<sup>on</sup> at the word which he had declared, that no' longer are they 'about to 'behold his 'face. Yet they sent him forward into the ship.

**21** Now as we <sup>b</sup>came<sup>o</sup> to set out, being pulled away from them, <sup>r</sup>running straight, we came <sup>to</sup>to 'Coos, yet the next <sup>2</sup> day <sup>to</sup>to 'Rhodes, and thence <sup>to</sup>to Patara. And finding a ship ferrying <sup>to</sup>to Phoenicia, <sup>r</sup>stepping on board, we set <sup>3</sup> out. Now, 'Cyprus looming up, and leaving it on the left, we 'sailed <sup>to</sup>to Syria, and came down <sup>to</sup>to Tyre, for there the ship was unloading<sup>o</sup> the cargo.

<sup>4</sup> Now, finding<sup>o</sup> the disciples, we stay<sup>a</sup> there seven days, who<sup>a</sup> said to 'Paul, through the spirit, not to be stepping <sup>5</sup> on board <sup>to</sup>to Jerusalem. Now, when the days <sup>b</sup>came<sup>o</sup> to fit us out, coming away, we went<sup>o</sup>, all sending us forward, together with the wives and children, till outside of the <sup>6</sup> city. And, 'kneeling on the beach, <sup>r</sup>praying<sup>o</sup>, we pull<sup>o</sup> away from one another, and stepped 'into the ship. Yet 'they' return <sup>to</sup>to 'their own.

<sup>7</sup> Now we', <sup>r</sup>terminating the voyage, from Tyre descended <sup>to</sup>to Ptolemais, and, <sup>r</sup>greeting<sup>o</sup> the brethren, we remain one day <sup>b</sup>with them.

<sup>8</sup> Now, on the morrow, coming away, we came <sup>to</sup>to Caesarea, and, entering into the house of Philip the evangelist, who 'is<sup>o</sup> of the seven, we remain <sup>b</sup>with him. Now there were four daughters of this man, virgins, prophesying.

<sup>10</sup> Now at our staying on more days, a <sup>a</sup>certain prophet came down from 'Judea, named Agabus. And coming <sup>to</sup>to us and <sup>r</sup>picking up 'Paul's 'girdle, <sup>r</sup>binding his <sup>s</sup>own 'feet and 'hands, he said, "Now 'this the holy 'spirit is saying, 'The man whose 'girdle this is, shall the Jews in Jerusalem be binding thus, and they shall be giving him

- <sup>12</sup> over into the hands of the nations.'” Now as we hear these things, <sup>b</sup>“both we’ and ‘those in the ‘place entreated  
<sup>13</sup> him not ‘to ‘go up <sup>to</sup>to Jerusalem. Then ‘Paul answered and said, <sup>a</sup>“What are you doing, lamenting and unnerving my ‘heart? For I ‘hold myself in readiness, not only to be bound, but to ‘die also <sup>to</sup>in Jerusalem for’ the name  
<sup>14</sup> of the Lord Jesus.” Now, as he was not ‘persuaded°, we are quiet, saying, “Let the will of the Lord ‘be° done!”  
<sup>15</sup> Now after these ‘days, ‘taking° up our baggage, we  
<sup>16</sup> went up into Jerusalem. Now ‘disciples from Caesarea, also, came together <sup>to</sup>with us, leading us to Mnason, a <sup>a</sup>“certain Cyprian, a disciple from the beginning, <sup>b</sup>with  
<sup>17</sup> whom we should ‘lodge. Now at our coming° to be <sup>to</sup>in Jerusalem, the brethren welcome° us with gratification.  
<sup>18</sup> Now by the ensuing day, ‘Paul had been in, together with us, to<sup>d</sup> James. Besides, all the elders came° along.  
<sup>19</sup> And, ‘greeting° them, he unfolded°, one <sup>a</sup>“by one, each of the things which ‘God does among the nations through his ‘dispensation.  
<sup>20</sup> Now ‘those who hear glorified ‘God. Besides, they said to him, “You are beholding, brother, how many tens of thousands there are among the Jews ‘who ‘have believed,  
<sup>21</sup> and all are ‘inherently zealous for the law? Now they were instructed concerning you that you ‘teach all the Jews <sup>a</sup>“among the nations apostasy from Moses, telling them not to be circumcising ‘their children, nor yet to be  
<sup>22</sup> walking in the customs. <sup>a</sup>“What is it, then? Undoubtedly a multitude ‘must ‘come together, for they will ‘hear°  
<sup>23</sup> that you have come. This, then, which we are saying to you, do. With us are four men having a vow ‘on them’.  
<sup>24</sup> Taking these along, be ‘purified together with them, and bear <sup>on</sup>their expenses, that they should be shaving° ‘their heads, and all will ‘know° that what they have been instructed° concerning you is nothing, but you also are

- observing the elements and you <sup>a</sup>yourself are maintaining  
25 the law. Now concerning <sup>t</sup>those of the nations who <sup>'</sup>have  
believed, we <sup>'</sup>write an epistle, <sup>'</sup>deciding they are to <sup>'</sup>guard<sup>o</sup>  
themselves from <sup>'</sup>idol sacrifice, besides from blood also,  
and what is strangled, and from prostitution.”
- 26 Then <sup>'</sup>Paul, taking the men along on the <sup>'</sup>next<sup>o</sup> day,  
being purified together with them, had been in <sup>to</sup> the  
sanctuary, publishing the full completion of the days of  
<sup>'</sup>purification, till <sup>w</sup> the approach present for<sup>s</sup> each one of  
them was offered.
- 27 Now as the seven days were about to be concluding<sup>o</sup>,  
<sup>'</sup>Jews from the province of Asia, <sup>'</sup>gazing<sup>o</sup> at him in the  
sanctuary, threw the entire throng into confusion, and  
28 laid <sup>on</sup> hands on him, crying, “Men! Israelites! <sup>'</sup>Help! This  
is the <sup>h</sup>man <sup>'</sup>who is teaching all men everywhere against  
the people, and the law, and this <sup>'</sup>holy <sup>'</sup>place. Besides,  
still more, he lead Greeks also <sup>to</sup> into the sanctuary, and  
29 has contaminated this <sup>'</sup>holy place.” For, before this,  
Trophimus the Ephesian was <sup>seen</sup> in the city <sup>to</sup> with him,  
whom they inferred that <sup>'</sup>Paul led <sup>to</sup> into the sanctuary.
- 30 Besides, stirred was the whole city, and there came<sup>o</sup> to  
be a running together of the people. And getting<sup>o</sup> hold  
of <sup>'</sup>Paul, they drew him outside of the sanctuary, and  
31 immediately the doors are locked. <sup>bs</sup>And while they are  
seeking to kill him, the allegation came up to the captain  
of the squadron that the whole of Jerusalem is in <sup>'</sup>confu-  
32 sion<sup>o</sup>, who, taking along soldiers and centurions, forth-  
with ran down <sup>on</sup> to them. Now they, <sup>'</sup>perceiving the  
captain and the soldiers, cease<sup>o</sup> beating <sup>'</sup>Paul.
- 33 Then the captain, <sup>'</sup>drawing near, got<sup>o</sup> hold of him, and  
orders him to be bound with two chains. And he ascer-  
34 tained<sup>o</sup> <sup>a</sup>who he may be and <sup>a</sup>what he <sup>ts</sup> <sup>'</sup>has done. Now  
they retorted in the throng, some this, others <sup>a</sup>some other  
thing. Now, at his not being able<sup>o</sup> to know for <sup>'</sup>certain

because of the tumult, he orders him to be 'led<sup>o</sup> into the  
35 citadel. Now when he 'came<sup>o</sup> on the stairs, it befell that  
he was 'borne<sup>o</sup> by the soldiers because of the violence of  
36 the throng, for the multitude of the people followed,  
crying "Away with him!"

37 Besides, being about to be 'led<sup>o</sup> into the citadel, Paul  
is saying to the captain, "41 Is it allowed me to 'say any-  
38 thing to<sup>d</sup> you?" Yet 'he averred, "Greek you 'know, con-  
sequently you' are not the Egyptian 'who, before these  
'days, raises an insurrection and 'leads out into the wilder-  
39 ness the four thousand men of the Assassins." Yet Paul  
said, "I, indeed, am a Jewish 'man, a Tarsian of 'Cilicia,  
a citizen of no<sup>t</sup> insignificant city. Now I 'beseech<sup>o</sup> you,  
permit me to speak to<sup>d</sup> the people."

40 Now at his 'permitting it, Paul, 'standing on the stairs,  
gestures with his 'hand to the people. Now as there  
'comes<sup>o</sup> to be a vast hush, he shouts to them in the Hebrew  
22 vernacular, saying, "Men! Brethren and fathers! Hear  
2 my 'defense to<sup>d</sup> you now!" Now 'hearing that he shouted  
to them in the Hebrew vernacular, they 'tendered 'more  
3 quietness, and he is averring, "I am a man, a Jew, 'born<sup>o</sup>  
in Tarsus of 'Cilicia, yet 'reared<sup>o</sup> in this 'city 'at the feet  
of Gamaliel, 'trained<sup>o</sup> according to the strictness of the  
hereditary law, being inherently zealous for 'God accord-  
4 ing as all of you' are today, I, who persecute this 'way  
'up to death, binding and giving over 'both men and  
5 women 'to jail, as the chief priest also was testifying to  
me, and the entire eldership, 'from whom, 'receiving<sup>o</sup>  
letters also to<sup>d</sup> the brethren, I went<sup>o</sup> into Damascus, to be  
leading also 'those being there, 'bound<sup>o</sup>, 'to Jerusalem,  
that they may be 'punished.

6 "Now it occurred<sup>o</sup>, at my going<sup>o</sup> and drawing near to  
'Damascus, about midday, suddenly out of 'heaven a

- 7 considerable light flashes about me. Besides, I fall <sup>to</sup> flat, and I hear a voice saying to me, 'Saul! Saul! "Why are  
8 you persecuting Me?" Yet I answered and said, "Who art Thou, Lord?' Besides, He said to<sup>d</sup> me, 'I am Jesus,  
9 the Nazarene, Whom you' are persecuting.' Now 'those who 'are <sup>to</sup>with me gaze<sup>o</sup>, indeed, at the light, yet they hear not the voice of Him 'Who is speaking to me.  
10 Now I said, "What shall I be doing, Lord?' Now the Lord said to<sup>d</sup> me, 'Rise. 'Go<sup>o</sup> into Damascus, and there you will be 'spoken to concerning all which has been set<sup>o</sup> for you to do.'
- 11 "Now, as I observed nothing 'for the glory of that 'light, being led<sup>o</sup> by the hand by 'those who 'are <sup>to</sup>with me, I  
12 came into Damascus. Now a "certain Ananias, a pious man according to the law, being attested<sup>o</sup> by all the Jews  
13 dwelling there, coming to<sup>d</sup> me and 'standing by, said to me, 'Saul! Brother! Receive your sight!' And I', in the  
14 same hour, look up <sup>to</sup>to him. Now 'he said, 'The God of our 'fathers fixes<sup>o</sup> upon you beforehand to know His 'will, and to be 'acquainted with the Just One, and to hear the  
15 voice<sup>o</sup> of His 'mouth, that you shall be His witness to<sup>d</sup>  
16 all <sup>h</sup>men of what you have seen and hear. And now, "why do you 'defer? Rise, be baptized<sup>o</sup>, and bathe<sup>o</sup> off your 'sins, 'invoking<sup>o</sup> His 'name.'
- 17 "Now it occurred<sup>o</sup>, at my 'returning <sup>to</sup>to Jerusalem and while I am praying<sup>o</sup> in the sanctuary, I 'come<sup>o</sup> to be in an  
18 ecstasy and to 'perceive Him saying to me, 'Hurry, and 'come 'quickly<sup>o</sup> out of Jerusalem, because they will not be  
19 assenting<sup>o</sup> to your testimony concerning Me.' And I said, 'Lord, they' are 'versed<sup>o</sup> in the fact that I' was jailing and lashing those <sup>ac</sup>at the synagogues 'who are believing  
20 on Thee. And when the blood of Stephen, Thy 'witness, was shed<sup>o</sup>, I 'myself also was 'standing by, endorsing it, as well as guarding the garments of 'those who are assas-

- <sup>21</sup> sinating him.' And He said to<sup>d</sup> me, "Go! 'For I' shall be delegating you afar <sup>to</sup>to the nations.' "
- <sup>22</sup> Now they heard him until this 'word, and they lift up their 'voice, saying, "Away from the earth with 'such a
- <sup>23</sup> one, for it is not befitting for him to 'live!" Besides, at their clamoring, and tossing 'their garments, and casting
- <sup>24</sup> dust into the air, the captain orders him to be 'led<sup>o</sup> <sup>to</sup>into the citadel, 'telling them to 'interrogate<sup>o</sup> him by 'scourging, that he may 'recognize <sup>bc</sup>for what cause they retorted thus at him.
- <sup>25</sup> Now, as they stretch him before them with the thongs, 'Paul said to<sup>d</sup> the centurion <sup>o</sup>standing by, "' Is it allowed you to 'scourge a Roman <sup>h</sup>man, and uncondemned?"
- <sup>26</sup> Now, 'hearing it, the centurion, coming to<sup>d</sup> the captain, reports, saying, "'What are you 'about to be doing? For
- <sup>27</sup> this <sup>h</sup>man is a Roman." Now, approaching, the captain said to him, "'Tell me, are you' a Roman?" Now 'he
- <sup>28</sup> averred, "Yes." Now the captain answered, "I' with a vast sum acquire<sup>o</sup> this 'citizenship." Yet 'Paul averred,
- <sup>29</sup> "Yet I' have been so born<sup>o</sup> also." Immediately then, 'those 'about to be interrogating him withdraw from him. Now the captain also was afraid, recognizing that he is a Roman and that he was 'bound by him.
- <sup>30</sup> Now on the morrow, 'resolved<sup>o</sup> to know the certainty of 'that of "which he is being accused<sup>o</sup> by the Jews, he looses him and orders the chief priests and the entire Sanhedrin to 'come together. And, leading 'Paul down, he stands him <sup>to</sup>among them.
- 23** Now 'looking intently at the Sanhedrin, 'Paul said, "Men! Brethren! I', in <sup>e</sup>all good conscience, have used
- <sup>2</sup> my citizenship<sup>o</sup> for 'God until this 'day." Now the chief priest Ananias enjoins 'those <sup>o</sup>standing beside him to
- <sup>3</sup> 'beat his 'mouth. Then 'Paul said to<sup>d</sup> him, "God is 'about to 'beat you, 'whitewashed<sup>o</sup> wall! And you' are sitting to

'judge me according to the law, and 'illegally are you  
4 ordering me to be 'beaten°!" Now 'those °standing by  
5 say, "The chief priest of 'God are you reviling!" <sup>ba</sup>And  
'Paul averred, "I was not °aware, brethren, that he is chief  
priest. For it is °written° that, 'Of your 'people's chief you  
shall not be declaring evil<sup>by</sup>."

6 Now 'Paul, knowing that the one party is of Sadducees,  
yet the °other of Pharisees, cries in the Sanhedrin, "Men!  
Brethren! A Pharisee, son of Pharisees am I'. Concern-  
ing the expectation and resurrection of the dead am I'  
7 being judged°." Now at his saying this, there came° to  
be a commotion of the Pharisees and Sadducees, and the  
8 multitude is rent. For Sadducees, indeed, are saying there  
is no resurrection, nor messenger, nor spirit; yet Phari-  
sees are avowing 'both.

9 Now a great clamor occurred°, and, °rising, °some of  
the scribes of the party of the Pharisees fought° it out  
<sup>td</sup>with one another, saying, "Nothing evil are we finding  
in this °man. Now if a spirit or messenger speaks to  
10 him—" Yet, much commotion occurring°, being afraid,  
the captain, so 'Paul should not be 'pulled to pieces by  
them, orders the troop to descend and snatch him out of  
their midst, besides, to 'lead him into the citadel.

11 Now the ensuing night, standing by him, the Lord  
said, "°Courage! For as you certify to 'that which con-  
cerns Me °in Jerusalem, thus you 'must testify °in Rome  
also."

12 Now, day °coming° on, °making a conspiracy, the Jews  
anathematize themselves, saying that they would neither  
13 'eat nor 'drink till °they should 'kill 'Paul. Now there  
14 were more than forty 'who make° this 'cabal, who°, com-  
ing to the chief priests and the elders, say, "With an  
anathema we anathematize ourselves to taste° nothing  
15 till °we should 'kill 'Paul. Now then, you' inform the



captain together with the Sanhedrin, so that he may be leading him down <sup>to</sup> you, as being about to 'investigate more exactly 'that which concerns him; yet we', before he draws 'near, are ready 'to 'assassinate him."

- <sup>16</sup> Now the son of Paul's 'sister, 'hearing of the ambush, coming<sup>o</sup> along and entering into the citadel, reports it to
- <sup>17</sup> 'Paul. Now 'Paul, 'calling<sup>o</sup> one of the centurions to him, averred, "Lead this 'young man away to<sup>d</sup> the captain, for
- <sup>18</sup> he 'has <sup>a</sup>something to report to him." He, indeed, then, 'taking him along, led him to<sup>d</sup> the captain, and is averring, "The prisoner, Paul, 'calling<sup>o</sup> me to him, asks me to 'lead this 'youth to<sup>d</sup> you, who 'has <sup>a</sup>something to speak to you."
- <sup>19</sup> Now the captain, taking<sup>o</sup> hold of his 'hand, and 'retiring privately, inquired to ascertain<sup>o</sup>, "<sup>a</sup>What is it that
- <sup>20</sup> you 'have to report to me?" Now he said that "The Jews agreed<sup>o</sup> 'to ask you, so that you may 'lead 'Paul down tomorrow into the Sanhedrin, as being about to 'ascertain<sup>o</sup> <sup>a</sup>somehow more exactly concerning him. You', then, should not be 'persuaded by them, for there are ambushing for him more than forty<sup>o</sup> of their men, who<sup>a</sup> anathematize themselves neither to 'eat nor 'drink till<sup>o</sup> they may be assassinating him. And now they are ready, anticipating<sup>o</sup> the promise from you."
- <sup>22</sup> Indeed, then, the captain dismisses the youth, 'charging him, "To no one speak<sup>o</sup> out that you disclose these things
- <sup>23</sup> to<sup>d</sup> me." And 'calling<sup>o</sup> a <sup>a</sup>certain two of the centurions to him, he said, "Make ready two hundred soldiers, so that they may 'go as far as Caesarea, and seventy cavalry, and two hundred slingers, from the third hour of the
- <sup>24</sup> night. Besides, present beasts that, 'mounting 'Paul, they should be bringing him safely through to<sup>d</sup> Felix, the
- <sup>25</sup> governor." He writes a letter having this 'model:
- <sup>26</sup> "Claudius Lysias, to the most mighty governor Felix.
- <sup>27</sup> 'Rejoice! This 'man, being apprehended by the Jews, and

being about to be 'assassinated° by them, 'standing by  
 'to with the troop, I extricate°, learning that he is a Roman.  
 28 Besides, intending° to get to know the charge because of  
 which they indicted him, I led him down into their 'San-  
 29 hedrin. 'Him I found being indicted° concerning ques-  
 tions of their 'law, yet having nothing deserving death or  
 30 bonds in the indictment. Now at its being divulged to  
 me that there will be a plot 'to against the man, forthwith  
 I send him to<sup>d</sup> you, 'charging the accusers also to 'speak  
 'to against him 'on before you. Farewell°."

31 The soldiers, indeed, then, according to 'that which 'has  
 been prescribed° to them, taking up 'Paul, led him  
 32 through the night 'to 'Antipatris. Now on the morrow,  
 they return into the citadel, 'leaving the cavalry to 'come°  
 33 away 'to with him, who<sup>a</sup>, entering into 'Caesarea and giv-  
 ing up the letter to the governor, present 'Paul also to him.  
 34 Now, reading it, and 'inquiring° of what prefecture he  
 35 is, and ascertaining° that he is from Cilicia, "I shall give  
 you a hearing," he averred, "whenever your 'accusers also  
 may be coming° along," 'ordering him to be 'guarded° in  
 'Herod's 'pretorium.

**24** Now after five days, Ananias, the chief priest, descended  
 with <sup>a</sup>some elders and an orator, a <sup>a</sup>certain Tertullus, who<sup>a</sup>  
 2 inform the governor against 'Paul. Now at his being  
 called, 'Tertullus begins° to 'accuse him, saying, "Happen-  
 ing upon much peace through you, and reforms in this  
 3 'nation coming° to be through your 'providence, <sup>b</sup>both  
 in every way and everywhere, we are welcoming° it, most  
 4 mighty Felix, with <sup>e</sup>all thankfulness. Now, lest I may be  
 hindering you <sup>on</sup> still more, I am entreating you to hear  
 5 us concisely in your 'leniency. For, finding this 'man a  
 pestilence and 'stirrer of insurrections among all the Jews  
 'who are <sup>ac</sup>on the 'inhabited° earth, besides a ringleader  
 6 of the sect of the Nazarenes, who tries to profane the

- <sup>8</sup> sanctuary also, of whom we lay hold also, <sup>(no verse 7)</sup> <sup>b</sup>from whom you <sup>a</sup>yourself will, by <sup>˚</sup>examining him, be <sup>˚</sup>able to recognize all of these things concerning which we are
- <sup>9</sup> accusing him.” Now the Jews also agreed<sup>˚</sup>, alleging these things to <sup>˚</sup>have been thus.
- <sup>10</sup> Besides, <sup>˚</sup>Paul, the governor <sup>˚</sup>nodding to him to <sup>˚</sup>speak, answered, “Being versed<sup>˚</sup> in the fact that <sup>˚</sup>for many years you <sup>˚</sup>are a judge in this <sup>˚</sup>nation, cheerfully am I defend-  
<sup>11</sup> ing<sup>˚</sup> <sup>˚</sup>that which concerns myself, at your being able<sup>˚</sup> to recognize that it is not more <sup>to me</sup> than twelve days since  
<sup>12</sup> I went up to <sup>˚</sup>worship <sup>˚</sup>in Jerusalem. And they neither found me in the sanctuary arguing<sup>˚</sup> <sup>˚</sup>with anyone, or making a concourse of the throng, nor in the synagogues,  
<sup>13</sup> nor <sup>˚</sup>at the city, nor <sup>˚</sup>can<sup>˚</sup> they present evidence to you for that concerning which they are now accusing me.
- <sup>14</sup> “Yet I am avowing this to you, that, according to the way which they are terming a sect, thus am I offering divine service to the hereditary God, believing all <sup>˚</sup>that is  
<sup>15</sup> <sup>˚</sup>written<sup>˚</sup>, according to the law and in the prophets, having an expectation <sup>˚</sup>in <sup>˚</sup>God, which these <sup>a</sup>themselves also are anticipating<sup>˚</sup>, that there shall be a resurrection which is impending for <sup>b</sup>both the just and the unjust.
- <sup>16</sup> “In this, I am exerting <sup>a</sup>myself also, to <sup>˚</sup>have a conscience which is no stumbling block toward <sup>˚</sup>God and <sup>˚</sup>men, continually.
- <sup>17</sup> “Now <sup>th</sup>after the lapse of more years, I came<sup>˚</sup> along doing alms <sup>˚</sup>for my <sup>˚</sup>nation, and bringing approach  
<sup>18</sup> presents, in which they found me, <sup>˚</sup>purified<sup>˚</sup>, in the sanctuary, not with a throng, nor with tumult. Now there  
<sup>19</sup> were <sup>a</sup>some Jews from the province of Asia, on whom it was binding to be <sup>˚</sup>present <sup>on</sup>before you and to <sup>˚</sup>accuse  
<sup>20</sup> me, if they may <sup>˚</sup>have anything <sup>˚</sup>against me. Or let these <sup>a</sup>themselves say <sup>a</sup>what injury they found when I <sup>˚</sup>stood  
<sup>21</sup> <sup>on</sup>in the Sanhedrin, or concerning this one voice with

which I cry out, 'standing among them, that, 'Concerning the resurrection of the dead am I being judged<sup>o</sup> today <sup>on</sup>by you.'"

- 22 Now 'Felix made them postpone<sup>o</sup>, being 'acquainted more exactly with 'that which concerns the way, saying, "Whenever 'captain Lysias may 'come down, I shall 'investigate<sup>o</sup> your <sup>ac</sup>affairs." He prescribes<sup>o</sup> to the centurion that he is to be 'kept<sup>o</sup>, besides, he is to be having his ease, and to 'prevent no one of his 'own to be 'subservient to him.

- 24 Now after <sup>a</sup>some days, 'Felix, coming<sup>o</sup> along <sup>to</sup>with Drusilla, his <sup>own</sup> 'wife (being a Jewess), sends<sup>o</sup> after 'Paul  
25 and hears him concerning the faith <sup>to</sup>in Christ Jesus. Now as he is arguing<sup>o</sup> concerning righteousness, and self-control, and the impending 'judgment, 'Felix, becoming<sup>o</sup> affrighted, answered, "Now <sup>hv</sup>'go<sup>o</sup>. Yet, 'given occasion,  
26 I shall be calling<sup>o</sup> for you," at the same time expecting also that <sup>=</sup>money will be 'given him by 'Paul. Wherefore, sending<sup>o</sup> after him more frequently also, he conversed with him.

- 27 Now, two years being fulfilled, 'Felix got a successor, Porcius Festus. Besides, wanting to curry<sup>o</sup> favor with the Jews, 'Felix left 'Paul 'bound<sup>o</sup>.

- 25** Festus, then, stepping into the prefecture, after three  
2 days went up <sup>to</sup>to Jerusalem from Caesarea. Besides, the chief priests and the foremost of the Jews inform him  
3 against 'Paul, and they entreated him, requesting<sup>o</sup> a favor against him, so that he should 'send<sup>o</sup> after him to bring him into Jerusalem, making an ambush to 'assassinate  
4 him <sup>ac</sup>by the way. 'Festus, indeed, then, answered that 'Paul is to be 'kept<sup>o</sup> <sup>to</sup>in Caesarea, yet he himself was 'about  
5 to be going<sup>o</sup> out 'quickly. "Those, then, among you," he is averring, "who are able, step down with me. If there is anything amiss in the man, let them 'accuse him."

- <sup>6</sup> Now, <sup>τ</sup>tarrying among them not more than eight or ten days, <sup>τ</sup>descending <sup>τ</sup>to Caesarea, on the morrow, <sup>τ</sup>being
- <sup>7</sup> seated on the dais, he orders Paul to be led forth. Now at his coming<sup>ο</sup> along, the Jews who <sup>τ</sup>have descended from Jerusalem stand about him, bringing many and heavy charges against him, which they were not strong enough
- <sup>8</sup> to demonstrate, Paul defending<sup>ο</sup> that “Neither <sup>τ</sup>against the law of the Jews, nor <sup>τ</sup>against the sanctuary, nor <sup>τ</sup>against Caesar did I any sin.”
- <sup>9</sup> Now Festus, wanting to curry<sup>ο</sup> favor with the Jews, answering Paul, said, “Are you willing to go up into Jerusalem to be judged there <sup>ον</sup>before me concerning
- <sup>10</sup> these things?” Yet Paul said, <sup>ων</sup>“At the dais of Caesar am I <sup>τ</sup>standing, where I <sup>τ</sup>must be <sup>τ</sup>judged<sup>ο</sup>. The Jews in nothing have I injured, as you<sup>τ</sup> also are most ideally
- <sup>11</sup> recognizing. If, indeed, then, I am injuring, and I have committed anything deserving of death, I am not refusing<sup>ο</sup> to <sup>τ</sup>die. Yet if there is nothing in that of which these are accusing me, no<sup>τ</sup> one <sup>τ</sup>can<sup>ο</sup> surrender me to them as a favor<sup>ο</sup>. To Caesar am I appealing<sup>ο</sup>!”
- <sup>12</sup> Then Festus, <sup>τ</sup>conferring with the council, answered, “To Caesar have you appealed<sup>ο</sup>. <sup>ον</sup>To Caesar shall you <sup>τ</sup>go<sup>ο</sup>!”
- <sup>13</sup> Now, <sup>α</sup>some days elapsing<sup>ο</sup>, Agrippa, the king, and
- <sup>14</sup> Bernice arrive at <sup>τ</sup>Caesarea, <sup>τ</sup>greeting<sup>ο</sup> Festus. Now as they tarried more days there, Festus submitted<sup>ο</sup> Paul’s <sup>α</sup>affairs to the king, saying, “There is a <sup>α</sup>certain man,
- <sup>15</sup> <sup>τ</sup>left<sup>ο</sup> prisoner by Felix, concerning whom, at my <sup>τ</sup>coming<sup>ο</sup> <sup>τ</sup>to Jerusalem, the chief priests and the elders of the Jews
- <sup>16</sup> inform, requesting<sup>ο</sup> <sup>α</sup>his conviction, to<sup>τ</sup> whom I answered that it is not the custom for Romans to surrender as a <sup>τ</sup>favor<sup>ο</sup> any <sup>τ</sup>man ere <sup>ο</sup>r the <sup>τ</sup>accused<sup>ο</sup> may <sup>τ</sup>have the accusers face <sup>α</sup>to face, besides getting a defensive position concerning the indictment.

17 "At their coming together in this place, then, <sup>ˆ</sup>making°  
 not one postponement, the next day, <sup>ˆ</sup>being seated on the  
 18 dais, I order the man to be led forth, <sup>ˆ</sup>concerning whom  
 the accusers, when they <sup>ˆ</sup>stand up, brought not one charge  
 19 of the wicked things which I <sup>ˆ</sup>suspected, yet they had  
<sup>ˆ</sup>certain questions concerning <sup>ˆ</sup>their own religion <sup>ˆd</sup>against  
 him, and concerning a <sup>ˆ</sup>certain Jesus, who <sup>ˆ</sup>has died,  
 20 whom Paul alleged to be <sup>ˆ</sup>alive. Now I <sup>ˆ</sup>, being perplexed°  
 by the questioning <sup>ˆ</sup>about these things, <sup>ˆa</sup>asked, if he may be  
 intending° to <sup>ˆ</sup>go° <sup>ˆo</sup>to Jerusalem and to be <sup>ˆ</sup>judged° there  
 21 concerning these things. Now at Paul's <sup>ˆ</sup>appealing° to be  
 kept <sup>ˆo</sup>for the Imperial <sup>ˆ</sup>investigation, I order him to  
 be <sup>ˆ</sup>kept° till <sup>ˆw</sup>I shall <sup>ˆ</sup>send him up to <sup>ˆd</sup>Caesar."

22 Now Agrippa to <sup>ˆd</sup> Festus: "I <sup>ˆ</sup>myself also intended° to  
 hear the <sup>ˆh</sup>man." "Tomorrow," he is averring, "you shall  
 23 <sup>ˆ</sup>hear him." On the morrow, then, at Agrippa and Bernice's  
 coming with much pageantry and entering <sup>ˆo</sup>the  
 audience chamber together, besides captains and <sup>ˆac</sup>prominent  
 men of the city, and at Festus' order, Paul was led  
 24 forth. And Festus is averring, "King Agrippa, and all  
<sup>ˆ</sup>men <sup>ˆ</sup>present <sup>ˆo</sup>with us, you are beholding this man  
 concerning whom the entire multitude of the Jews pled  
 with me, <sup>ˆb</sup>both in Jerusalem and in this place, imploring  
 25 that he <sup>ˆ</sup>must not by any means be living longer. Now I  
<sup>ˆ</sup>grasped° that he has committed nothing deserving of  
 death, yet as he <sup>ˆ</sup>himself appeals° to the Imperial judge,  
 26 I decide to <sup>ˆ</sup>send him—concerning whom I <sup>ˆ</sup>haven't any-  
 thing certain to write to the lord. Wherefore I led him  
 before <sup>ˆon</sup>you, and especially <sup>ˆon</sup>before you, king Agrippa,  
 so that, the examination occurring°, I should <sup>ˆ</sup>have <sup>ˆ</sup>some-  
 27 thing to <sup>ˆ</sup>write. For it <sup>ˆ</sup>seems to me irrational, sending  
 a prisoner, not also to signify the charges against him."

26 Now Agrippa averred to <sup>ˆd</sup> Paul, "It is <sup>ˆ</sup>permitted° to  
 you to <sup>ˆ</sup>speak concerning yourself." Then Paul, <sup>ˆ</sup>stretch-

- 2 ing out his 'hand, made his defense<sup>o</sup>: "Concerning all that which I am being indicted<sup>o</sup> by the Jews, king Agrippa, I have deemed<sup>o</sup> myself happy to be 'about to make my
- 3 'defense<sup>o</sup> <sup>on</sup>before you today, especially as you 'are an expert, 'versed<sup>o</sup> in all, <sup>bs</sup>both the customs and questions <sup>ac</sup>of the Jews. Wherefore I 'beseech<sup>o</sup> you to hear me patiently.
- 4 "My 'life, indeed, then, <sup>o</sup>from youth, 'which 'came<sup>o</sup> to be from the beginning among my 'nation, besides in
- 5 Jerusalem, all the Jews are 'acquainted with, knowing me before, from the very first, if they should be willing to 'testify, that, according to the strictest sect of this 'ritual
- 6 of ours, I live a Pharisee. And now, <sup>on</sup>in expectation of the promise which <sup>b</sup>came<sup>o</sup> by 'God <sup>to</sup>to our 'fathers, I
- 7 'stand being judged<sup>o</sup>, <sup>to</sup>to which our 'twelve-tribed people, 'earnestly offering divine service night and day, is expecting to attain. Concerning which expectation I am being
- 8 indicted<sup>o</sup> by Jews, O king! "Why is it being judged<sup>o</sup> unbelievable <sup>b</sup>by <sup>e</sup>you, if 'God is rousing the dead?
- 9 "I, indeed, then, suppose myself 'bound to commit much contrary to<sup>d</sup> the name of Jesus the Nazarene, which
- 10 I do also in Jerusalem. And besides, many of the saints I 'lock up in jails, obtaining 'authority <sup>b</sup>from the chief priests. Besides, I <sup>o</sup>deposit a ballot to 'dispatch<sup>o</sup> them.
- 11 And <sup>ac</sup>at all the synagogues, often punishing them, I compelled them to 'blaspheme. Besides, being exceedingly maddened<sup>o</sup> against them, I persecuted them as far as <sup>to</sup>the
- 12 outside cities also. Among which persecutions, going<sup>o</sup> <sup>to</sup>to 'Damascus with the authority and permission 'of the chief
- 13 priests, at midday, <sup>ac</sup>on the road, I perceived, O king, a light from heaven, above the brightness of the sun, <sup>shin-</sup>
- 14 ing about me and 'those going<sup>o</sup> together with me. Besides, at all of us falling down <sup>to</sup>to the earth, I hear a voice saying to<sup>d</sup> me in the Hebrew vernacular, 'Saul! Saul! "Why

- are you persecuting Me? Hard is it for you to be kicking  
 15 <sup>a</sup>“against the goads!” Now I’ say, “Who art Thou, Lord?”  
 Now the Lord said, ‘I’ am Jesus, Whom you’ are perse-  
 16 cuting. But ‘rise and ‘stand on your ‘feet, for I was seen  
 by you <sup>o</sup>for this, to fix<sup>o</sup> upon you before for a deputy and  
 a witness <sup>bs</sup>both of what you have perceived <sup>bs</sup>and that in  
 17 which I will be ‘seen by you, extricating<sup>o</sup> you <sup>o</sup>from the  
 people and <sup>o</sup>from the nations, <sup>o</sup>to whom I’ am commis-  
 18 sioning you, to open their eyes, ‘to turn them about from  
 darkness <sup>o</sup>to light and from the authority of ‘Satan <sup>on</sup>to  
 ‘God, for them ‘to ‘get a pardon of sins and an allotment  
 among ‘those who ‘have been hallowed<sup>o</sup> by faith ‘that is  
<sup>o</sup>in Me.’
- 19 “Whence, king Agrippa, I did not become<sup>o</sup> stubborn  
 20 as to the heavenly apparition, but first to ‘those in Damas-  
 cus, besides in Jerusalem also, besides to the entire prov-  
 ince of ‘Judea, and to the nations, I reported that they are  
 to be repenting and turning back <sup>on</sup>to ‘God, engaging in  
 acts worthy of ‘repentance.
- 21 “On <sup>is</sup>this account the Jews, apprehending<sup>o</sup> me as I ‘am  
 22 in the sanctuary, tried<sup>o</sup> to lay<sup>o</sup> hands on me. Happening,  
 then, on assistance ‘from ‘God, until this ‘day I ‘stand  
 attesting<sup>o</sup> <sup>bs</sup>both to small and to great, saying nothing  
 outside of what <sup>bs</sup>both the prophets and Moses speak of  
 impending ‘occurrences<sup>o</sup>—if it be the suffering Christ—  
 23 if He, the first out of a resurrection of the dead, is ‘about  
 to be announcing light <sup>bs</sup>both to the people and to the  
 nations.”
- 24 Now, as he is making <sup>is</sup>this defense<sup>o</sup>, ‘Festus is averring  
 with a loud ‘voice, “You are ‘mad<sup>o</sup>, Paul! ‘Much <sup>is</sup>scripture  
 25 is deranging you <sup>o</sup>to madness!” Yet ‘Paul is averring,  
 “Not ‘mad<sup>o</sup> am I, most mighty Festus, but I am declaim-  
 26 ing<sup>o</sup> declarations of truth and sanity. For the king is  
 ‘adept<sup>o</sup> concerning these things, to<sup>d</sup> whom I am speaking



'boldly° also, for, that any of these things is eluding him, I am not<sup>th</sup> 'persuaded°, for this is not a thing that 'has been  
27 committed° in a corner. King Agrippa, are you believing the prophets? I am 'aware that you are believing!"  
28 Yet 'Agrippa to<sup>d</sup> Paul: "'Briefly are you persuading  
29 me, to make me a Christian!" Yet Paul, "May I ever wish° to 'God, that, 'briefly as well as 'greatly, not only you, but also all 'who are hearing me today, 'become° such a ° kind as I' am also, outside of these 'bonds!"  
30 °Both the king and the governor rose, besides 'Bernice  
31 and 'those sitting° together with them. And 'retiring, they spoke °with one another, saying that, "Nothing deserving of death or of bonds °this °man is committing," Now Agrippa averred to 'Festus, "This °man could° have been released° if he had not appealed° to Caesar."

27 Now, as it was decided that we are 'to 'sail away °to 'Italy, they gave over °both 'Paul and °some °other prisoners to a centurion named Julius, of the Imperial  
2 squadron. Now, 'stepping on board a ship of Adramyttium, 'about to be sailing °for 'places °in the province of Asia, we set out, °with us being Aristarchus, a Macedonian of Thessalonica. Now, on °another day, we were led  
3 down °to Sidon. Besides, Julius, 'using° Paul humanely, permits him to 'go to<sup>d</sup> 'friends for 'casual care.

4 And setting out thence, we sail under the lee of 'Cyprus, because of the winds 'being contrary. Besides, 'sailing through the ocean °off 'Cilicia and Pamphylia, we come  
5 down °to Myra, of 'Lycia. And there the centurion, finding an Alexandrian ship sailing °to 'Italy, has us step on  
6 board °of it. Now, 'for a considerable number of days, sailing tardily and hardly °coming° °off 'Cnidus, the wind not leaving us toward it, we sail under the lee of 'Crete,  
7 °off Salome. Besides, hardly skirting° it, we came °to a

“certain place ‘called° Ideal Harbors, near which was the city of Lasea.

9 Now, considerable time elapsing°, and ‘sailing being already hazardous, because of the Fast also ‘having already  
10 passed by, ‘Paul exhorted them, saying, “Men! I ‘behold that ‘sailing is ‘about to be with damage and much forfeit, not only of the lading and of the ship, but of our ‘souls  
11 also.” Yet the centurion was persuaded° by the navigator and the charterer of the ship, rather than by ‘what is being said° by Paul.

12 Now, the harbor possessing no fitness <sup>td</sup>for wintering, the majority gave° counsel to set out thence, if somehow they may be ‘able° to arrive at <sup>to</sup>Phoenix to winter, a harbor of ‘Crete, looking <sup>ac</sup>toward the southwest and <sup>ac</sup>toward  
13 the northwest. Now, the south wind ‘blowing gently, ‘supposing ‘their purpose to ‘hold, ‘weighing anchor, they skirted° close along ‘Crete.

14 Now not much after, a wind, a hurricane, ‘called° a  
15 “northeaster,” casts itself against <sup>it</sup>the island. Now the ship ‘being gripped by it, and not being able° to ‘luff to the  
16 wind, giving her up, we were carried° along. Now, running under a ‘certain islet ‘called° Cauda, we are hardly  
17 strong enough to <sup>bcm</sup>hold off the skiff, ‘hoisting which, they used stays, undergirding the ship. Besides, fearing°  
“lest they should be falling into the Syrtis quicksand,  
18 lowering the gear, thus they were carried° along. Yet at our being ‘tremendously tossed by the tempest°, the next  
19 day, they jettisoned°, and on the third with their ‘own  
20 hands they toss over the ship’s ‘gear. Now neither sun nor constellations making their advent <sup>on</sup>for more days, and besides, no‘ slight tempest lying° on us, ‘all further expectation of our ‘being saved° was taken° from <sup>ab</sup>us.

21 Besides, there being much ‘inherent abstinence, then ‘Paul, standing in the midst of them, said, “It was binding

- on you, indeed, O men, yielding to me, not to have 'set<sup>o</sup> out from 'Crete, to gain, besides this 'damage, also the  
22 forfeit. And 'now I am exhorting you to be 'cheerful, for not one soul <sup>o</sup>from among you will be cast away, more  
23 than the ship. For there stood beside me this 'night a messenger of 'God, Whose I' am, to Whom I am offering  
24 divine service also, saying, "Fear<sup>o</sup> not, Paul! Before Caesar you 'must stand. And 'lo<sup>o</sup>! <sup>o</sup>graciously<sup>o</sup> has 'God granted  
25 you all 'those who are sailing with you.' Wherefore, be 'cheerful, men, for I am believing 'God that thus it will be, <sup>ac</sup>even in the manner which has been spoken<sup>o</sup> to me.  
26 Yet we 'must be falling <sup>to</sup>on a <sup>a</sup>certain island."
- 27 Now as the fourteenth night <sup>b</sup>came<sup>o</sup>, at our cruising<sup>o</sup> about in the Adria, <sup>ac</sup>in the middle of the night the mariners suspected <sup>a</sup>some country to be nearing them. And  
28 sounding, they found twenty fathoms. Now after a bit of an interval, and sounding again, they found fifteen  
29 fathoms. Besides, fearing<sup>o</sup> lest somewhere we should be falling <sup>ac</sup>on rough places, pitching four anchors out of the stern, they wished<sup>o</sup> for the <sup>b</sup>coming<sup>o</sup> of day.
- 30 Now at the mariners seeking to flee out of the ship, and lowering the skiff into the sea under pretense<sup>as</sup> of  
31 being about to stretch anchors out of the prow, Paul said to the centurion and the soldiers, "If ever these should not  
32 be remaining in the ship, you' 'can<sup>o</sup> not be saved." Then the soldiers strike off the ropes of the skiff, and they let her fall off.
- 33 Now, until <sup>w</sup>the day was about to <sup>b</sup>come<sup>o</sup>, Paul entreated all to 'partake of nourishment, saying, "Today is the fourteenth day; 'apprehensive, you are 'constantly ab-  
34 stinent, taking<sup>o</sup> nothing. Wherefore I am entreating you to 'partake of nourishment, for this 'belongs to<sup>d</sup> 'this salvation of yours, for not a hair from the head of one of  
35 you shall 'perish<sup>o</sup>." Now, saying <sup>=</sup>this, and taking bread,

he thanks 'God in sight of all, and, 'breaking it, begins°  
 36 to 'eat. Now, becoming° cheerful, they' also all took°  
 37 nourishment. Now we were, in 'all, two hundred seventy-  
 38 six souls in the ship. Now, being sated with nourishment,  
 they buoyed the ship, casting° out the grain into the sea.  
 39 Now when the day 'came°, they did not recognize the  
 land, yet considered a "certain gulf, having a beach into  
 which they planned°, if they may be 'able°, to thrust the  
 40 ship. And, taking the anchors from about it, they left  
 them 'in the sea, at the same time slacking the lashing  
 of the rudders and 'hoisting the foresail to the 'breeze,  
 41 they kept her course 'for the beach. Now, falling° into a  
 place with a channel, they run the craft aground, and  
 the prow, indeed, remains 'sticking unshakable, yet the  
 stern was broken° up by the violence of the billows.  
 42 Now 'came° the soldiers' counsel that they should 'kill  
 the prisoners, lest anyone, 'swimming out, may 'flee away.  
 43 Yet the centurion, intending° to bring 'Paul safely  
 through, prevents them from 'their intention. Besides, he  
 orders 'those who are 'able° to 'swim, 'diving, to be off  
 44 'on to the land first, and the rest, 'these, indeed, on planks,  
 yet 'those on "something 'from the ship, and thus all  
 'came° safely through 'on to the land.

**28** And, being safely through, then we recognized that the  
 2 island is 'called° Melita. Besides, the barbarians tender us  
 not the 'casual philanthropy, for, 'kindling a fire, they  
 took° us all in, because of the 'imminent 'shower and be-  
 cause of the cold.

3 Now at 'Paul's 'twisting together a "certain quantity of  
 kindling and placing it 'on the fire, a viper, coming out  
 4 'of the warmth, fastens on his 'hand. Now, as the bar-  
 barians perceived the wild beast hanging° 'from his 'hand,  
 they said to<sup>d</sup> one another, "Undoubtedly this 'man is  
 a murderer, whom, being safely through out of the sea,

- <sup>5</sup> 'Justice lets not 'live." 'He, indeed, then, 'twitching the  
<sup>6</sup> wild beast into the fire, suffered nothing evil. Yet 'they were apprehensive that he is 'about to 'become inflamed<sup>o</sup> or suddenly 'fall down dead. Yet, <sup>on</sup>after much 'apprehension, and beholding nothing coming<sup>o</sup> to be amiss <sup>to</sup>with him, retracting<sup>o</sup>, they said he is a god.
- <sup>7</sup> Now in the regions about that 'place the freeholds belonged to the foremost man of the island, named Publius,  
<sup>8</sup> who, 'receiving<sup>o</sup> us, lodges us three days, amiably. Now it occurred<sup>o</sup> that the father of 'Publius was lying<sup>o</sup> down, 'pressed<sup>o</sup> with 'fever and dysentery. 'Paul, entering to<sup>d</sup> <sup>w</sup>him and 'praying<sup>o</sup>, placing his 'hands on him, heals<sup>o</sup> him.
- <sup>9</sup> Now at this occurring<sup>o</sup>, the rest also of 'those in the island having infirmities approached<sup>o</sup> and were cured<sup>o</sup>,  
<sup>10</sup> who honor us with many honors also, and, at our setting<sup>o</sup> out, they placed<sup>o</sup> on board 'what was <sup>to</sup>for our 'needs.
- <sup>11</sup> Now, after three months, we set out in an Alexandrian ship with the ensign Dioscuri, which 'has wintered in  
<sup>12</sup> the island. And, landing <sup>to</sup>at Syracuse, we stay three days,  
<sup>13</sup> whence, tacking about, we arrive at <sup>to</sup>Rhegium, and the south wind <sup>b</sup>coming<sup>o</sup> on after one day, we came the  
<sup>14</sup> second day <sup>to</sup>to Puteoli, where, finding brethren, we were entreated to stay <sup>b</sup>with them seven days. And thus <sup>to</sup>to 'Rome we come.
- <sup>15</sup> And thence the brethren, 'hearing <sup>c</sup>about us, come <sup>to</sup>to meet us as far as Appii Forum and Three Taverns, perceiving whom, 'Paul, 'thanking 'God, took courage. Now  
<sup>16</sup> when we entered <sup>to</sup>Rome, 'Paul was permitted to 'remain <sup>a</sup>by himself together with the soldier who 'guarded him.
- <sup>17</sup> Now it occurred<sup>o</sup> three days after, that he calls<sup>o</sup> together 'those who 'are foremost of the Jews. Now, at their coming together, he said to<sup>d</sup> them, "I, men, brethren, 'doing nothing contrary to the people or to the hereditary 'cus-

toms, was given up a prisoner out of Jerusalem into the  
 18 hands of the Romans, who<sup>a</sup>, examining me, intended<sup>o</sup>  
 to release me, because not one cause of death 'existed in  
 19 me. Now at the contradicting of the Jews, I am com-  
 pelled to appeal<sup>o</sup> to Caesar—not as though having any-  
 20 thing of which to 'accuse my 'nation. <sup>b</sup>cFor this 'cause,  
 then, I call for you, 'to <sup>2</sup>see and speak to you. For on  
 account of the expectation of 'Israel this 'chain is lying<sup>o</sup>  
 about me."

21 Now 'they say to<sup>d</sup> him, "Neither do we' receive<sup>o</sup> letters  
 concerning you from 'Judea, nor do any of the brethren  
 coming<sup>o</sup> along report or speak anything wicked concern-  
 22 ing you. Now we count it 'worthwhile to hear <sup>b</sup>from you  
 what your 'disposition is. For, indeed, concerning this  
 'sect, it is known to us that everywhere it is being contra-  
 dicted<sup>o</sup>."

23 Now 'setting<sup>o</sup> a day for him, more came to<sup>d</sup> him <sup>to</sup>in  
 the lodging, to whom he expounded<sup>o</sup>, certifying<sup>o</sup> to the  
 kingdom of 'God, besides persuading them concerning  
 'Jesus, <sup>b</sup>both from the law of Moses and the prophets,  
 24 from morning till dusk. And 'these, indeed, were per-  
 25 suaded<sup>o</sup> by 'what is 'said<sup>o</sup>, yet 'others disbelieved. Now  
 there being disagreements one <sup>to</sup>dwith another, they were  
 dismissed<sup>o</sup>, 'Paul <sup>a</sup>making one declaration, that, "Ideally  
 the holy 'spirit speaks through Isaiah the prophet, to<sup>d</sup>  
 26 your 'fathers, saying,

"Go to<sup>d</sup> this 'people and say,  
 "In hearing, you will be hearing, and may by no  
 means be understanding,  
 And observing, you will be observing, and may by  
 no means be perceiving,"

27 For stoutened is the heart of this 'people,  
 And with 'their ears heavily they hear,

And with their 'eyes they squint,  
Lest at some time they may be perceiving with 'their  
eyes,  
And with 'their ears should be hearing,  
And with 'their heart may be understanding,  
And should be turning about,  
And I shall be healing<sup>o</sup> them.'

<sup>28</sup> Let it be known to you, then, that to the nations was  
dispatched this 'salvation of 'God, and they' will 'hear<sup>o</sup>."  
*(verse 29 not genuine)*

<sup>30</sup> Now he remains two whole years 'in his own hired  
house, and he welcomed<sup>o</sup> all 'those going<sup>o</sup> in to<sup>d</sup> him,  
<sup>31</sup> heralding the kingdom of 'God, and teaching 'that which  
concerns the Lord Jesus Christ with <sup>e</sup>all boldness, unfor-  
bidden.

## PAUL TO THE ROMANS

Paul, a slave of Christ Jesus, a called apostle, °severed°  
2 °for the evangel of God (which He promises° before  
3 through His °prophets in the holy scriptures), concerning  
His °Son (°Who °comes° of the seed of David according  
4 to the flesh, °Who is °designated Son of God °with power,  
according to the spirit of holiness, °by the resurrection of  
5 the dead), Jesus Christ, our °Lord, through Whom we  
obtained grace and apostleship °for faith-obedience among  
6 all the nations, for His °name's sake, among whom are  
7 you° also, the called of Jesus Christ: to all °who °are in  
Rome, beloved by God, called saints:

Grace to you and peace from God, our Father, and the  
Lord Jesus Christ.

8 First, indeed, I am thanking my °God through Jesus  
Christ concerning all of you, that your °faith is being  
9 announced° in the whole world. For °God is my Witness,  
to Whom I am offering divine service in my °spirit in the  
evangel of His °Son, how unintermittingly I am making°  
10 mention of you, always °in my °prayers beseeching°, if  
somehow, sometime, at length I shall be °prospered, in the  
11 will of °God, to °come to° you. For I am longing to °see  
you, that I may be sharing °some spiritual grace with you,  
12 °for you °to be established: yet this is to be consoled to-  
gether among you through °one another's °faith, both  
yours and mine.

13 Now I do not °want you to be °ignorant, brethren, that  
often I purposed° to °come to° you (and was prevented



'hitherto) that I should be having "some fruit among you also, according as " among the rest of the nations.

- 14 To both Greeks and barbarians, to both wise and foolish,  
15 a debtor am I. Thus 'this eagerness "of mine to bring the  
16 evangel" to you also, 'who are in Rome. For not 'ashamed"  
am I of the evangel, for it is God's power "for salvation to  
everyone 'who is believing—to the Jew first, and to the  
17 Greek as well. For a righteousness which is of God is  
being revealed" in it, out of faith "for faith, according as  
it is 'written": "Now the just one "by faith shall be living".  
18 For God's indignation is being revealed" from heaven  
on "all the irreverence and injustice of "men 'who are  
19 retaining the truth in injustice, because 'that which is  
known of 'God is apparent among them, for 'God mani-  
20 fests it to them. For His 'invisible attributes are 'descried"  
from the creation of the world, being apprehended" by  
His 'achievements, besides His 'imperceptible power and  
21 divinity, "for them 'to be defenseless, because, knowing  
'God, not as God do they glorify or thank Him, but vain  
were they made in their 'reasonings, and darkened is their  
22 unintelligent 'heart. Alleging themselves to be wise, they  
23 are made stupid, and they change the glory of the incor-  
ruptible God into the likeness of an image of a corruptible  
human being and flying creatures and quadrupeds and  
reptiles.  
24 Wherefore 'God " gives them over, in the lusts of their  
'hearts, "to the uncleanness of 'dishonoring" their 'bodies  
25 among themselves, those who" alter the truth of 'God into  
the lie, and are venerated, and offer divine service to the  
creature rather "than the 'Creator, Who is blessed "for the  
cons! Amen!  
26 Therefore 'God " gives them over "to dishonorable pas-  
sions. For their 'females, besides, alter the natural use into  
27 'that which is beside nature. Likewise also the males, be-

sides, leaving the natural use of the female, were inflamed in their 'craving <sup>40</sup>for one another, males 'with males effecting<sup>o</sup> 'indecenty, and getting back in themselves the  
 28 retribution of their 'deception which 'must be. And according as they do not test 'God, to 'have Him in recognition, 'God <sup>41</sup>gives them over <sup>42</sup>to a disqualified mind, to  
 29 'do 'that which is not befitting, 'filled<sup>o</sup> with <sup>43</sup>all injustice, wickedness, evil, greed, distended with envy, murder,  
 30 strife, guile, depravity, whisperers, vilifiers, detesters of God, outragers, proud, ostentatious, inventors of evil  
 31 things, stubborn to parents, unintelligent, perfidious,  
 32 without natural affection, implacable, unmerciful: those who<sup>a</sup>, recognizing the just statute of 'God, that 'those committing 'such things are deserving of death, not only are doing them, but are endorsing, also, 'those who are committing them.

2 Wherefore, defenseless are you, O <sup>h</sup>man! everyone 'who is judging, for in what you are judging <sup>d</sup>another, you are condemning yourself, for you 'who are judging are committing the same things. Now we are <sup>44</sup>aware that the judgment of 'God is according to truth <sup>45</sup>against 'those who are committing 'such things.

3 Yet are you reckoning<sup>o</sup> on this, O <sup>h</sup>man, 'who art judging 'those committing 'such things, and art doing the same, that you' will be escaping<sup>o</sup> the judgment of 'God?  
 4 Or are you despising the riches of His 'kindness and 'forbearance and 'patience, being ignorant that the kindness of 'God is leading you <sup>46</sup>to repentance? Yet, in accord with your 'hardness and unrepentant heart you are hoarding for yourself indignation in the day of indignation and  
 6 revelation of the just judgment of 'God, Who will be  
 7 paying each one in accord with his 'acts: to 'those, indeed, who <sup>47</sup>by endurance in good acts are seeking glory and  
 8 honor and incorruption, life eonian; yet to 'those<sup>o</sup> of

- faction, and stubborn, indeed, as to the truth, yet 'persuaded<sup>o</sup> to 'injustice, indignation and fury, affliction and distress, on every human soul 'which is effecting<sup>o</sup> 'evil, both of the Jew first and of the Greek, yet glory and honor and peace to every 'worker<sup>o</sup> of 'good, both to the Jew first, and to the Greek.
- <sup>11</sup> For there is no<sup>t</sup> partiality <sup>b</sup>with 'God, <sup>12</sup> for whoever sinned without law, without law also shall 'perish<sup>o</sup>, and <sup>13</sup> whoever sinned in law, through law will be 'judged. For not the listeners to law are just <sup>b</sup>with 'God, but the doers of law shall be 'justified.
- <sup>14</sup> For whenever they of the nations 'that 'have no law, by nature may be doing 'that which the law demands, these, <sup>15</sup> having no law, are a law to themselves, who<sup>a</sup> are displaying<sup>o</sup> the action of the law written in their 'hearts, their 'conscience testifying together and their 'reckonings between one another, accusing or 'defending<sup>o</sup> them, in 'the day when 'God will be judging the hidden things of 'humanity, according to my 'evangel, through Jesus Christ.
- <sup>17</sup> 'Lo! you' are being denominated<sup>o</sup> a Jew, and are resting<sup>o</sup> <sup>18</sup> on law, and are boasting<sup>o</sup> in God, and 'know the will, and are testing 'what things are of 'consequence, being instructed<sup>o</sup> out of the law. Besides, you have confidence in yourself to be a guide of the blind, a light of 'those in darkness, <sup>20</sup> a discipliner of the imprudent, a teacher of minors, having the form of 'knowledge and the truth in the law.
- <sup>21</sup> You, then, 'who are teaching <sup>d</sup>another, you are not teaching yourself! 'who are heralding not to be stealing, <sup>22</sup> you are stealing! 'who are saying not to be committing adultery, you are committing adultery! 'who are abominating<sup>o</sup> 'idols, you are despoiling the sanctuary! who are <sup>23</sup> boasting<sup>o</sup> in a law, through the transgression of the law <sup>24</sup> you are dishonoring 'God! For because of you the name

of 'God is being blasphemed<sup>o</sup> among the nations, according as it is 'written<sup>o</sup>.

- 25 For circumcision, indeed, is benefiting if you should be putting law into practice, yet if you should be a transgressor of law, your 'circumcision has become uncircum-
- 26 cision. If the Uncircumcision, then, should be maintaining the just requirements of the law, shall not his 'uncircum-
- 27 cision be 'reckoned <sup>o</sup>for circumcision? And the Uncircumcision who, <sup>o</sup>by nature, are discharging the law's demands, shall be judging you, 'who through letter and circumcision, are a transgressor of law.

- 28 For not 'that which is 'apparent is the Jew, nor yet 'that
- 29 which is 'apparent in flesh is circumcision; but 'that which is 'hidden is the Jew, and circumcision is of the heart, in spirit, not in letter, whose 'applause is not <sup>o</sup>of <sup>h</sup>men, but <sup>o</sup>of 'God.

- 3 "What, then, is the prerogative of the Jew, or <sup>a</sup>what the
- 2 benefit of 'circumcision? Much <sup>ac</sup>in every manner. For first, indeed, that they were entrusted with the oracles of
- 3 'God. For <sup>a</sup>what if <sup>a</sup>some disbelieve? Will not their 'un-
- 4 belief 'nullify the faithfulness of 'God? May it not be <sup>b</sup>coming<sup>o</sup> to that! Now let 'God 'be<sup>co</sup> true, yet every <sup>h</sup>man a liar, even as it is 'written<sup>o</sup>:

"That so Thou shouldst be 'justified in Thy 'sayings,  
And shalt be conquering 'when Thou art 'being  
judged<sup>o</sup>."

- 5 Now if our 'injustice is commending God's righteousness, <sup>a</sup>what shall we 'declare? Not that 'God 'Who is bringing on 'indignation is unjust! (<sup>ac</sup>As a <sup>h</sup>man am I
- 6 saying it.) May it not be <sup>b</sup>coming<sup>o</sup> to that! Else how shall
- 7 'God be judging the world? Yet if the truth of 'God superabounds in my 'lie, <sup>o</sup>for His 'glory, <sup>a</sup>why am I also
- 8 still being judged<sup>o</sup> as a sinner, and why not say, according

as we are 'calumniated° and according as "some are averring that we are saying, that "We should be doing 'evil that 'good may be coming"?—°whose 'judgment is fair.

- 9 "What, then? Are we 'privileged°? Undoubtedly not, for we previously charge° both Jews and Greeks to be all  
10 under sin, according as it is 'written°, that "Not one is  
11 just"—not °even one. Not one is 'understanding. Not one is 'seeking out 'God.

- 12 "All avoid Him: at the same time they were useless.  
Not one is 'doing kindness: there is not even one!"

- 13 "A sepulcher 'opened° is their 'throat.  
With their 'tongues they defraud."

"The venom of asps is under their 'lips."

- 14 Whose 'mouth with imprecation and bitterness is  
'crammed.

- 15 Sharp are their 'feet to shed blood.

- 16 "Bruises and wretchedness are in their 'ways,

- 17 And the way of peace they do not know."

- 18 There is no° fear of God in front of their 'eyes.

- 19 Now we are °aware that, whatever the law is saying, it is speaking to 'those 'under the law, that every mouth may be 'barred°, and the entire world may 'become° subject to  
20 the just verdict of 'God, because, °by works of law, no° flesh at °all shall be 'justified in His sight, for through law is the recognition of sin.

- 21 Yet now, apart from law, a righteousness of God is 'manifest° (being attested° by the law and the prophets),  
22 yet a righteousness of God through Jesus Christ's faith, °for all, and on all 'who are believing, for there is no°  
23 distinction, for all sinned and are wanting° of the glory of 'God.

- 24 Being justified° gratuitously in His 'grace, through the  
25 deliverance 'which is in Christ Jesus (Whom 'God pur-

posed<sup>o</sup> for a Propitiatory shelter, through 'faith in His 'blood, <sup>40</sup>for a display of His 'righteousness because of the passing over of the penalties of sins which <sup>o</sup>occurred before  
 26 in the forbearance of 'God), toward the display of His 'righteousness in the current era, <sup>40</sup>for Him <sup>o</sup>to be just and  
 27 a 'Justifier of the one who is <sup>o</sup>of the faith of Jesus. Where, then, is 'boasting? It is debarred! Through what law?  
 28 Of 'works? No! But through faith's law. For we are reckoning<sup>o</sup> a <sup>h</sup>man to be 'justified<sup>o</sup> by faith apart from works of law.

29 Or is He the God of the Jews only? Is He not of the na-  
 30 tions also? Yes, of the nations also, if so be that 'God is One, Who will be justifying the Circumcision out of  
 31 faith and the Uncircumcision through 'faith. Are we, then, nullifying law through 'faith? May it not be <sup>b</sup>coming<sup>o</sup> to that! <sup>b</sup>Nay, we are sustaining law.

4 "What, then, shall we 'declare that Abraham, our 'fore-  
 2 father, according to flesh, has found? For if Abraham was justified <sup>o</sup>by acts, he 'has something to boast in, but not  
 3 toward God. For <sup>a</sup>what is the scripture saying? Now "Abraham believes 'God, and it is reckoned to him <sup>40</sup>for righteousness."

4 Now to the 'worker<sup>o</sup>, the wage is not 'reckoned<sup>o</sup> <sup>ac</sup>as a  
 5 favor, but <sup>ac</sup>as a debt. Yet to him 'who is not working<sup>o</sup>, yet is believing on Him 'Who is justifying the irreverent,  
 6 his 'faith is 'reckoned<sup>o</sup> <sup>40</sup>for righteousness. Even as David also is telling of the happiness of the <sup>h</sup>man to whom 'God is reckoning<sup>o</sup> righteousness apart from acts:

7 Happy they whose 'lawlessnesses were pardoned  
 and whose 'sins were covered over!

8 Happy the man to whom the Lord by no means  
 should be reckoning<sup>o</sup> sin!

9 This 'happiness, then, is it <sup>on</sup>for the Circumcision, or

- <sup>on</sup>for the Uncircumcision also? For we are saying, "To  
<sup>10</sup> 'Abraham 'faith is reckoned <sup>fo</sup>for righteousness." How, then, is it reckoned? Being in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision.
- <sup>11</sup> And he obtained the sign of circumcision, a seal of the righteousness of the faith 'which was in 'uncircumcision, <sup>fo</sup>for him 'to be the father of all 'those who are believing through uncircumcision, <sup>fo</sup>for 'righteousness 'to be reckoned to them, and the father of the Circumcision, not to 'those ° of the Circumcision only, but to 'those also who are observing the elements of the faith in the footprints of our 'father Abraham, in uncircumcision.
- <sup>13</sup> For not through law is the promise to 'Abraham, or to his 'Seed, for him 'to be enjoyer of the allotment of the  
<sup>14</sup> world, but through faith's righteousness. For if 'those ° of law are enjoyers of the allotment, 'faith has been made  
<sup>15</sup> void ° and the promise has been nullified °, for the law is producing ° indignation. Now where no ' law is, neither is there transgression.
- <sup>16</sup> Therefore it is ° of faith that it may accord with grace, <sup>fo</sup>for the promise 'to be confirmed to the entire seed, not to 'those ° of the law only, but to 'those also ° of the faith of  
<sup>17</sup> Abraham, who is father of us all, according as it is 'written ° that, A father of many nations have I appointed you—facing which, he believes it of the God 'Who is vivifying  
<sup>18</sup> the dead and calling 'what 'is not as if it 'were—who, being <sup>b</sup>beyond expectation, believes <sup>on</sup>in expectation, <sup>fo</sup>for him 'to 'become ° the father of many nations, according to 'that which 'has been declared °, "Thus shall be your 'seed."
- <sup>19</sup> And, not 'being infirm in 'faith, he considers his<sup>sf</sup> 'body, already ° deadened ° (being 'inherently somewhere about a hundred years) and the deadening of the matrix of Sarah,  
<sup>20</sup> <sup>fo</sup>yet the promise of 'God was not doubted in 'unbelief, but he was invigorated by 'faith, giving glory to 'God,

<sup>21</sup> being fully assured also, that, what He has promised°, He  
<sup>22</sup> is able to do also. Wherefore, also, it is reckoned to him<sup>to</sup>  
<sup>to</sup>for righteousness.

<sup>23</sup> Now it was not written because of him only, that it is  
<sup>24</sup> reckoned to him, but because of us also, to whom it is  
'about to be 'reckoned°, 'who are believing on Him 'Who  
<sup>25</sup> rouses Jesus our 'Lord °from among the dead, Who was  
given up because of our 'offenses, and was roused because  
of our 'justifying.

**5** Being, then, justified °by faith, we may be having peace  
<sup>2</sup> toward 'God, through our 'Lord, Jesus Christ, through  
Whom we °have the access also, by 'faith, into this 'grace  
in which we °stand, and we may be glorying° °in expec-  
tation of the glory of 'God.

<sup>3</sup> Yet not only so, but we may be glorying° also in  
'afflictions, having perceived that 'affliction is producing°  
<sup>4</sup> endurance, yet 'endurance testedness, yet 'testedness ex-  
<sup>5</sup> pectation. Now 'expectation is not mortifying, seeing that  
the love of 'God has been poured° out in our 'hearts through  
the holy spirit 'which is being given to us.

<sup>6</sup> For Christ, while we 'are still infirm, still in accord with  
<sup>7</sup> the era, for the sake of the irreverent, died. For hardly for  
the sake of a just man will anyone be dying°: for, for the  
sake of a 'good man, perhaps °someone may even be dar-  
<sup>8</sup> ing to 'die, yet 'God is commending this 'love of °His °to  
us, seeing that, while we 'are still sinners, Christ died for  
<sup>9</sup> our sakes. Much rather, then, being now justified in His  
'blood, we shall be 'saved from 'indignation, through Him.

<sup>10</sup> For if, being enemies, we were conciliated to 'God  
through the death of His 'Son, much rather, being con-  
<sup>11</sup> ciliated, we shall be 'saved in His 'life. Yet not only so, but  
we are glorying° also in 'God, through our 'Lord, Jesus  
Christ, through Whom we now obtained the conciliation.

<sup>12</sup> Therefore, even as through one °man 'sin entered into



the world, and through 'sin 'death, and thus 'death passed  
13 through into all 'mankind, on which all sinned—for until  
law sin was in the world, yet sin is not being taken into  
14 account<sup>o</sup> when there 'is no law; <sup>b</sup>'nevertheless 'death reigns  
from Adam unto Moses, <sup>o</sup>over 'those also who do not sin  
<sup>o</sup>in the likeness of the transgression of Adam, who is a  
type of Him 'Who is 'about to be.

15 But not as the offense, thus also the grace. For if, by the  
offense of the one, the many died, much rather the grace of  
'God and the gratuity in grace, 'which is of the One <sup>h</sup>Man,  
Jesus Christ, <sup>o</sup>to the many superabounds.

16 And not as through one act of 'sinning is the gratuity.  
For, indeed, the judgment is out of one into condemnation,  
yet the grace is out of many offenses into a just award.  
17 For if, by the offense of the one, 'death reigns through the  
one, much rather, 'those obtaining the superabundance of  
'grace and the gratuity of 'righteousness shall be reigning  
in life through the One, Jesus Christ.

18 Consequently, then, as it was through one offense <sup>o</sup>for  
all 'mankind <sup>o</sup>for condemnation, thus also it is through  
one just award <sup>o</sup>for all 'mankind <sup>o</sup>for life's justifying.  
19 For even as, through the disobedience of the one <sup>h</sup>man, the  
many were constituted sinners, thus also, through the  
obedience of the One, the many shall be 'constituted  
just.

20 Yet law came in by the way, that the offense should be  
increasing. Yet where 'sin increases, 'grace superexceeds,  
21 that, even as 'Sin reigns in 'death, thus 'Grace also should  
be reigning through righteousness, <sup>o</sup>for life eonian,  
through Jesus Christ, our 'Lord.

6 "What, then, shall we 'declare? That we may be per-  
sisting in 'sin that 'grace should be increasing?

2 May it not be <sup>b</sup>coming<sup>o</sup> to that! We, who<sup>a</sup> died to 'sin,  
3 how shall we still be living in it? Or are you 'ignorant

that whoever are baptized into Christ Jesus, are baptized  
4 into His 'death? We, then, were entombed together with  
Him through 'baptism into 'death, that, even as Christ was  
roused °from among the dead through the glory of the  
Father, thus we' also should be walking in newness of life.  
5 For if we have become planted together in the likeness of  
His 'death, <sup>b</sup>'nevertheless we shall be of the resurrection  
6 also, knowing this, that our old 'humanity was crucified  
together with Him, that the body of 'Sin may be 'nullified,  
7 for us by no means 'to be still slaving for 'Sin, for one 'who  
'dies has been justified° from 'Sin.

8 Now if we died together with Christ, we 'believe that  
9 we shall be living together with Him also, having per-  
ceived that Christ, being roused °from among the dead, is  
no' longer dying. Death is lording over Him no' longer,  
10 for in <sup>w</sup>that He died, He died to 'Sin once for all time,  
11 yet in <sup>w</sup>that He is living, He is living to 'God. Thus you  
also, be reckoning° yourselves to be dead, indeed, to 'Sin,  
yet living to 'God in Christ Jesus, our 'Lord.

12 Let not 'Sin, then, be reigning in your mortal 'body,  
13 <sup>fo</sup>for you 'to be obeying its 'lusts. Nor yet be presenting  
your 'members, as implements of injustice, to 'Sin, but  
present yourselves to 'God as if 'alive °from among the  
dead, and your 'members as implements of righteousness  
14 to 'God. For Sin shall not be lording it over you, for you  
are not under law, but under grace.

15 "What then? Should we be sinning, seeing that we are  
not under law, but under grace?

16 May it not be <sup>b</sup>coming° to that! Are you not °aware that  
to whom you are presenting yourselves as slaves <sup>fo</sup>for  
obedience, his slaves you are, whom you are obeying,  
whether of Sin <sup>fo</sup>for death, or of Obedience <sup>fo</sup>for right-  
17 ceousness? Now thanks be to 'God that you were slaves of  
'Sin, yet you obey °from the heart the type of teaching <sup>fo</sup>to

<sup>18</sup> which you were given over. Now, being freed from 'Sin, you are enslaved to 'Righteousness.

<sup>19</sup> As a <sup>h</sup>man am I saying this, because of the infirmity of your 'flesh. For even as you present your 'members as slaves to 'Uncleanness and to 'Lawlessness <sup>40</sup>for 'lawlessness, thus now present your 'members as slaves to 'Righteousness <sup>40</sup>for holiness. For when you were slaves of 'Sin, <sup>20</sup>  
<sup>21</sup> you were free as to 'Righteousness. <sup>a</sup>What fruit, then, had you then?—<sup>on</sup> of which you are now 'ashamed<sup>o</sup>, for, indeed, the consummation of those things is death. Yet now, <sup>22</sup>  
being freed from 'Sin, yet 'enslaved to 'God, you 'have your 'fruit <sup>40</sup>for holiness. Now the consummation is life <sup>23</sup>  
eonian. For the <sup>=</sup>ration of 'Sin is death, yet the gracious gift of 'God is life eonian, in Christ Jesus, our 'Lord.

**7** Or are you 'ignorant, brethren (for I am speaking to those who 'know law), that the law is lording it over a <sup>h</sup>man <sup>on</sup>for as much time as he is living?

<sup>2</sup> For a 'woman in wedlock is 'bound<sup>o</sup> to a living 'man by law. Yet if the man should be dying, she is 'exempt<sup>o</sup> from <sup>3</sup>  
the law of the man. Consequently, then, while the man is living, she will be 'styled an adulteress if she should be becoming<sup>o</sup> <sup>d</sup>another man's, yet, if the man should be dying, she is free from the law, 'being no adulteress on becoming<sup>o</sup> <sup>d</sup>another man's.

<sup>4</sup> So that, my brethren, you' also were put to death to the law through the body of 'Christ, <sup>40</sup>for you 'to 'become<sup>o</sup> <sup>d</sup>Another's, 'Who is 'roused <sup>o</sup>from among the dead, that <sup>5</sup>  
we should be bearing fruit to 'God. For, when we were in the flesh, the passions of 'sins, 'which were through the law, operated<sup>o</sup> in our 'members <sup>40</sup>to 'be 'bearing fruit to <sup>6</sup>  
'Death. Yet now we were exempted from the law, dying in that in which we were retained<sup>o</sup>, so that it is for us to be slaving in newness of spirit and not in oldness of letter.

<sup>7</sup> <sup>a</sup>What, then, shall we 'declare? That the law is sin?

May it not be <sup>b</sup>coming° to that! But 'sin I knew not except through law. For besides, I had not been aware of 'coveting except the law said, "You shall not be coveting."

- <sup>8</sup> Now 'Sin, getting an incentive through the precept, produces° in me <sup>e</sup>all manner of coveting. For apart from law  
<sup>9</sup> Sin is dead. Now I' lived, apart from law, once, yet at the  
<sup>10</sup> coming of the precept 'Sin revives. Yet I' died, and it was found that, to me, the precept <sup>10</sup>for life, this is <sup>10</sup>for death.  
<sup>11</sup> For 'Sin, getting an incentive through the precept, deludes  
<sup>12</sup> me, and through it, kills me. So that the law, indeed, is holy, and the precept holy and just and good.

- <sup>13</sup> Became° 'good, then, death to me? May it not be <sup>b</sup>coming° to that! But 'Sin, that it may be appearing Sin, is producing° death to me through 'good, that 'Sin may  
<sup>14</sup> 'become° an <sup>ac</sup>inordinate sinner through the precept. For we are 'aware that the law is spiritual, yet I' am fleshly,  
<sup>15</sup> having been disposed° of under 'Sin. For what I am effecting° I 'know not, for not what I 'will, this I am putting  
<sup>16</sup> into practice, but what I am hating, this I am doing. Now if what I am not willing, this I am doing, I am conceding  
<sup>17</sup> that the law is ideal. Yet now it is no<sup>t</sup> longer I' who am effecting° it, but 'Sin making its home<sup>t</sup> in me.

- <sup>18</sup> For I am 'aware that good is not making its home in me (that is, in my 'flesh), for 'to 'will is lying° beside me, yet  
<sup>19</sup> 'to be effecting° the ideal is not. For it is not the good <sup>w</sup>that I 'will that I am doing, but the evil <sup>w</sup>that I am not willing,  
<sup>20</sup> this I am putting into practice. Now if what I am not willing, this I' am doing, it is no<sup>t</sup> longer I' who am effecting° it, but 'Sin which is making its home in me.

- <sup>21</sup> Consequently, I am finding the law that, at my 'willing  
<sup>22</sup> to be doing the ideal, the evil is lying° beside me. For I am 'gratified° with the law of 'God <sup>ac</sup>as to the <sup>h</sup>man within,  
<sup>23</sup> yet I am observing a different law in my 'members, warring° with the law of my 'mind, and leading me into

captivity 'to the law of 'sin 'which 'is in my 'members.

24 A wretched <sup>^</sup>man am I! <sup>°</sup>What will 'rescue° me out of  
25 this 'body of 'death? Grace! I 'thank 'God, through Jesus  
Christ, our 'Lord. Consequently, then, I <sup>°</sup>myself, with the  
mind, indeed, am slaving for God's law, yet with the flesh  
for Sin's law.

8 Nothing, consequently, is now condemnation to 'those  
in Christ Jesus. Not according to flesh are they walking,  
2 but according to spirit, for the spirit's 'law of 'life in Christ  
3 Jesus frees you from the law of 'sin and 'death. For the  
impotence of the law, in which it was infirm through the  
flesh, and 'God 'sending His <sup>°</sup>own 'Son in the likeness of  
sin's flesh and concerning sin, condemns 'sin in the flesh,  
4 that the just requirement of the law may be 'fulfilled in us,  
'who are not walking in accord with flesh, but in accord  
with spirit.

5 For 'those who 'are in accord with flesh are 'disposed to  
'that which is of the flesh, yet 'those who are in accord with  
6 spirit to 'that which is of the spirit. For the disposition of  
the flesh is death, yet the disposition of the spirit is life and  
7 peace, because the disposition of the flesh is enmity <sup>to</sup>to  
God, for it is not 'subject° to the law of 'God, for neither  
8 is it 'able°. Now 'those who 'are in flesh are not 'able° to  
please God.

9 Yet you' are not in flesh, but in spirit, if so be that God's  
spirit is making its home in you. Now if anyone 'has not  
10 Christ's spirit, this one is not His. Now if Christ is in you,  
the body, indeed, is dead because of sin, yet the spirit is life  
11 because of righteousness. Now if the spirit of Him 'Who  
rouses 'Jesus <sup>°</sup>from among the dead is making its home in  
you, He 'Who rouses Christ Jesus <sup>°</sup>from among the dead  
will also be vivifying your mortal 'bodies because of His  
12 'spirit making its home' in you. Consequently, then,  
brethren, debtors are we, not to the flesh, 'to be living in

<sup>13</sup> accord with flesh, for if you are living in accord with flesh, you are 'about to be dying. Yet if, in spirit, you are putting the practices of the body to death, you will be living°. For whoever are being led° by God's spirit, these are sons of God.

<sup>15</sup> For you did not get slavery's spirit °to fear again, but you got the spirit of sonship, in which we are crying, <sup>16</sup> "Abba, 'Father!" The spirit itself is testifying together <sup>17</sup> with our 'spirit that we are children of God. Yet if children, enjoyers also of an allotment, enjoyers, indeed, of an allotment from God, yet joint enjoyers of Christ's allotment, if so be that we are suffering together, that we should be 'glorified together also.

<sup>18</sup> For I am reckoning° that the sufferings of the current era do not deserve <sup>td</sup> the glory 'about to be revealed °for us. <sup>19</sup> For the premonition of the creation is awaiting° the un- <sup>20</sup> veiling of the sons of 'God. For to 'vanity was the creation subjected, not voluntarily, but because of Him 'Who <sup>21</sup> subjects it, °in expectation that the creation itself, also, shall be 'freed from the slavery of 'corruption into the <sup>22</sup> glorious 'freedom of the children of 'God. For we are °aware that the entire creation is groaning and travailing <sup>23</sup> together until 'now. Yet not only so, but we °ourselves also, who 'have the firstfruit of the spirit, we' °ourselves also, are groaning in ourselves, awaiting° the sonship, the <sup>24</sup> deliverance of our 'body. For to 'expectation were we saved. Now expectation, being observed°, is not expectation, for what anyone is observing, "why is he expecting it <sup>25</sup> also? Now, if we are expecting what we are not observing, we are awaiting° it <sup>th</sup> with endurance.

<sup>26</sup> Now, similarly, the spirit also is aiding° our 'infirmity, for "what we should be praying° for, to accord with what 'must be, we are not °aware, but the spirit itself is pleading <sup>27</sup> for° us with inarticulate groanings. Now He 'Who is

searching the hearts is <sup>o</sup>aware <sup>a</sup>what is the disposition of the spirit, <sup>f</sup>for in accord with God is it pleading for<sup>r</sup> the saints.

- 28 Now we are <sup>o</sup>aware that <sup>f</sup>God is working all together  
<sup>to</sup>for the good of <sup>t</sup>those who are loving <sup>f</sup>God, <sup>who</sup>are  
29 called according to the purpose that, whom He foreknew,  
He designates beforehand, also, to be conformed to the  
image of His <sup>f</sup>Son, <sup>to</sup>for Him <sup>t</sup>to be Firstborn among many  
30 brethren. Now whom He designates beforehand, these  
He calls also, and whom He calls, these He justifies also;  
now whom He justifies, these He glorifies also.  
31 <sup>a</sup>What, then, shall we <sup>t</sup>declare to<sup>d</sup> these things? If <sup>f</sup>God  
32 is for<sup>r</sup> us, <sup>who</sup>is against us? Surely, He Who spares<sup>o</sup> not  
His own <sup>f</sup>Son, but <sup>t</sup>gives Him up for<sup>r</sup> us all, how shall He  
not, together with Him, also, be graciously<sup>o</sup> granting us all?  
33 <sup>a</sup>Who will be indicting<sup>ag</sup> God's chosen ones? God, the  
34 <sup>f</sup>Justifier? <sup>a</sup>Who is the <sup>f</sup>Condemner? Christ Jesus, the One  
dying, yet rather being roused, Who is also <sup>at</sup> <sup>f</sup>God's  
right hand, Who is pleading also for our sakes?  
35 <sup>a</sup>What shall be separating us from the love of <sup>f</sup>God <sup>t</sup>in  
Christ Jesus? Affliction, or distress, or persecution, or  
36 famine, or nakedness, or danger, or sword? According as  
it is <sup>t</sup>written<sup>o</sup>, that

“On Thy account we are being put to death<sup>o</sup> the  
whole day,  
We are reckoned as sheep for slaughter.”

- 37 <sup>bt</sup>Nay! in all these we are more than conquering through  
Him <sup>f</sup>Who loves us.  
38 For I am <sup>t</sup>persuaded<sup>o</sup> that neither death nor life, nor  
messengers, nor sovereignties, nor the <sup>t</sup>present, nor what  
39 is impending, nor powers, nor height, nor depth, nor any  
<sup>a</sup>other creation, will be <sup>t</sup>able<sup>o</sup> to separate us from the love  
of <sup>f</sup>God <sup>t</sup>in Christ Jesus, our <sup>f</sup>Lord.

9 The truth am I telling in Christ, I am not lying<sup>o</sup>, my  
 2 'conscience testifying together with me in holy spirit, that  
 my sorrow is great, and unintermittent pain is in my  
 3 'heart—for I 'myself wished<sup>o</sup> to be anathema from 'Christ  
 —for<sup>o</sup> my 'brethren, my 'relatives according to the flesh,  
 4 who<sup>o</sup> are Israelites, whose is the sonship and the glory and  
 the covenants and the legislation and the divine service  
 5 and the promises; whose are the fathers, and out of whom  
 is the Christ 'according to the flesh, 'Who 'is <sup>on</sup>over all,  
 God be blessed <sup>to</sup>for the cons. Amen!

6 Now it is not such as that the word of 'God has lapsed,  
 7 for not all 'those out of Israel, these are Israel; neither that  
 Abraham's seed are all children, but "In Isaac shall your  
 8 seed be 'called." That is, that the children of the flesh, not  
 these are the children of 'God, but the children of the  
 promise is He reckoning<sup>o</sup> <sup>to</sup>for the seed.

9 For the word of the promise is this: <sup>ac</sup>At "this 'season" I  
 10 shall 'come<sup>o</sup> "and there will be for 'Sarah a son." Yet, not  
 only so, but Rebecca also is having her bed<sup>o</sup> of one, Isaac,  
 11 our 'father. For, not as yet being born, nor 'putting into  
 practice anything good or bad, that the purpose of 'God  
 may be remaining <sup>ac</sup>as a choice, not out of acts, but<sup>o</sup> of  
 12 Him 'Who is calling, it was declared to her that "The  
 13 greater shall be slaving for the inferior," according as it is  
 'written<sup>o</sup>, "Jacob I love, yet 'Esau I hate."

14 "What, then, shall we be declaring? Not that there is  
 injustice <sup>b</sup>with 'God? May it not be <sup>b</sup>coming<sup>o</sup> to that!  
 15 For to 'Moses He is saying, "I shall be 'merciful to whom-  
 ever I may be 'merciful, and I shall be pitying whomever  
 16 I may be pitying." Consequently, then, it is not of him  
 'who is willing, nor of him 'who is racing, but of 'God, the  
 17 'Merciful. For the scripture is saying to 'Pharaoh that  
<sup>to</sup>"For this selfsame thing I rouse you up, so that I should  
 be displaying<sup>o</sup> in you My 'power, and so that My 'name



- <sup>18</sup> should be 'published<sup>o</sup> in the entire earth." Consequently, then, to whom He 'will, He is 'merciful, yet whom He 'will, He is hardening.
- <sup>19</sup> You will be protesting to me, then, "Why, then, is He still blaming<sup>o</sup>? for 'who has withstood His 'intention?"
- <sup>20</sup> O 'man! 'who are you', to be sure, 'who are answering again to 'God? 'That which is molded will not 'protest to
- <sup>21</sup> the 'molder, "Why do you make me thus?" Or 'has not the potter the right over the clay, out of the same kneading to make 'one vessel, indeed, 'for honor, yet 'one 'for
- <sup>22</sup> dishonor? Now if 'God, wanting to display<sup>o</sup> His 'indignation and to make His 'powerful doings known, 'carries, 'with much patience, the vessels of indignation, 'adapted<sup>o</sup>
- <sup>23</sup> 'for destruction, it is that He should also be making known the riches of His 'glory on the vessels of mercy,
- <sup>24</sup> which He makes ready before 'for glory—us, whom He calls also, not only out of the Jews, but out of the nations
- <sup>25</sup> also. As He is saying in 'Hosea also:

I shall be calling 'those who are not My people  
"My people,"

And she 'who is not 'beloved<sup>o</sup> "Beloved<sup>o</sup>,"

- <sup>26</sup> "And it shall be, in the place where it was declared to them, 'Not My people are you,'"

There "they shall be 'called 'sons of the living God.'"

- <sup>27</sup> Now Isaiah is crying over 'Israel, If the number of the sons of Israel should be as the sand of the sea, the residue
- <sup>28</sup> shall be 'saved, for "a 'conclusive and 'concise accounting the Lord will be doing on the earth."
- <sup>29</sup> And according as Isaiah 'declared before,

"Except the Lord of hosts conserved us a seed,  
As Sodom would we become,  
And <sup>as</sup> to Gomorrah would we be likened."

<sup>30</sup> "What, then, shall we be declaring? That the nations  
<sup>31</sup> 'who are not pursuing righteousness overtook righteous-  
<sup>32</sup> ness, yet a righteousness 'which is out of faith. Yet Israel,  
pursuing a law of righteousness, into a law of righteous-  
<sup>33</sup> ness does not outstrip. Wherefore? Seeing that it is not  
out of faith, but as out of law works, they stumble on the  
stumbling 'stone, according as it is 'written°:

'Lo°! I am laying in Zion a Stumbling Stone and a  
Snare Rock,  
And the one believing on Him shall not be 'dis-  
graced.

**10** Indeed, brethren, the delight of my 'heart and my 'peti-  
<sup>2</sup> tion to<sup>d</sup> 'God for their sake is <sup>4</sup>for salvation. For I am  
testifying to them that they 'have a zeal of God, but not in  
<sup>3</sup> accord with recognition. For they, being ignorant of the  
righteousness of 'God, and seeking to establish 'their own  
righteousness, were not subjected to the righteousness  
<sup>4</sup> of 'God. For Christ is the consummation of law <sup>6</sup>for  
righteousness to everyone 'who is believing.

<sup>5</sup> For Moses is writing of the righteousness 'which is ° of  
law, that a <sup>h</sup>man 'who does the <sup>3</sup>same shall be living° in it.  
<sup>6</sup> Yet the righteousness° of faith is saying thus: You may  
not be saying in your 'heart, "Who will be ascending° into  
<sup>7</sup> 'heaven?—that is, to be leading Christ down—or "Who  
will be descending° into the submerged chaos?— that is,  
<sup>8</sup> to be leading Christ up °from among the dead. But "what  
is it saying? Near you is the declaration, in your 'mouth  
and in your 'heart—that is, the declaration of 'faith which  
<sup>9</sup> we are heralding that, if ever you should be avowing 'with  
your 'mouth the declaration that Jesus is Lord, and should  
be believing in your 'heart that 'God rouses Him °from  
<sup>10</sup> among the dead, you shall be 'saved. For with the heart it  
is 'believed° <sup>4</sup>for righteousness, yet with the mouth it is

- <sup>11</sup> 'avowed<sup>o</sup> for salvation. For the scripture is saying: Every-  
<sup>12</sup> one who is believing on Him shall not be disgraced. For there is no<sup>t</sup> distinction<sup>ba</sup> between Jew and Greek, for the same One is Lord of all, being rich<sup>o</sup> for all who are invoking<sup>o</sup> Him. For everyone, whoever should be invoking<sup>o</sup> the name of the Lord, shall be saved.  
<sup>14</sup> How, then, should they be invoking<sup>o</sup> One<sup>o</sup> in Whom they do not believe? Yet how should they be believing One of Whom they do not hear? Yet how should they be hearing apart from one heralding? Yet how should they be heralding if ever they should not be commissioned? According as it is written<sup>o</sup>: How beautiful are the feet of  
<sup>16</sup> those bringing an evangel<sup>o</sup> of good! But not all obey the evangel, for Isaiah is saying,

"Lord, who believes our tidings?"

- <sup>17</sup> Consequently, faith is out of tidings, yet the tidings through a declaration of Christ.

- <sup>18</sup> But, I am saying, Do they not hear at<sup>n</sup> all? To be sure!

"Into the entire<sup>t</sup> earth came out their utterance,  
And into the ends of the inhabited<sup>o</sup> earth their  
declarations."

- <sup>19</sup> But, I am saying, Did not Israel know at<sup>n</sup> all? First Moses is saying,

I shall be provoking you to jealousy<sup>on</sup> over those  
not a nation;

<sup>on</sup> Over an unintelligent nation shall I be vexing you.

- <sup>20</sup> Yet Isaiah is very daring and is saying,

I was found by those who are not seeking Me;  
I became<sup>o</sup> disclosed to those who are not inquiring  
for Me.

- <sup>21</sup> Now to<sup>d</sup> Israel He is saying,

The whole day I spread out My 'hands to<sup>d</sup> a 'stubborn and contradicting people!

**11** I am saying, then, Does not 'God thrust<sup>o</sup> away His 'people? May it not be 'coming<sup>o</sup> to that! For I' also am an  
**2** Israelite, out of Abraham's seed, Benjamin's tribe. 'God does not thrust<sup>o</sup> away His 'people whom He foreknew.

Or have you not perceived in Elijah <sup>a</sup>what the scripture  
**3** is saying, as he is pleading with 'God against 'Israel? Lord, Thy 'prophets they kill, Thine 'altars they dig down, and I'  
**4** was left alone, and they are seeking my 'soul. But <sup>a</sup>what is 'that which apprises saying to him? I left for Myself seven thousand men who<sup>a</sup> do not bow the knee to the  
**5** image of Baal. Thus, then, in the current era also, there has come to be a remnant according to the choice of grace.  
**6** Now if it is in grace, it is no<sup>t</sup> longer out of works, else the grace is coming<sup>o</sup> to be no<sup>t</sup> longer grace. Now, if it is out of works, it is no<sup>t</sup> longer grace, else the work is no<sup>t</sup> longer work.

**7** "What then? What Israel is seeking for, this she did not encounter, yet the chosen encountered it. Now the rest  
**8** were calloused, even as it is 'written<sup>o</sup>, 'God -<sup>o</sup>gives them a spirit of stupor, eyes not 'to be observing, and ears not 'to be hearing, till this very 'day.

**9** And David is saying,

Let their 'table 'become <sup>to</sup> a trap and <sup>to</sup> a mesh,  
 And <sup>to</sup> a snare and <sup>to</sup> a repayment to them:  
**10** 'Darkened be their 'eyes, not 'to be observing,  
 And their 'backs bow together continually.

**11** I am saying, then, Do they not trip that they should be falling? May it not be 'coming<sup>o</sup> to that! But in their 'offense is 'salvation to the nations, <sup>to</sup> 'to provoke them to jealousy.

- <sup>12</sup> Now if their 'offense is the world's riches and their 'discomfiture the nations' riches, how much rather 'that which  
<sup>13</sup> fills them! Now to you am I saying, to the nations, "in  
as much as, indeed, then, I' am the apostle of the nations, I  
<sup>14</sup> am glorifying my 'dispensation, if somehow I should be  
provoking those of my 'flesh to jealousy and should be  
<sup>15</sup> saving "some° of them. For if their 'casting away is the  
conciliation of the world, "what will the taking back be if  
not life °from among the dead?
- <sup>16</sup> Now if the firstfruit is holy, the kneading is also; and if  
<sup>17</sup> the root is holy, the boughs are also. Now if "some of the  
boughs are broken out, yet you', being a wild olive, are  
grafted among them, and became° joint participant of the  
<sup>18</sup> root and 'fatness of the olive, be not vaunting° over the  
boughs. Yet if you are vaunting°, you' are not bearing the  
root, but the root you.
- <sup>19</sup> You will be declaring, then, "Boughs are broken out that  
<sup>20</sup> I' may be grafted in." Ideally! By 'unbelief are they broken  
out, yet you' °stand in 'faith. Be not 'haughty, but 'fear.  
<sup>21</sup> For if 'God spares° not the "natural boughs, neither will  
<sup>22</sup> He be sparing° you! 'Perceive, then, the kindness and  
severity of 'God! On 'those, indeed, who are falling, sever-  
ity, yet on you, God's kindness, if you should be persisting  
<sup>23</sup> in the kindness: else you' also will be 'hewn out. Now  
'they also, if they should not be persisting in 'unbelief, will  
<sup>24</sup> be 'grafted in, for 'God is 'able to graft them in again. For  
if you' were hewn out °of an 'olive wild "by nature, and,  
beside nature, are grafted into a cultivated olive tree, how  
much rather shall these, 'who are in accord with nature,  
be 'grafted into 'their own olive tree!
- <sup>25</sup> For I am not willing for you to be 'ignorant of this  
'secret, brethren, lest you may be passing for prudent  
among yourselves, that callousness, 'in part, on 'Israel has  
b'come, until °the complement of the nations may be

26 entering. And thus <sup>e</sup>all Israel shall be 'saved, according as it is 'written<sup>o</sup>,

Arriving out of Zion shall be the 'Rescuer.

He will be turning away irreverence from Jacob.

27 And this is <sup>b</sup>My 'covenant with them

Whenever I should be eliminating<sup>o</sup> their 'sins.

28 <sup>ac</sup>As to the evangel, indeed, they are enemies because of you, yet, <sup>ac</sup>as to 'choice, they are beloved because of the fathers.

29 For unregretted are the graces and the calling of 'God.

30 For even as you' once are stubborn toward 'God, yet now

31 were shown mercy at their 'stubbornness, thus these also are now stubborn to this 'mercy of yours, that now they'

32 also may be shown 'mercy. For 'God locks up 'all together <sup>to</sup>in stubbornness, that He should be 'merciful to 'all.

33 O, the depth of the riches and the wisdom and the knowledge of God! How inscrutable are His 'judgments,

34 and untraceable His 'ways! For, <sup>ac</sup>who knew the mind of

35 the Lord? or, <sup>ac</sup>who became<sup>o</sup> His adviser? or, <sup>ac</sup>who <sup>to</sup>gives

36 to Him first, and it will be 'repaid him? seeing that out of Him and through Him and <sup>to</sup>for Him is 'all: to Him be the glory <sup>to</sup>for the cons! Amen!

12 I am entreating you, then, brethren, <sup>th</sup>by the pities of 'God, to present your 'bodies a sacrifice, living, holy, well

2 pleasing to 'God, your logical 'divine service, and not to be 'configured<sup>o</sup> to this 'eon, but to be 'transformed<sup>o</sup> by the renewing of your 'mind, <sup>to</sup>for you 'to be testing <sup>ac</sup>what is the will of 'God, 'good and well pleasing and mature.

3 For I am saying, through the grace 'which is 'given to me, to everyone 'who 'is among you, not to be overweening, <sup>b</sup>beyond what your 'disposition 'must be, but 'to be <sup>to</sup>of a 'sane 'disposition, as 'God parts to each the measure  
4 of faith. For even as, in one body, we 'have many mem-

<sup>5</sup> bers, yet all the members 'have not the same function, thus we, 'who are many, are one body in Christ, yet 'individ-  
<sup>6</sup> ually members of one another. Now, having graces ex-  
celling, in accord with the grace 'which is 'given to us,  
<sup>7</sup> whether prophecy, exercise it in accord with the analogy  
of the faith; or dispensing, in the dispensation; or the  
<sup>8</sup> 'teacher, in 'teaching; or the 'entreater, in 'entreaty; the  
'sharer, 'with generosity; the 'presider<sup>o</sup>, 'with diligence;  
the 'merciful one, 'with glee.

<sup>9</sup> Let 'love be unfeigned. Abhorring 'that which is wicked,  
<sup>10</sup> clinging<sup>o</sup> to 'good, let us have 'fond affection <sup>40</sup>for one  
another with brotherly fondness, in 'honor deeming one  
<sup>11</sup> another first, in 'diligence not slothful, 'fervent in 'spirit,  
<sup>12</sup> slaving for the Lord, rejoicing in 'expectation, enduring  
<sup>13</sup> 'affliction, persevering in 'prayer, contributing to the needs  
of the saints, pursuing 'hospitality.

<sup>14</sup> 'Bless 'those who are persecuting you: 'bless, and do not  
<sup>15</sup> 'curse<sup>o</sup>, so as to be rejoicing with those rejoicing, lament-  
<sup>16</sup> ing with those lamenting, being <sup>40</sup>mutually disposed to <sup>40</sup>  
one another, not being disposed to 'that which is high, but  
being led<sup>o</sup> away <sup>40</sup>to the humble. Do not <sup>40</sup>come<sup>o</sup> to pass  
<sup>17</sup> for prudent <sup>40</sup>with yourselves. To no one 'render evil <sup>40</sup>for  
<sup>18</sup> evil, making <sup>40</sup>ideal provision in the sight of all <sup>40</sup>men, if  
possible 'that which comes out from yourselves. Being at  
<sup>19</sup> peace with all <sup>40</sup>mankind, you are not avenging yourselves,  
beloved, but be giving place to His 'indignation, for it is  
'written<sup>o</sup>, Mine is vengeance! I' will 'repay! the Lord is  
<sup>20</sup> saying. But "If your 'enemy should be hungering, give  
him the 'morsel; if he should be thirsting, give him to  
'drink; for in doing this you will be heaping embers of  
<sup>21</sup> fire on his 'head." Be not 'conquered<sup>o</sup> by 'evil; but 'con-  
quer 'evil 'with 'good.

**13** Let every soul be 'subject<sup>o</sup> to the 'superior authorities,  
for there is no<sup>40</sup> authority except <sup>40</sup>by under God. Now 'those

- <sup>2</sup> which 'are, 'have been set<sup>o</sup> <sup>bu</sup>under God, so that he 'who is resisting an 'authority has withstood 'God's 'mandate. Now 'those who 'have withstood, will be getting<sup>o</sup> judgment for themselves, for 'magistrates are not a fear to the good act, but to the evil. Now you do not 'want to be fearing<sup>o</sup> the authority. 'Do 'good, and you will be having
- <sup>4</sup> applause<sup>o</sup> from it. For it is God's servant <sup>fo</sup>for your 'good. Now if you should be doing 'evil, 'fear<sup>o</sup>, for not feignedly is it wearing the sword. For it is God's servant, an avenger <sup>fo</sup>for indignation to him 'who is committing 'evil.
- <sup>5</sup> Wherefore it is necessary to be 'subject<sup>o</sup>, not only because of 'indignation, but also because of 'conscience.
- <sup>6</sup> For therefore you are settling taxes also, for they are God's ministers, 'perpetuated <sup>fo</sup>for this self-same thing.
- <sup>7</sup> 'Render to all 'their dues, to 'whom 'tax, 'tax, to 'whom 'tribute, 'tribute, to 'whom 'fear, 'fear, to 'whom 'honor, 'honor.
- <sup>8</sup> To no one 'owe <sup>o</sup>anything, except 'to be loving one another, for he 'who is loving <sup>d</sup>another has fulfilled law.
- <sup>9</sup> For 'this: "You shall not commit 'adultery," "you shall not 'murder," "you shall not 'steal," "you shall not 'testify falsely," "you shall not 'covet," and if there is any <sup>d</sup>other precept, it is 'summed<sup>o</sup> up in this 'saying, in 'this: "You shall 'love your 'associate as yourself." 'Love is not working<sup>o</sup> evil to an 'associate. The complement, then, of law, is 'love.
- <sup>11</sup> This, also, do, being <sup>o</sup>aware of the era, that it is already the hour for us to be roused out of sleep, for now is our
- <sup>12</sup> 'salvation nearer than when we believe. The night progresses, yet the day is 'near. We, then, should be putting<sup>o</sup> off the acts of 'darkness, yet should be putting<sup>o</sup> on the
- <sup>13</sup> implements of 'light. As in the day, respectably, should we be walking, not in revelries and drunkenness, not in chambering and wantonness, not in strife and jealousy,



<sup>14</sup> but put<sup>o</sup> on the Lord Jesus Christ, and be making<sup>o</sup> no provision <sup>o</sup>for the lusts of the flesh.

**14** Now the 'infirm in the faith be taking<sup>o</sup> to yourselves,  
<sup>2</sup> but not <sup>o</sup>for discrimination of reasonings. <sup>o</sup>One, indeed, is believing to 'eat all things, yet the 'infirm one is eating  
<sup>3</sup> greens. Let not him 'who is eating be scorning him 'who is not eating. Yet let not him 'who is not eating be judging him 'who is eating, for 'God took<sup>o</sup> him to Himself.  
<sup>4</sup> <sup>o</sup>Who are you' 'who are judging Another's domestic? To his 'own Master he is standing or falling. Now he will be made to 'stand, for the Lord is 'able<sup>o</sup> to make him stand.  
<sup>5</sup> <sup>o</sup>One, indeed, is deciding for one day rather <sup>b</sup>than another day, yet <sup>o</sup>one is deciding for every day. Let each  
<sup>6</sup> one be fully 'assured<sup>o</sup> in his 'own mind. He 'who is 'disposed to the day, is 'disposed to it to the Lord; and he 'who is eating, is eating to the Lord, for he is thanking 'God. And he 'who is not eating, to the Lord is not eating,  
<sup>7</sup> and is thanking 'God. For not one of us is living to himself, and not one is dying to himself. For <sup>bs</sup>both, if we should be living, to the Lord are we living, <sup>bs</sup>and if we should be dying, to the Lord are we dying. Then, <sup>bs</sup>both if we should be living <sup>bs</sup>and if we should be dying, we  
<sup>9</sup> are the Lord's. For <sup>o</sup>for this Christ died and lives, that He should be 'Lord of the dead as well as of the living.  
<sup>10</sup> Now <sup>o</sup>why are you' judging your 'brother? Or <sup>o</sup>why are you' also scorning your 'brother? For all of us shall  
<sup>11</sup> be 'presented<sup>o</sup> at the dais of 'God, for it is 'written<sup>o</sup>:

Living am I', the Lord is saying,

'For to Me shall 'bow every knee,

And every tongue shall be acclaiming<sup>o</sup> 'God!

<sup>12</sup> Consequently, then, each of us shall be giving account  
<sup>13</sup> concerning himself to 'God. By no means, then, should we still be judging one another, but rather decide this,

not 'to place a stumbling block for a 'brother, or a snare.

- <sup>14</sup> I have perceived and am 'persuaded° in the Lord Jesus that nothing is contaminating <sup>th</sup>of itself, except that the one reckoning° anything to be contaminating, to that one  
<sup>15</sup> it is contaminating. For if, because of food, your 'brother is sorrowing°, you are no<sup>t</sup> longer walking according to love. Do not, by your 'food, 'destroy that one for whose  
<sup>16</sup> sake Christ died. Let not, then, your 'good be 'calumniated°, for the kingdom of 'God is not food and drink, but  
<sup>17</sup> righteousness and peace and joy in holy spirit. For he  
<sup>18</sup> 'who in this is slaving for 'Christ, is well pleasing to 'God and attested by 'hmen.

- <sup>19</sup> Consequently, then, we are pursuing 'that which makes for 'peace and 'that which is for the edification of <sup>to</sup>'one  
<sup>20</sup> another. Not on account of food 'demolish the work of 'God. All, indeed, is clean, but it is evil to the <sup>h</sup>man 'who  
<sup>21</sup> <sup>th</sup>with stumbling is eating. It is ideal not 'to be eating <sup>≡</sup>meat, nor yet to be drinking wine, nor yet to do aught  
 'by which your 'brother is stumbling, or is being snared° or weakened.

- <sup>22</sup> The faith which you' 'have, have <sup>ac</sup>for yourself in 'God's sight. Happy is he 'who is not judging himself in that  
<sup>23</sup> which he is attesting. Now he 'who is doubting° if he should be eating is 'condemned°, seeing that it is not out of faith. Now everything which is not out of faith is sin.

- 15** Now we', the able, 'ought to be bearing the infirmities  
<sup>2</sup> of the impotent, and not to be pleasing ourselves. Let each of us 'please his 'associate, <sup>to</sup>for his 'good, toward his  
<sup>3</sup> edification. For 'Christ also pleases not Himself, but, according as it is 'written°, "The reproaches of 'those  
<sup>4</sup> reproaching Thee fall <sup>on</sup> on Me." For whatever was written before, was written <sup>to</sup>for 'this teaching of ours, that through the endurance and <sup>th</sup>the consolation of the scriptures we may 'have 'expectation.

5 Now may the God of 'endurance and 'consolation 'grant  
you 'to be 'mutually 'disposed to 'one another, according  
6 to Christ Jesus, that, with one accord, 'with one mouth,  
you may be glorifying the God and Father of our 'Lord  
7 Jesus Christ. Wherefore be taking° one another to your-  
selves according as 'Christ also took° you to Himself, 'for  
the glory of 'God.

8 For I am saying that Christ has become° the Servant of  
the Circumcision, for the sake of the truth of God, 'to  
9 confirm the patriarchal 'promises. Yet the nations are to  
glorify 'God for° His mercy, according as it is 'written°,

"Therefore I shall be acclaiming° Thee among the  
nations,"

"And to Thy 'name shall I be playing music."

10 And again he is saying,

"Be 'merry, ye nations, with His 'people!"

11 And again he is saying,

"Praise the Lord, all the nations,"  
And "let all the peoples laud Him."

12 And again Isaiah is saying, there will be "the root of 'Jesse,

And He 'Who is rising° to be 'Chief of the nations:  
On Him will the nations 'rely."

13 Now may the God of 'expectation be filling you with  
°all joy and peace in 'believing, "for you 'to be super-  
abounding in 'expectation, in the power of holy spirit.

14 Now I '°myself also am °persuaded° concerning you, my  
brethren, that you °yourselves also are bulging with good-  
ness, °filled° with °all 'knowledge, 'able° also to be admon-  
15 ishing one another. Yet more daringly do I write to you,  
'in part, as prompting you, because of the grace 'being

- <sup>16</sup> given to me from 'God, <sup>40</sup>for me 'to be the minister of Christ Jesus <sup>40</sup>for the nations, acting as a priest of the evangel of 'God, that the approach present of the nations may be becoming° well received, having been hallowed° 'by holy spirit.
- <sup>17</sup> I 'have, then, a 'boast in Christ Jesus, in 'that which is
- <sup>18</sup> toward 'God. For I am not daring to 'speak any of what Christ does not effect° through me <sup>40</sup>for the obedience of the nations, in word and work, in the power of signs and
- <sup>19</sup> miracles, in the power of God's spirit, so that, from Jerusalem and around unto 'Illyricum, I have completed
- <sup>20</sup> the evangel of the Christ. Yet thus I am 'ambitious° to be bringing the evangel° where° Christ is not named lest
- <sup>21</sup> I may be building on another's foundation, but, according as it is 'written°,

“They who were not informed concerning Him  
shall 'see°,  
And they who have not heard shall 'understand.”

- <sup>22</sup> Wherefore, I was 'much hindered° also in 'coming to<sup>d</sup>
- <sup>23</sup> you. Yet now, having by no means still place in these 'regions, yet having 'for many years a longing 'to 'come
- <sup>24</sup> to<sup>d</sup> you, as ever I may be going° into 'Spain (for I am expecting, while going° through, to gaze° upon you, and by you to be sent forward there, if I should ever first be
- <sup>25</sup> 'filled, 'in part, by you)—yet now I am going° <sup>40</sup>to Jeru-
- <sup>26</sup> salem, dispensing to the saints. For it delights Macedonia and Achaia to make° <sup>a</sup>some contribution <sup>40</sup>for the poor
- <sup>27</sup> of the saints 'who are in Jerusalem. For they are delighted, and they are their debtors, for if the nations participate in their 'spiritual things, they 'ought to minister to them
- <sup>28</sup> in 'fleshly things also. When, then, 'performing this, and 'sealing° to them this 'fruit, I shall be coming° away
- <sup>29</sup> through you into Spain. Now I am 'aware that, in

coming° to<sup>d</sup> you, I shall be coming° 'with the blessing of Christ which fills.

- <sup>30</sup> Now I am entreating you, brethren, through our 'Lord Jesus Christ, and through the love of the spirit, to struggle° together with me in 'prayers to<sup>d</sup> 'God for<sup>s</sup> me,  
<sup>31</sup> that I should be 'rescued from the 'stubborn in 'Judea, and my 'dispensation °for Jerusalem may be becoming° well  
<sup>32</sup> received by the saints, that I may be coming to<sup>d</sup> you 'with joy through the will of God, and I should be resting°  
<sup>33</sup> together with you. Now the God of 'peace be with all of you! Amen!

**16** Now I am commending to you Phoebe, our 'sister,  
<sup>2</sup> being a servant also of the ecclesia 'in Cenchrea, that you should be receiving° her in the Lord worthily of the saints, and may 'stand by her in whatever matter she may be needing you, for she' became a patroness of many, as well as<sup>s</sup> of myself.

- <sup>3</sup> Greet° Prisca and Aquila, my 'fellow workers in Christ  
<sup>4</sup> Jesus (who<sup>a</sup>, for the sake of my 'soul, °jeopardize 'their<sup>s</sup> own necks, whom not only I' am thanking, but all the  
<sup>5</sup> ecclesias of the nations also) and the ecclesia °at their house.

Greet° Epanetus, my 'beloved, who is the firstfruit of the  
<sup>6</sup> province of Asia °for Christ. Greet° Mary, who<sup>a</sup> toils  
<sup>7</sup> much °for you. Greet° Andronicus and Junias, my 'relatives and my 'fellow captives who<sup>a</sup> are notable among the  
<sup>8</sup> apostles, who also °came to be in Christ before me. Greet°  
<sup>9</sup> Ampliatos, my 'beloved in the Lord. Greet° Urbanus, our  
<sup>10</sup> 'fellow worker in Christ, and Stachys, my 'beloved. Greet° Apelles, 'attested in Christ. Greet° 'those who are° of  
<sup>11</sup> 'Aristobulus. Greet° Herodion, my 'relative. Greet° 'those  
<sup>12</sup> °of 'Narcissus 'who 'are in the Lord. Greet° Tryphena and Tryphosa, 'who are toiling in the Lord. Greet° Persis,  
<sup>13</sup> the beloved, who<sup>a</sup> toils much in the Lord. Greet° Rufus,

<sup>14</sup> 'chosen in the Lord, and his 'mother and mine. Greet°  
 Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the  
<sup>15</sup> brethren <sup>to</sup>with them. Greet° Philologos and Julia, Nereus  
 and his 'sister, and Olympas and all the saints <sup>to</sup>with them.  
<sup>16</sup> Greet° one another 'with a holy kiss. Greeting° you are  
 all the ecclesias of 'Christ.

<sup>17</sup> Now I am entreating you, brethren, to be noting 'those  
 who are making 'dissensions and 'snares beside the teach-  
<sup>18</sup> ing which you 'learned, and 'avoid 'them, for 'such for  
 our 'Lord Christ are not slaving, but for 'their <sup>s</sup>own  
 bowels, and through 'compliments and adulation are de-  
<sup>19</sup> luding the hearts of the innocent. For your 'obedience  
 reached° out <sup>to</sup>to all. <sup>on</sup>Over you, then, am I rejoicing.  
 Now I am wanting you to be wise, indeed, <sup>to</sup>for 'good, yet  
<sup>20</sup> artless <sup>to</sup>for 'evil. Now the God of 'peace will be crushing  
 'Satan under your 'feet 'swiftly. The grace of our 'Lord  
 Jesus be with you!

<sup>21</sup> Greeting° you is 'Timothy, my 'fellow worker, and  
 Lucius and Jason and Sosipater, my 'relatives.

<sup>22</sup> I, Tertius, the 'writer of the epistle, am greeting° you in  
<sup>23</sup> the Lord. Greeting° you is Gaius, my 'host, and of the  
 whole ecclesia. Greeting° you is Erastus, the administrator  
 of the city, and Quartus, the brother. <sup>no 24</sup>

<sup>25</sup> Now to Him 'Who is 'able° to establish you in accord  
 with my 'evangel, and the heralding of Christ Jesus in  
 accord with the revelation of a secret 'hushed° in times  
<sup>26</sup> conian, yet 'manifested now through prophetic scriptures  
 besides, according to the injunction of the conian God  
 being made known <sup>to</sup>to all 'nations <sup>to</sup>for faith-obedience—  
<sup>27</sup> to the only, and wise God, through Christ Jesus, be 'glory  
<sup>to</sup>for the eons of the eons. Amen!

## PAUL TO THE CORINTHIANS (I)

- Paul, a called apostle of Christ Jesus, through the will  
2 of God, and Sosthenes, a 'brother, to the ecclesia of 'God  
'which 'is in Corinth, 'hallowed° in Christ Jesus, called  
saints, together with all in every place 'who are invoking°  
the name of our 'Lord, Jesus Christ, both theirs and ours:  
3 Grace to you and peace from God, our Father, and the  
Lord Jesus Christ.
- 4 I am thanking my 'God always concerning you °over  
the grace of 'God 'which is being given you in Christ  
5 Jesus, 'for in everything are you enriched in Him, in 'all  
6 expression and 'all knowledge, according as the testimony  
7 of 'Christ was confirmed among you, so that you are not  
'deficient° in "any grace, awaiting° the unveiling of our  
8 'Lord Jesus Christ, Who will be confirming you also until  
the consummation, unimpeachable in the day of our 'Lord  
9 Jesus Christ. Faithful is 'God, through Whom you were  
called into the fellowship of His 'Son, Jesus Christ, our  
'Lord.
- 10 Now I am entreating you, brethren, through the name  
of our 'Lord Jesus Christ, that all may be saying the same  
thing, and there may be no schisms among you, °but you  
may be 'attuned° 'to the same mind and 'to the same  
11 opinion. For it was made evident to me concerning you,  
my brethren, by 'those of Chloe, that there are strifes  
12 among you. Now I am saying this, that each of you is  
saying, "I, indeed, am of Paul," yet "I of Apollos," yet "I  
13 of Cephas," yet "I of Christ." 'Christ is °parted°! Not Paul  
was crucified for your sakes! Or into the name of Paul

<sup>14</sup> are you baptized? I am thanking 'God that I baptize not  
<sup>15</sup> one of you except Crispus and Gaius, lest anyone may be  
<sup>16</sup> saying that you are baptized into my 'name. Yet I  
baptize the household of Stephanas also. Furthermore, I  
<sup>17</sup> am not 'aware if I baptize any other. For 'Christ does not  
commission me to be baptizing, but to be bringing the  
evangel<sup>o</sup>, not in wisdom of word, lest the cross of 'Christ  
may be made 'void.

<sup>18</sup> For the word 'of the cross is stupidity, indeed, to 'those  
who are perishing<sup>o</sup>, yet to us 'who are being saved<sup>o</sup> it is the  
<sup>19</sup> power of God. For it is 'written<sup>o</sup>, I shall be destroying the  
wisdom of the wise, and the understanding of the intel-  
<sup>20</sup> ligent shall I be repudiating. Where is the wise? Where  
is the scribe? Where is the discussor of this 'eon? Does  
<sup>21</sup> not 'God make stupid the wisdom of this 'world? For  
since, in fact, in the wisdom of 'God, the world through  
'wisdom knew not 'God, 'God delights, through the  
stupidity of the heralding, to save 'those who are believing,  
<sup>22</sup> since, in fact, 'Jews signs are requesting, and Greeks wis-  
<sup>23</sup> dom are seeking, yet we' are heralding Christ 'crucified<sup>o</sup>,  
to Jews, indeed, a snare, yet to the nations stupidity,  
<sup>24</sup> yet to 'those 'who are called, both Jews and Greeks, Christ,  
<sup>25</sup> the power of God and the wisdom of God, 'for the stu-  
pidity of 'God is wiser than 'hmen, and the weakness of  
'God is stronger than 'hmen.

<sup>26</sup> For you are observing your 'calling, brethren, that there  
are not many wise according to the flesh; not many  
<sup>27</sup> powerful, not many noble, but the 'stupidity of the world  
'God chooses<sup>o</sup>, that He may be disgracing the wise, and  
the 'weakness of the world 'God chooses<sup>o</sup>, that He may be  
<sup>28</sup> disgracing the strong, and the ignoble and the 'contempti-  
ble<sup>o</sup> things of the world 'God chooses<sup>o</sup>, and 'that which 'is  
<sup>29</sup> not, that He should be discarding 'that which 'is, so that no  
<sup>30</sup> flesh at 'all should be boasting<sup>o</sup> in 'God's sight. Yet you',<sup>o</sup>



of Him, are in Christ Jesus, Who became to us wisdom from God, besides righteousness and holiness and deliverance, that, according as it is 'written', He 'who is boasting', in the Lord let him be boasting'.

2 And I', coming to<sup>d</sup> you, brethren, came not <sup>ac</sup>with superiority of word or of wisdom, announcing to you the testimony of 'God, for I decide not to perceive anything among you except Jesus Christ and Him 'crucified'. And I' came' to be <sup>td</sup>with you in weakness, and in fear, and in much trembling, and my 'word and my 'heralding were not 'with the persuasive words of human wisdom, but <sup>5</sup>'with demonstration of spirit and of power, that your 'faith may not be in the wisdom of <sup>h</sup>men but in the power of God.

6 Yet wisdom are we speaking among the mature, yet a wisdom not of this 'eon, neither of the chief men of this <sup>7</sup>'eon, 'who are being discarded', but we are speaking God's wisdom in a secret, 'which 'has been concealed', which 'God designates beforehand, before the eons, <sup>to</sup>for our glory, which not one of the chief men of this 'eon 'knows, for if they know, they would not crucify the Lord of <sup>9</sup>'glory. But, according as it is 'written', That which the eye did not perceive, and the ear did not hear, and <sup>on</sup>to which the heart of <sup>h</sup>man did not ascend—whatever 'God <sup>10</sup>makes ready for 'those who are loving Him. Yet to us 'God reveals them through His 'spirit, for the spirit is searching all, <sup>even</sup>the depths of 'God.

<sup>11</sup> For is any of <sup>h</sup>humanity 'acquainted with 'that which is 'human except the spirit of 'humanity 'which is in it? Thus also, 'that which is of 'God no' one 'knows, except <sup>12</sup>the spirit of 'God. Now we' obtained, not the spirit of the world, but the spirit 'which is' of 'God, that we may be perceiving 'that which is being graciously given to us by <sup>13</sup>'God, which we are speaking also, not 'with words taught

by human wisdom, but 'with those taught by the spirit, matching that which is spiritual with those who are spiritual.

- 14 Now the soulish <sup>a</sup>man is not receiving<sup>o</sup> those things which are of the spirit of 'God, for they are stupidity to him, and he is not 'able<sup>o</sup> to know them, seeing that they  
15 are spiritually 'examined<sup>o</sup>. Now he who is spiritual is, indeed, examining all, yet he' is being examined<sup>o</sup> by no'  
16 one. For "who knew the mind of the Lord? Who will be deducing from Him? Yet we' 'have the mind of Christ.

- 3 And I', brethren, could not speak to you as to <sup>e</sup>spiritual,  
2 but as to fleshy, as to minors in Christ. Milk I give you to drink, not solid food, for not as yet were you able<sup>o</sup>. <sup>b</sup>Nay, still, not <sup>v</sup>even now are you 'able<sup>o</sup>, for you are still fleshy.  
3 For where<sup>e</sup> there is jealousy and strife among you, are you  
4 not fleshy and walking according to <sup>a</sup>man? For when-ever anyone may be saying, "I', indeed, am of Paul," yet  
"another, "I, of Apollos," will he not be fleshy?

- 5 "What, then, is Apollos? Now "what is Paul? Servants are they, through whom you believe, and as the Lord  
6 <sup>o</sup>gives to each. I' plant, Apollos irrigates, but 'God makes  
7 it grow up. So that, neither is he 'who is planting any-thing, nor he 'who is irrigating, but God 'Who makes it  
8 'grow up. Now he 'who is planting and he 'who is irri-gating are for one thing. Yet each will be getting<sup>o</sup> his  
9 'own wages according to his 'own toil. For God's fellow workers are we. God's farm, God's building, are you.

- 10 According to the grace of 'God 'which is being granted to me, as a wise foreman I <sup>o</sup>lay a foundation, yet another is building on it. Yet let each one 'beware how he is  
11 building on it. For other foundation 'can<sup>o</sup> no' one lay  
12 beside that which is 'laid<sup>o</sup>, which is Jesus Christ. Now if anyone is building<sup>m</sup> on this 'foundation gold and silver,  
13 precious stones, wood, grass, straw, each one's 'work will

- 'become' apparent, for the day will 'make it evident, 'for it is being revealed' 'by fire. And the fire, it' will be testing  
14 each one's 'work—what kind it is. If anyone's 'work will be remaining which he builds on it, he will 'get' wages.  
15 If anyone's 'work shall be 'burned' up, he will 'forfeit it, yet he' shall be 'saved, yet thus, as through fire.
- 16 Are you not 'aware that you are a temple of God and  
17 the spirit of 'God is making its home in you? If anyone is corrupting the temple of 'God, 'God will be corrupting him, for the temple of 'God is holy, which' you' are.
- 18 Let no one be deluding himself. If anyone among you is presuming to be wise in this 'eon, let him 'become'  
19 stupid, that he may be becoming' wise, for the wisdom of this 'world is stupidity 'with 'God. For it is 'written',  
20 "He is clutching' the wise in their 'craftiness." And again, The Lord 'knows the reasonings of the wise, that they are  
21 vain. So that, let no one be boasting' in 'men, for all is  
22 yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or the 'present, or that which is impending—  
23 all is yours, yet you are Christ's, yet Christ is God's.
- 4 Thus let a 'man be reckoning' with us—as deputies of  
2 Christ, and administrators of God's secrets. Here, furthermore, it is being sought' in 'administrators that any such  
3 may be 'found faithful. Now to me it is <sup>10</sup>the least trifle that I may be being examined by you or by 'man's day.  
4 But neither am I examining myself. For of nothing am I 'conscious' as to myself, but not 'by this am I 'justified'.  
5 Now He 'Who is examining me is the Lord. So that, be not judging anything before the season, till the Lord should be coming, Who will also 'illuminate the hidden things of 'darkness and 'manifest the counsels of the hearts. And then 'applause will be 'coming' to each one from 'God.
- 6 Now these things, brethren, I transfer in a figure <sup>10</sup>to

myself and Apollos because of you, that in us you may be learning not 'to be 'disposed above what is 'written°, that no one may be 'puffed° up in behalf of the one, against the  
7 'other. For 'who is discriminating between you? Now 'what 'have you which you did not obtain? Now if you obtained it also, 'why are you boasting° as though not  
8 obtaining? Already are you 'sated°, already are you rich, apart from us you reign. And would that you surely reign, that we 'also should be reigning together with you! For I 'suppose that 'God demonstrates with us, the last apostles, as death-doomed, 'for we became a theater to the world  
10 and to messengers and to 'men. We are stupid because of Christ, yet you are prudent in Christ. We are weak, yet you are strong. You are glorious, yet we are dishonored.  
11 Until the 'at present hour we are hungering also and thirsting, and are 'naked and are 'buffeted° and 'unsettled  
12 and toiling, working° with our 'own hands. Being reviled°, we are blessing; being persecuted°, we are bearing°  
13 with it; being calumniated°, we are entreating. As the off-scourings of the world we became, the scum of all things, hitherto.

14 Not to be abashing you am I writing these things, but  
15 as my children beloved am I admonishing you. For if you should be having ten thousand escorts in Christ, 'bnevertheless not many fathers, for in Christ Jesus, through the  
16 evangel, I' beget you. I' am entreating you, then, 'become°  
17 imitators of me. Therefore I send to you Timothy, who is my beloved and faithful child in the Lord, who will be reminding you of my 'ways 'which are in Christ Jesus, according as I am teaching everywhere in every ecclesia.

18 Now 'some were puffed up as though I were not coming° to<sup>d</sup> you. Yet I shall be coming° to<sup>d</sup> you swiftly, if ever the Lord should be willing, and I will 'know°, not the  
20 word of 'those who are 'puffed° up, but the power. For

- <sup>21</sup> not in word is the kingdom of 'God, but in power. "What are you wanting? 'With a rod may I be coming to<sup>a</sup> you, or in love <sup>b</sup>and a spirit of meekness?
- 5** Absolutely, it is 'heard<sup>o</sup> that there is prostitution among you, and such prostitution (which<sup>o</sup> is not 'even 'named<sup>o</sup> among the nations), so that <sup>a</sup>someone 'has his 'father's
- <sup>2</sup> wife. And you' are 'puffed<sup>o</sup> up, and mourn not rather, that the one who commits this 'act may be 'taken away
- <sup>3</sup> 'from your midst. For I', indeed, being absent in 'body, yet 'present in 'spirit, have already, as if 'present, thus
- <sup>4</sup> judged the one 'effecting<sup>o</sup> this. In the name of our 'Lord Jesus Christ, you being gathered, and my 'spirit, together
- <sup>5</sup> with the power of our 'Lord Jesus, to give up 'such a one to 'Satan <sup>o</sup>for the extermination of the flesh, that the spirit may be 'saved in the day of the Lord Jesus.
- <sup>6</sup> Not ideal is your 'boast. Are you not 'aware that a
- <sup>7</sup> little leaven is leavening the whole kneading? Clean out, then, the old leaven, that you may be a fresh kneading, according as you are unleavened. For our 'Passover also,
- <sup>8</sup> Christ, was sacrificed for our sakes so that we may be keeping the festival, not 'with old leaven, nor yet 'with the leaven of evil and wickedness, but 'with unleavened sincerity and truth.
- <sup>9</sup> I write to you in the epistle not to be commingling<sup>o</sup> with
- <sup>10</sup> paramours. And undoubtedly it is not as to the paramours of this 'world, or the greedy and extortionate, or idolaters, else, consequently, you ought to 'come out<sup>o</sup> of the world.
- <sup>11</sup> Yet now I write to you not to be commingling<sup>o</sup> with anyone 'named<sup>o</sup> a brother, if he should be a paramour, or greedy, or an idolater, or a reviler, or a drunkard, or an extortioner. With 'such a one you are not <sup>b</sup>even to be
- <sup>12</sup> eating. For "what is it to me to be judging 'those outside?
- <sup>13</sup> You' are not judging 'those within! Now 'those outside, 'God is judging. Expel the wicked one <sup>o</sup>from among yourselves<sup>a</sup>.

- 6** 'Dare any of you, having business <sup>td</sup>with <sup>d</sup>another, be 'judged° <sup>on</sup>before the unjust, and not <sup>on</sup>before the saints?
- 2** Or are you not <sup>a</sup>aware that the saints shall 'judge the world? And if the world is being judged° 'by you, are you
- 3** unworthy of the least tribunals? Are you not <sup>a</sup>aware that we shall be judging messengers, not to mention life's
- 4** affairs? If indeed, then, you should 'have tribunals for life's affairs, the <sup>a</sup>contemptible° in the ecclesia, these you
- 5** are seating? To<sup>d</sup> abash you am I saying this. Thus is there not among you <sup>n</sup>t one wise man who will be 'able°
- 6** to adjudicate amidst his 'brethren, but brother is suing° <sup>w</sup>brother, and this <sup>on</sup>before unbelievers!
- 7** Already, indeed, then, it is absolutely a discomfiture for you that you are having lawsuits <sup>w</sup>among yourselves. Wherefore are you not rather being injured°? Wherefore
- 8** are you not rather being cheated°? But you' are injuring
- 9** and cheating, and this to brethren! Or are you not <sup>a</sup>aware that the unjust shall not be enjoying the allotment of God's kingdom? Be not 'deceived°. Neither paramours, nor idolaters, nor adulterers, nor catamites, nor sodomites,
- 10** nor thieves, nor the greedy, nor drunkards; no<sup>t</sup> revilers, no<sup>t</sup> extortioners shall be enjoying the allotment of God's
- 11** kingdom. And <sup>a</sup>some of you were these, but you are bathed° off, but you are hallowed, but you were justified in the name of our 'Lord Jesus Christ and 'by the spirit of our 'God.
- 12** All is allowed me, but not all is 'expedient. All is allowed me, but I' will not be put under its 'authority by anything.
- 13** 'Foods for the bowels and the bowels for 'foods, yet 'God will be discarding these as well as those. Now the body is not for 'prostitution, but for the Lord, and the Lord for
- 14** the body. Now 'God rouses the Lord also, and will be rousing us up through His 'power.
- 15** Are you not <sup>a</sup>aware that your 'bodies are members of

Christ? Taking, then, the members of 'Christ away, should I be making them members of a prostitute? May  
16 it not be <sup>b</sup>coming<sup>o</sup> to that! Or are you not <sup>a</sup>aware that he  
'who <sup>j</sup>joins<sup>o</sup> a 'prostitute is one body? For, He is averring,  
17 the two will be <sup>w</sup>one flesh. Now he 'who <sup>j</sup>joins<sup>o</sup> the Lord  
18 is one spirit. 'Flee from 'prostitution. The penalty of every sin, whatsoever a <sup>h</sup>man should be doing, is outside of the body, yet he 'who is committing prostitution is  
19 sinning <sup>w</sup>against 'his own body. Or are you not <sup>a</sup>aware that your 'body is a temple of the holy spirit in you, which  
20 you 'have from 'God, and you are not your <sup>a</sup>own? For you are bought with a price. By all means glorify 'God in your 'body.

7 Now, concerning what you write to me: It is ideal for  
2 a <sup>h</sup>man not to be touching<sup>o</sup> a woman. Yet, because of 'prostitutions, let each man 'have a 'wife for himself and  
3 each woman 'have her 'own husband. Let the husband  
'render to the wife her 'due, yet likewise the wife also to  
4 the husband. The wife has not the '<sup>j</sup>urisdiction of her 'own body, but the husband, yet likewise the husband also has not the '<sup>j</sup>urisdiction of his 'own body, but the wife.  
5 Do not 'deprive one another, except <sup>a</sup>sometime it should be <sup>o</sup>by agreement <sup>d</sup>for a period, that you should have  
'leisure for 'prayer, and you may be <sup>on</sup> the same again, lest  
'Satan may be trying you because of your 'incontinence.  
6 Now this I am saying <sup>ac</sup>as a concession, not <sup>ac</sup>as an injunction.  
7 For I 'want all <sup>h</sup>men to be as I myself also, but each 'has his own gracious gift <sup>o</sup>from God, <sup>w</sup>one indeed, thus, yet <sup>w</sup>one thus.

8 Now I am saying to the unmarried and the widows, that it is ideal for them if ever they should be remaining 'even  
9 as I. Yet if they are not controlling<sup>o</sup> themselves, let them marry, for it is better to marry than to be on 'fire<sup>o</sup>.

10 Now to the <sup>o</sup>married I am charging, not I, but the Lord:

<sup>11</sup> A wife is not to be separated from her husband. Yet if she should be 'separated also, let her 'remain unmarried or be 'conciliated to her 'husband. And a husband is not to leave his wife.

<sup>12</sup> Now to the rest am I <sup>8a</sup>speaking, not the Lord. If any brother 'has an unbelieving wife, and she' 'approves of  
<sup>13</sup> making a home with him, let him not 'leave her. And a wife who<sup>a</sup> 'has an unbelieving husband, and he' 'approves of making a home with her, let her not 'leave her 'husband.  
<sup>14</sup> For the unbelieving 'husband is 'hallowed° 'by the wife, and the unbelieving 'wife is 'hallowed° 'by the brother, else, consequently, your 'children are unclean. Yet now  
<sup>15</sup> they are holy. Yet if the unbeliever is separating°, let him 'separate°. A 'brother or a 'sister is not 'enslaved° in 'such  
<sup>16</sup> a case. Now 'God has called us in peace. For of °what are you °aware, O wife—' will you be saving your 'husband—or of °what are you °aware, O husband—' will  
<sup>17</sup> you be saving your 'wife—except as the Lord parts it to each?

Each as 'God has called him, thus let him be walking.  
<sup>18</sup> And thus am I prescribing° in all the ecclesias. Was any-one called having been circumcised°? Let him not be 'de-circumcised°. Is anyone °called° in uncircumcision?  
<sup>19</sup> Let him not 'circumcise°. 'Circumcision is nothing, and 'uncircumcision is nothing, but the keeping of the precepts  
<sup>20</sup> of God. Each one in the calling in which he was called,  
<sup>21</sup> in this let him be remaining. Were you called a slave? Let it not be causing you care. But if you are 'able° to  
<sup>22</sup> 'become° free also, use it rather. For, in the Lord, he 'who is being called a slave, is the Lord's freedman. Likewise, he 'who is being called, being free, is a slave of Christ.  
<sup>23</sup> With a price are you bought. Do not 'become° the slaves  
<sup>24</sup> of °men. Each one, in what he was called, brethren, in this let him 'remain °with God.



- <sup>25</sup> Now concerning the celibates or virgins, I 'have no<sup>t</sup> injunction of the Lord. Yet an opinion am I giving, as one  
<sup>26</sup> who 'has enjoyed mercy<sup>o</sup> by the Lord to be faithful. I am inferring, then, this ideal to be 'inherent, because of the 'present necessity, 'for it is ideal for humanity 'to be thus.  
<sup>27</sup> You are 'bound<sup>o</sup> to a wife? Do not 'seek to be loosed. You have been loosed<sup>o</sup> from a wife? Do not 'seek a wife.  
<sup>28</sup> Yet if you ever should be marrying, also, you did not sin. And if the virgin should be marrying, she did not sin. Yet affliction in the flesh will 'such be having. Yet I' am sparing<sup>o</sup> you.  
<sup>29</sup> Now this I am averring, brethren, the era is 'limited<sup>o</sup>; that, 'furthermore, 'those also having wives may be as not  
<sup>30</sup> having them, and 'those lamenting as not lamenting, and 'those rejoicing as not rejoicing, and 'those buying as not  
<sup>31</sup> retaining, and 'those using<sup>o</sup> this 'world as not using<sup>o</sup> it up. For the fashion of this 'world is passing by.  
<sup>32</sup> Now I 'want you to be without worry. The unmarried one is 'solicitous about the things of the Lord, how he  
<sup>33</sup> should be pleasing the Lord. Yet he 'who marries is 'solicitous about the things of the world, how he should  
<sup>34</sup> be pleasing his 'wife, and is 'parted<sup>o</sup>. The unmarried 'woman as well as the virgin: the unmarried one is 'solicitous about the things of the Lord, that she may be holy in 'body as well as in 'spirit, yet she 'who marries is 'solicitous about the things of the world, how she should  
<sup>35</sup> be pleasing her 'husband. Now this I am saying 'for your 'own 'expedience, not that I should be casting a noose <sup>on</sup>over you, but <sup>td</sup>for 'that which is respectable and assiduous—to be undistractedly for the Lord.  
<sup>36</sup> Now if anyone is inferring it to be 'indecent <sup>on</sup>for his 'virgin, if she should be over her meridian, and thus it 'ought to 'occur<sup>o</sup>, what he 'will, let him 'do. He is not  
<sup>37</sup> sinning. Let them 'marry. Yet he who 'stands settled in

his 'heart, having no necessity, yet 'has authority °as to his 'own will, and has decided this in his 'own heart (to be  
 38 keeping his<sup>sf</sup> 'virgin) ideally will be doing. So that he also 'who is taking his<sup>sf</sup> 'virgin in marriage, ideally will be doing, yet he 'who is not taking out in marriage will be doing better.

39 A wife is °bound° by law °nfor whatever time her 'husband is living. Yet if the husband should be reposing, she is free to be married to whom she 'will, only in the  
 40 Lord. Yet happier is she if ever she should be remaining thus, according to my 'opinion. Now I 'presume that I also 'have God's spirit.

8 Now concerning the idol sacrifices: We are °aware that we all 'have knowledge. 'Knowledge 'puffs up, yet 'love  
 2 'builds up. If anyone is presuming to °know anything, he  
 3 knew not as yet according as he 'must know. Now if  
 4 anyone is loving 'God, this one is °known° by Him. Then, concerning the feeding on the idol sacrifices: We are °aware that an idol is nothing in the world, and that there  
 5 is no<sup>th</sup> °other God except One. For °even if so be that there are those being termed° gods, whether in heaven or on earth, even as there are many gods and many lords,  
 6 °nevertheless for us there is one God, the Father, out of Whom 'all is, and we °for Him, and one Lord, Jesus  
 7 Christ, through Whom 'all is, and we through Him. But not in all is there 'this knowledge. Now °some, 'used hitherto to the idol, are eating of it as an idol sacrifice, and  
 8 their 'conscience, being weak, is being polluted°. Now food will not give us a standing with 'God, neither, if we should not be eating are we in 'want°, nor if we should be eating are we 'cloyed.

9 Now 'beware lest somehow this 'right of °yours may  
 10 'become° a stumbling block to the weak. For if anyone should be °seeing you, 'who 'has knowledge, lying° down

in an idol's shrine, will not the conscience of him who 'is  
 11 weak be 'inured <sup>to</sup>to the eating of the idol sacrifices? For  
 the 'weak one is perishing<sup>o</sup> also 'by your 'knowledge; the  
 12 brother because of whom Christ died. Now in thus sin-  
 ning <sup>to</sup>against 'brethren, and beating their 'weak 'con-  
 13 science, <sup>=</sup>you are sinning <sup>to</sup>against Christ. Wherefore, if  
 food is snaring my 'brother, I may under no circumstances  
 be eating <sup>=</sup>meat <sup>to</sup>for the con, lest I should be snaring my  
 'brother.

9 Am I not free? Am I not an apostle? Have I not seen  
 Jesus our 'Lord? Are you' not my 'work in the Lord?  
 2 If to others I am not an apostle, <sup>b</sup>nevertheless I surely am  
 to you! For you' are the seal of my 'apostleship in the  
 Lord.

3 My 'defense to 'those examining me is this: <sup>4</sup>'Have we  
 5 no right at <sup>n</sup>'all to 'eat and 'drink? 'Have we no right at  
<sup>n</sup>'all to be leading about a sister as a wife, 'even as the rest  
 of the apostles and the brothers of the Lord and Cephas?  
 6 Or 'have only I and Barnabas no' right not to be working<sup>o</sup>?  
 7 <sup>a</sup>'Who is warring<sup>o</sup> at any time supplying his own rations?  
<sup>a</sup>'Who is planting a vineyard and not eating<sup>o</sup> of its 'fruit?  
 Or <sup>a</sup>'who is tending a flock and not eating<sup>o</sup> of the milk of  
 the flock?

8 Not according to <sup>h</sup>man am I speaking these things.  
 9 Or is the law not also saying these things? For in the law  
 of Moses it is 'written<sup>o</sup>: "You shall not 'muzzle the thresh-  
 10 ing ox." Not for 'oxen is the 'care of 'God! Or is He  
 undoubtedly saying it because of us? Because of us, for  
 it was written that the 'plower 'ought to be plowing <sup>on</sup>in  
 expectation, and the 'thresher to 'partake of his 'expecta-  
 11 tion. If, <sup>on</sup>in expectation, we' sow the <sup>=</sup>spiritual in you, is  
 it a great thing if we' shall 'reap of your 'fleshly things?  
 12 If others are partaking of 'this right from you, are not  
 rather we? <sup>b</sup>Nevertheless we do not use<sup>o</sup> this 'right, but

we are forgoing all, lest we may be giving any hindrance to the evangel of 'Christ.

- <sup>13</sup> Are you not 'aware that the 'workers° at the sacred things are eating of the things ° of the sanctuary? 'Those settling beside the altar have their 'portion° with the altar.
- <sup>14</sup> Thus the Lord also prescribes that 'those who are announcing the evangel are to be living° of the evangel.
- <sup>15</sup> Yet I' do not use° "any of these things. Now I do not write these things that it may be becoming° thus 'with me, for it is my ideal rather to be dying, than that anyone shall be making my 'boast void.
- <sup>16</sup> For if I should be bringing the evangel°, it is not for me to boast in, for necessity is lying° upon me, for it were woe
- <sup>17</sup> to me if I should not be bringing the evangel°! For if I am engaging in this voluntarily, I 'have wages, yet if involuntarily, I have been entrusted° with an administration. °What, then, is my 'wage? That, in bringing the evangel°, I should be placing the evangel without expense, so °as not 'to use° up my 'authority in the evangel.
- <sup>19</sup> For, being free° of all, I enslave myself to all, that I
- <sup>20</sup> should be gaining the more. And I became° to the Jews as a Jew, that I should be gaining Jews; to 'those under law as under law (not being °myself under law), that I
- <sup>21</sup> should be gaining 'those under law; to 'those without law as without law (not being without God's law, but legally
- <sup>22</sup> Christ's), that I should be gaining 'those without law. I became° as weak to the weak, that I should be gaining the weak. To 'all have I become all, that I should undoubtedly be saving °some. Now all am I doing because of the evangel, that I may be becoming° a joint participant of it.
- <sup>24</sup> Are you not 'aware that 'those racing in a stadium are, indeed, all racing, yet one is obtaining the prize? Thus
- <sup>25</sup> be racing that you may be grasping it. Now every 'contender° is controlling° himself in all things; 'they, indeed,

then, that they may be obtaining a corruptible wreath, yet  
26 we an incorruptible. Now then, thus am I racing, not as  
27 dubious, thus am I boxing, not as punching the air, but I  
am belaboring my 'body and leading it into slavery, lest  
somehow, when 'heralding to others, I 'myself may 'be-  
come° disqualified.

10 For I do not 'want you to be 'ignorant, brethren, that  
our 'fathers all were under the cloud, and all passed <sup>th</sup>  
2 through the sea, and all are baptized into 'Moses in the  
3 cloud and in the sea, and all ate the same spiritual food,  
4 and all drank the same spiritual drink, for they drank ° of  
the spiritual Rock which 'followed. Now the Rock was  
'Christ.

5 But not in the majority of them does 'God delight, for  
6 they were strewn along in the wilderness. Now these  
things became types of us, <sup>to</sup>for us not 'to be lusters after  
7 evil things, according as 'they' also lust. Nor yet be becom-  
ing° idolaters, according as "some of them, even as it is  
'written", "Seated are the people to 'eat and 'drink, and  
8 they rise to 'sport." Nor yet may we be committing prosti-  
tution, according as "some of them commit prostitution,  
9 and fall in one day twenty-three thousand. Nor yet may  
we be putting the Lord on trial, according as "some of  
10 them put Him on trial, and perished° by 'serpents. Nor  
yet be murmuring even as "some of them murmur, and  
perished° by the exterminator.

11 Now all <sup>is</sup> this befalls 'them typically. Yet it was written  
<sup>to</sup>for our admonition, <sup>to</sup>to whom the consummations of  
12 the eons have attained. So that, let him 'who is supposing  
13 he °stands 'beware that he should not be falling. No<sup>t</sup>  
trial has taken you except what is human. Now, faithful  
is 'God, Who will not be leaving you to be tried above  
what you are 'able°, but, together with the trial, will be  
making the sequel also, 'to enable° you to 'undergo it.

<sup>14</sup> Wherefore, my beloved, 'flee from 'idolatry. <sup>15</sup> As to the prudent am I saying it. Judge you' what I am averring.  
<sup>16</sup> The cup of 'blessing which we are blessing, is it not the communion of the blood of 'Christ? The bread which we are breaking, is it not the communion of the body of  
<sup>17</sup> 'Christ? 'For we, 'who are many, are one bread, one body, for we 'all are partaking° of the one bread.

<sup>18</sup> 'Observe 'Israel according to the flesh. Are not 'those  
<sup>19</sup> eating the sacrifices participants with the altar? "What, then, am I averring? That an idol sacrifice is anything?  
<sup>20</sup> Or that an idol is anything? But that that which the nations are sacrificing, they are sacrificing to demons and not to God. Now I do not 'want you to 'become° partici-  
<sup>21</sup> pants with the demons. You 'can° not 'drink the cup of the Lord and the cup of demons. You 'can° not be partak-  
<sup>22</sup> ing of the table of the Lord and the table of demons. Or are we provoking the Lord to jealousy? Not stronger than He are we!

<sup>23</sup> All is allowed me, but not all is 'expedient. All is  
<sup>24</sup> allowed me, but not all is edifying. Let no one be seeking  
<sup>25</sup> the welfare of himself, but 'that of °another. Everything 'that is 'sold° 'at the meat market be eating, examining  
<sup>26</sup> nothing because of 'conscience. For "the Lord's is the earth and 'that which fills it."

<sup>27</sup> If anyone of the unbelievers is inviting you, and you 'want to 'go°, be eating everything 'that is 'placed° before  
<sup>28</sup> you, examining nothing because of 'conscience. Yet if anyone should be saying to you, "This is a sacred sacrifice," do not 'eat, because of that one 'who divulges it, and  
<sup>29</sup> 'conscience. Yet conscience, I am saying, not 'that of yourself, but 'that of °another. For "why is my 'freedom  
<sup>30</sup> being decided° by another's conscience? If I', with gratitude, am partaking, "why am I being calumniated° for"  
<sup>31</sup> that for which I' am giving thanks? Then, whether you

are eating or drinking, or anything you are doing, 'do all  
32 <sup>o</sup>for the glory of God. And 'become<sup>o</sup> not a stumbling  
block to Jews as well as to Greeks and to the ecclesia of  
33 'God, according as I' also am pleasing all in all things, not  
seeking my <sup>o</sup>'own 'expedience, but 'that of the many, that  
11 they may be 'saved. 'Become<sup>o</sup> imitators of me, according  
as I also am of Christ.

2 Now I am applauding you that you 'remember<sup>o</sup> all of  
mine, and are retaining the traditions according as I <sup>o</sup>give  
3 them over to you. Now I 'want you to be aware that the  
Head of every man is 'Christ, yet the head of the woman  
is the man, yet the Head of 'Christ is 'God.

4 Every man praying<sup>o</sup> or prophesying having aught <sup>on</sup>  
5 his head, is disgracing his 'Head. Yet every woman pray-  
ing<sup>o</sup> or prophesying with uncovered 'head, is disgracing  
her 'head, for it is one and the same as 'being <sup>o</sup>'shaven'.  
6 For if a woman is not covering<sup>o</sup>, let her be shorn<sup>o</sup> also.  
Now if it is a shame for a woman 'to be 'shorn<sup>o</sup> or 'shaven',  
7 let her be covering<sup>o</sup>. For a man, indeed, 'ought not to be  
covering<sup>o</sup> his 'head, being inherently the image and glory  
8 of God. Yet the woman is the glory of the man. For man  
9 is not out of woman, but woman out of man. For, also,  
man is not created because of the woman, but woman  
10 because of the man. Therefore the woman 'ought to 'have  
authority <sup>on</sup>over her 'head because of the messengers.  
11 However, neither is woman apart from man, nor man  
12 apart from woman, in the Lord. For even as the woman  
is out of the man, thus the man also is through the woman,  
yet 'all is <sup>o</sup>of 'God.

13 Judge in yourselves': Is it becoming in a woman to be  
14 praying<sup>o</sup> to 'God uncovered? Is not <sup>o</sup>'even 'nature <sup>o</sup>'itself  
teaching you that if a man, indeed, should have 'tresses, it  
15 is a dishonor to him, yet if a woman should have 'tresses,  
it is her glory, seeing that 'tresses have been given<sup>o</sup> her

<sup>16</sup> instead of clothing? Now if anyone is presuming to be rivalrous, we 'have no' such usage, neither the ecclesias of 'God.

<sup>17</sup> Now in giving this charge I am not applauding, 'for you are coming' together, not <sup>18</sup> 'for the better, but <sup>19</sup> 'for 'discomfiture. For first, indeed, at your coming' together in the ecclesia, I am hearing of schisms inhering among you, and <sup>20</sup> 'some part I am believing. For it 'must be that there are sects also among you, that 'those also who are qualified may be becoming' apparent among you.

<sup>20</sup> Then, at your coming' together <sup>21</sup> 'in the same place, it is not to be eating the Lord's dinner, for each one is getting his 'own dinner before in the eating, and <sup>22</sup> 'one, indeed, is 'hungry, yet <sup>23</sup> 'one is 'drunk. For 'have you no homes at <sup>24</sup> 'all <sup>25</sup> 'in 'which to 'eat and 'drink? Or are you despising the ecclesia of 'God, and mortifying 'those who 'have nothing? <sup>26</sup> 'What may I be saying to you? Shall I be applauding you in this? I am not applauding.

<sup>23</sup> For I 'accepted from the Lord, what I 'give over also to you, that the Lord Jesus, in the night in which He was <sup>24</sup> given' up, took bread, and 'giving thanks, breaks it and said, "This is My 'body, 'broken' for your sakes. This 'do <sup>25</sup> 'for a 'recollection of Me."

<sup>25</sup> Similarly, the cup also, after 'dining, saying, "This 'cup is the new covenant in My 'blood. This 'do, as often <sup>26</sup> as you <sup>27</sup> 'are drinking, <sup>28</sup> 'for a 'recollection of Me." For as often as you <sup>29</sup> 'are eating this 'bread and drinking this 'cup, you are announcing the Lord's 'death until <sup>30</sup> 'He should be coming.

<sup>27</sup> So that, whoever <sup>28</sup> 'should be eating the bread or drinking the cup of the Lord unworthily, will be liable for the body <sup>29</sup> and the blood of the Lord. Now let a <sup>30</sup> 'man 'test himself first, and thus let him 'eat 'of the bread and 'drink 'of the cup. For he 'who is eating and drinking unworthily is



eating and drinking judgment to himself, not discriminating the body of the Lord. Therefore many among you are infirm and ailing, and a considerable number are reproposing°. For if we adjudicated ourselves, we would not be judged°. Yet, being judged°, we are being disciplined° by the Lord, that we may not be 'condemned 'a with the world.

33 So that, my brethren, when coming° together 'to 'to 'eat, be  
34 waiting° for one another. Now if anyone may be 'hungry, let him 'eat 'at home, that you may not be coming° together 'to for judgment. Now the rest I shall be prescribing° as soon as I should be coming.

12 Now concerning the spiritual endowments, brethren, I  
2 do not 'want you to be 'ignorant. You are °aware that when you were of the nations, you were 'led° away to<sup>d</sup>  
3 the voiceless 'idols, as ever you were led°. Wherefore I am making known to you that no<sup>t</sup> one, speaking 'by God's spirit, is saying, "Anathema is Jesus." And no<sup>t</sup> one is 'able° to 'say "Lord is Jesus" except 'by holy spirit.

4 Now there are apportionments of graces, yet the same  
5 spirit, and there are apportionments of service, and the  
6 same Lord, and there are apportionments of operations, yet the same God 'Who is operating 'all in all.

7 Now to each one is being given° the manifestation of the  
8 spirit, with a view to<sup>d</sup> 'expedience. For to °one, indeed, through the spirit, is being given° the word of wisdom, yet to another the word of knowledge, according to the  
9 same spirit, yet to °another faith, 'by the same spirit, yet  
10 to another the graces of healing, 'by the one spirit, yet to another operations of powerful deeds, yet to another prophecy, yet to another discrimination of spirits, yet to °another species of languages, yet to another translation  
11 of languages. Now all these 'one and the same spirit is operating, apportioning to each his own, according as He is intending°.

<sup>12</sup> For even as the body is one and 'has many members, yet all the members of the one 'body, being many, are one  
<sup>13</sup> body, thus also is the Christ. For in one spirit also we' all are baptized into one body, whether Jews or Greeks, whether slaves or free, and all are made to imbibe one spirit.

<sup>14</sup> For the body also is not one member, but many. <sup>15</sup> If the foot should be saying, "Seeing that I am not a hand, I am  
<sup>16</sup> not ° of the body," not <sup>b</sup>for this is it not ° of the body. And if the ear should be saying, "Seeing that I am not an eye, I am not ° of the body," not <sup>b</sup>for this is it not ° of the body.  
<sup>17</sup> If the whole body were an eye, where were the hearing?  
<sup>18</sup> If the whole were hearing, where were the scent? Yet now 'God placed° the members, each one of them, in the  
<sup>19</sup> body according as He wills. Now if it were 'all one member, where were the body?

<sup>20</sup> Yet now there are, indeed, many members, yet one  
<sup>21</sup> body. Yet the eye 'can° not 'say to the hand, "I 'have no<sup>t</sup> need of you," or, again, the head to the feet, "I 'have no<sup>t</sup>  
<sup>22</sup> need of you." <sup>b</sup>Nay, much rather, 'those members of the body 'supposed to be 'inherently weaker are necessary,  
<sup>23</sup> and which we 'suppose to be a more dishonored part of the body, these we are investing with more exceeding honor, and our 'indecent members 'have more exceeding  
<sup>24</sup> respectability. Now our 'respectable members 'have no<sup>t</sup> need, but 'God blends the body together, giving to 'that  
<sup>25</sup> which is 'deficient° more exceeding honor, that there may be no schism in the body, but the members may be  
<sup>26</sup> <sup>a</sup>mutually 'solicitous for<sup>s</sup> one another. And whether one member is suffering, all the members are sympathizing, or one member is being esteemed°, all the members are rejoicing <sup>o</sup>with it.

<sup>27</sup> Now you' are the body of Christ, and members ° of a  
<sup>28</sup> part, whom also 'God, indeed, placed° in the ecclesia, first,

apostles, second, prophets, third, teachers, thereupon powers, thereupon graces of healing, supports, <sup>π</sup>pilotage, species of languages. Not all are apostles. Not all are prophets.  
<sup>29</sup> Not all are teachers. Not all have powers. Not all 'have the graces of healing. Not all are speaking languages.  
<sup>30</sup> Not all are interpreting. Yet be 'zealous for the greater 'graces. And still I am showing you a path, <sup>α</sup>suited to transcendence.

**13** If I should be speaking in the languages of <sup>ἡ</sup>men and of the messengers, yet should 'have no love, I have become  
<sup>2</sup> resounding copper or a clanging cymbal. And if I should 'have prophecy and should be perceiving all 'secrets and <sup>ἐν</sup>all 'knowledge, and if I should 'have <sup>ἐν</sup>all 'faith, so as to  
<sup>3</sup> transport mountains, yet 'have no love, I am nothing. And if ever I should be morselling out all my 'possessions, and if I should be giving up my 'body, that I should be boasting<sup>ο</sup>, yet may 'have no love, in nothing do I 'benefit<sup>ο</sup>.  
<sup>4</sup> 'Love is 'patient, is 'kind<sup>ο</sup>. 'Love is not 'jealous. 'Love is  
<sup>5</sup> not bragging<sup>ο</sup>, is not 'puffed<sup>ο</sup> up, is not 'indecent, is not 'self-seeking, is not 'incensed<sup>ο</sup>, is not taking account<sup>ο</sup> of  
<sup>6</sup> 'evil, is not rejoicing <sup>ἐν</sup>in 'injustice, yet is rejoicing together  
<sup>7</sup> with the truth, is forgoing all, is believing all, is expecting all, is enduring all.  
<sup>8</sup> 'Love is never lapsing: yet, whether prophecies, they will be 'discarded, or languages, they will 'cease<sup>ο</sup>, or knowledge, it will be 'discarded. For out of an instalment are we knowing, and out of an instalment are we prophesying.  
<sup>10</sup> Now whenever 'maturity may be coming, 'that  
<sup>11</sup> which is out of an instalment shall be 'discarded. When I was a minor, I spoke as a minor, I was disposed as a minor, I took account<sup>ο</sup> of things as a minor. Yet when I have become a man, I have discarded 'that which is a  
<sup>12</sup> 'minor's. For at present we are observing <sup>ἐν</sup>by means of a mirror, in an enigma, yet then, face to<sup>α</sup> face. At present

I 'know out of an instalment, yet then I shall 'recognize° according as I am recognized also.

<sup>13</sup> Yet now are remaining faith, expectation, love—these  
**14** three. Yet the greatest of these is 'love. Be pursuing 'love.

Yet be 'zealous for 'spiritual endowments, yet rather  
<sup>2</sup> that you may be prophesying. For he 'who is speaking in a language is not speaking to <sup>h</sup>men, but to 'God, for  
<sup>3</sup> no<sup>t</sup> one is hearing, yet in spirit he is speaking secrets. Yet he 'who is prophesying is speaking to <sup>h</sup>men for edification  
<sup>4</sup> and consolation and comfort. He 'who is speaking in a language is edifying himself, yet he 'who is prophesying  
<sup>5</sup> is edifying the ecclesia. Now I 'want you all to be speaking in languages, yet rather that you may be prophesying, for greater is he 'who is prophesying than he 'who is speaking in languages, outside and except he may be interpreting, that the ecclesia may be getting edification.

<sup>6</sup> Yet now, brethren, if I should be coming to<sup>d</sup> you speaking in languages, <sup>a</sup>what shall I be benefiting you if ever I should not be speaking to you either in revelation, or in  
<sup>7</sup> knowledge, or in prophecy, or in teaching? Likewise, 'soulless things, giving a sound, whether flute or lyre, if they should not be giving a distinction to the utterances,  
<sup>8</sup> how will the fluting° or the lyre playing° be 'known? For if a trumpet, also, should be giving a dubious sound, <sup>a</sup>who  
<sup>9</sup> will be preparing° <sup>to</sup>for battle? Thus, <sup>you</sup> you also, if you should not be giving an intelligible expression through the language, how will it be 'known 'what is being spoken°?

<sup>10</sup> For you will be speaking into the air. There are <sup>u</sup>'perchance, so many species of sounds in the world, and  
<sup>11</sup> nothing is soundless. If, then, I should not be perceiving the import of the sound, I shall be a barbarian to the one  
<sup>12</sup> speaking, and the one speaking a barbarian 'to me. Thus you' also, since you are zealots for spiritual endowments, 'seek that you may be superabounding to<sup>d</sup> the edification of the ecclesia.

- <sup>13</sup> Wherefore let him 'who is speaking in a language,  
<sup>14</sup> 'pray° that he may be interpreting. For if I should be praying° in a language, my 'spirit is praying°, yet my  
<sup>15</sup> 'mind is unfruitful. "What is it, then? Should I be praying° in the spirit, yet I will be praying° with the mind also. In the spirit will I be playing music, yet I will be playing  
<sup>16</sup> with the mind also. Else, if you should be blessing in the spirit, how shall he 'who is filling up the place of a 'plain person be declaring "Amen!" <sup>on</sup>at your 'giving of thanks, since, in fact, he is not 'aware "what you are saying?"  
<sup>17</sup> For you', indeed, are giving thanks ideally, but the "other is not 'edified°.
- <sup>18</sup> I 'thank 'God that I 'speak in a language 'more than all  
<sup>19</sup> of you. But, in the ecclesia, do I 'want to speak five words with my 'mind, that I should be instructing others also, or ten thousand words in a language?
- <sup>20</sup> Brethren, do not 'become° little children in 'disposition. But in 'evil be 'minors, yet in 'disposition 'become° mature.
- <sup>21</sup> In the law it is 'written° that, In different languages and 'by different lips shall I 'speak to this 'people, and neither thus will they be hearkening° to Me, the Lord is saying.
- <sup>22</sup> So that 'languages are <sup>to</sup>for a sign, not to the 'believers, but to the unbelievers. Yet 'prophecy is not for the unbelievers, but for "believers.
- <sup>23</sup> If, then, the whole ecclesia should be coming together <sup>on</sup>in the same place, and all should be speaking in languages, yet should plain persons or unbelievers be entering,  
<sup>24</sup> will they not be declaring that you are 'mad°? Now if all should be prophesying, yet "some unbeliever or plain person be entering, he is being exposed° by all, he is being  
<sup>25</sup> examined° by all. The hidden things of his 'heart are becoming° apparent, and thus, falling on his face, he will be worshipping 'God, reporting that 'God really is among you.

<sup>26</sup> "What, then, is it, brethren? Whenever you may be coming<sup>o</sup> together, each of you 'has a psalm, 'has a teaching, 'has a revelation, 'has a language, 'has a translation.

<sup>27</sup> Let all 'occur<sup>o</sup> to<sup>d</sup> edification. Besides, if anyone is speaking in a language, <sup>ac</sup>by two, or, at the most, three, and by <sup>28</sup> instalments, let one also 'interpret. Now if there should be no interpreter, let him 'hush in the ecclesia, yet let him 'speak to himself and to 'God.

<sup>29</sup> Now, as to prophets, let two or three 'speak, and let <sup>30</sup> the others 'discriminate. Yet if it should be 'revealed to <sup>31</sup> another sitting by, let the first 'hush, for you 'can<sup>o</sup> all be prophesying one <sup>ac</sup>by one, that all may be learning and all <sup>32</sup> be 'consoled<sup>o</sup>. And the spiritual endowments of prophets <sup>33</sup> are 'subject<sup>o</sup> to the prophets. For 'God is not for turbulence, but peace, as in all the ecclesias of the saints.

<sup>34</sup> Let the women in the ecclesias 'hush, for it is not 'permitted<sup>o</sup> to them to 'speak, but let them be 'subject<sup>o</sup>, according as the law, also, is saying. Now, if they 'want to 'learn <sup>35</sup> anything, let them be inquiring of their 'own husbands 'at home, for it is a shame for a woman to be speaking in <sup>36</sup> the ecclesia. Or from you came out the word of 'God? <sup>37</sup> Or <sup>to</sup>to you only did it attain? If anyone is presuming to be a prophet or spiritual, let him be recognizing that what <sup>38</sup> I am writing to you is a precept of the Lord. Now if anyone is 'ignorant, let him be 'ignorant!

<sup>39</sup> So that, my brethren, be 'zealous 'to be prophesying, <sup>40</sup> and the speaking in languages do not 'forbid. Yet let all 'occur respectably and <sup>ac</sup>in order.

**15** Now I am making known to you, brethren, the evangel which I <sup>ev</sup>bring<sup>o</sup> to you, which you accepted also, in which <sup>2</sup> you 'stand also, through which you are 'saved<sup>o</sup> also, if you are retaining <sup>ac</sup>what I said in bringing the evangel<sup>o</sup> to you, outside and except you believe feignedly.

<sup>3</sup> For I <sup>o</sup>give over to you among the <sup>1</sup>first what I accepted

- also, that Christ died for<sup>a</sup> our 'sins according to the scriptures, and that He was entombed, and that He has been roused<sup>o</sup> the third 'day according to the scriptures, and that He was seen by Cephas, thereupon by the twelve. Thereupon He was seen by over five hundred brethren at once,<sup>o</sup> of whom the majority are remaining hitherto, yet <sup>a</sup>some were put to repose also. Thereupon He was seen by James, thereafter by all the apostles.
- Yet, last of all, even as if a 'premature birth, He was seen by me also. For I' am the least of the apostles, who am not competent to be 'called<sup>o</sup> an apostle, because I persecute the ecclesia of 'God. Yet, in the grace of God I am what I am, and His 'grace, which is <sup>to</sup>in me, did not come to be for naught, but more exceedingly than all of them toil I—yet not I, but the grace of 'God which is <sup>to</sup>with me.
- Then, whether I or 'they, thus we are heralding and thus you believe.
- Now if Christ is being heralded<sup>o</sup> that He has been roused<sup>o</sup> <sup>o</sup>from among the dead, how are <sup>a</sup>some among you saying that there is no<sup>t</sup> resurrection of the dead?
- Now if there is no<sup>t</sup> resurrection of the dead, neither has Christ been roused<sup>o</sup>. Now if Christ has not been roused<sup>o</sup>, for naught, consequently, is our 'heralding, and for naught is your 'faith. Now we are being found<sup>o</sup> false witnesses also of 'God, seeing that we testify <sup>a</sup>by 'God that He rouses 'Christ, Whom, consequently, He rouses not, if so be that the dead are not being roused<sup>o</sup>. For, if the dead are not being roused<sup>o</sup>, neither has Christ been roused<sup>o</sup>.
- Now, if Christ has not been roused<sup>o</sup>, vain is your 'faith—you are still in your 'sins! Consequently 'those also, who are put to 'repose in Christ, perished<sup>o</sup>. If we are having an expectation in Christ in this 'life only, more forlorn than all <sup>h</sup>men are we.
- (Yet now Christ has been roused<sup>o</sup> <sup>o</sup>from among the

21 dead, the Firstfruit of 'those who are 'reposing°. For since,  
 in fact, through a <sup>h</sup>man came death, through a <sup>h</sup>Man,  
 22 also, comes the resurrection of the dead. For even as, in  
 'Adam, all are dying, thus also, in 'Christ, shall all be  
 23 'vivified. Yet each in his 'own class: the Firstfruit, Christ;  
 thereupon 'those who are 'Christ's in His 'presence;  
 24 thereafter the consummation, whenever He may be giv-  
 ing up the kingdom to His 'God and Father, whenever  
 He should be nullifying <sup>e</sup>all sovereignty and <sup>e</sup>all authority  
 25 and power. For He 'must be reigning until <sup>w</sup>He should  
 26 be placing all His 'enemies under His 'feet. The last  
 27 enemy being abolished° is 'death. For He subjects all  
 under His 'feet. Now whenever He may be saying that all  
 is 'subject°, it is evident that it is outside of Him 'Who  
 28 subjects 'all to Him. Now, whenever 'all may be 'sub-  
 jected to Him, then the Son Himself also shall be 'sub-  
 jected to Him 'Who subjects 'all to Him, that 'God may  
 be All in all.)

29 Else <sup>a</sup>what shall those be doing 'who are baptizing°?  
 It is for the sake of the dead absolutely if the dead are not  
 being roused°. Why are they baptizing° also for their  
 30 sake? "Why are we' also in 'danger every hour? <sup>31 ac</sup> Daily  
 am I dying. By this 'boast of yours, brethren, which I  
 32 'have in Christ Jesus, our 'Lord, if, <sup>ac</sup>as a <sup>h</sup>man, I fight wild  
 beasts in Ephesus, <sup>a</sup>what is the benefit to me? If the dead  
 are not being roused°, "we may be eating and drinking,  
 33 for tomorrow we are dying." Be not 'deceived°: evil con-  
 34 versations are corrupting kind characters. Sober up justly  
 and do not be sinning, for <sup>a</sup>some 'have an ignorance of  
 God. To<sup>d</sup> abash you am I saying it.

35 But <sup>a</sup>someone will be protesting, "How are the dead  
 being roused°? Now with what body are they coming°?"  
 36 Imprudent one! What you' are sowing is not being vivi-  
 37 fied° if it should not be dying. And, what you are sowing,



- you are not sowing the body 'which shall 'come° to be, but a naked kernel, "perchance of wheat or °some of the rest.
- 38 Yet 'God is giving it a body according as He wills, and to
- 39 each of the seeds its 'own body. Not °all flesh is the same flesh, but there is <sup>other</sup> one, indeed, of °men, yet another flesh of beasts, yet another flesh of flyers, yet another of
- 40 fishes. There are bodies celestial as well as bodies terrestrial. But a different 'glory, indeed, is that of the celestial,
- 41 yet a different 'that of the terrestrial, another glory of the sun, and another glory of the moon, and another glory of the stars, for star is excelling star in glory.
- 42 Thus also is the resurrection of the dead. It is 'sown° in
- 43 corruption; it is 'roused° in incorruption. It is 'sown° in dishonor; it is 'roused° in glory. It is 'sown° in infirmity;
- 44 it is 'roused° in power. It is 'sown° a soulish body; it is 'roused° a spiritual body.
- 45 If there is a soulish body, there is a spiritual also. Thus it is °written° also, The first °man, Adam, "became °a
- 46 living soul;" the last Adam °a vivifying Spirit. But not first the spiritual, but the soulish, thereupon the spiritual.
- 47 The first °man was out of the earth, soilish; the second
- 48 °Man is the Lord out of heaven. Such as the soilish one is, such are 'those also who are soilish, and such as the
- 49 Celestial One, such are 'those also who are celestials. And according as we wear the image of the soilish, we should be wearing the image also of the Celestial.
- 50 Now this I am averring, brethren, that flesh and blood is not 'able° to enjoy an allotment in the kingdom of God, neither is 'corruption enjoying the allotment of 'incorruption.
- 51 'Lo°! a secret to you am I telling! We all, indeed, shall not be put to 'repose, yet we all shall be 'changed°,
- 52 in an instant, in the twinkle of an eye, 'at the last trump. For He will be trumpeting, and the dead will be 'roused
- 53 incorruptible, and we° shall be 'changed°. For this 'corrup-

tible 'must put° on incorruption, and this 'mortal put° on immortality.

- 54 Now, whenever this 'corruptible should be putting° on incorruption and this 'mortal should be putting° on immortality, then shall 'bcome° to pass the word 'which is 'written°,

Swallowed up was 'Death °by Victory.

- 55 Where, O Death, is your 'victory?  
Where, O Death, is your 'sting?

- 56 Now the sting of 'Death is 'sin, yet the power of 'sin is  
57 the law. Now thanks be to 'God, 'Who is giving us the victory, through our 'Lord Jesus Christ.

- 58 So that, my beloved brethren, 'become° settled, unmovable, superabounding in the work of the Lord always, being °aware that your 'toil is not for naught in the Lord.

- 16 Now, concerning the collection °for the saints, even as I prescribe to the ecclesias of 'Galatia, thus do you' also.

- 2 °On one of the sabbaths let each of you 'lay aside °by himself in 'store that in which° he should 'be prospered, that no collections may be occurring° then, whenever I  
3 may 'come. Now whenever I may be coming° along, whomsoever you should be attesting through letters, these shall I be sending to °carry away your 'grace° to Jerusalem.  
4 Now if it should be worth while for me also 'to be going°, they shall be going° together with me.

- 5 Now I shall be coming° to°d you whenever I may 'pass through Macedonia, for I am passing° through Macedonia.

- 6 Now, 'perchance, I shall be abiding °dwith you, or wintering also, that you' should be sending me forward whereso-

- 7 ever I may be going°. For I do not 'want to '°see you at present 'on the way, for I am expecting to stay °some

- 8 time °dwith you, if ever the Lord should 'permit. Yet I  
9 shall 'stay in Ephesus till 'Pentecost, for a door has opened

for me, great and operative, and many are opposing°.

- <sup>10</sup> Now if Timothy should be coming, 'look to it that he should 'be<sup>co</sup> 'dwith you fearlessly, for he is working° at  
<sup>11</sup> the work of the Lord, as I also. No 'one, then, should be scorning him. Now send him forward in peace, that he may be coming to<sup>d</sup> me, for I am awaiting° him with the brethren.

- <sup>12</sup> Now, concerning 'brother Apollos, I entreat him much that he may be coming to<sup>d</sup> you with the brethren, and it was undoubtedly not his will that he should 'come now, yet he will 'come° whenever he should have an 'opportunity.

- <sup>13</sup> 'Watch! 'Stand firm in the faith! Be 'manly°! Be  
<sup>14</sup> 'staunch°! Let all your actions 'occur° in love!

- <sup>15</sup> Now I am entreating you, brethren—you are 'acquainted with the house of Stephanas and Fortunatus, that it is the firstfruit of 'Achaia, and they set themselves <sup>io</sup>to the service  
<sup>16</sup> for the saints—that you' also may be 'subject° to 'such, and to every 'fellow worker and 'toiler.

- <sup>17</sup> Now I am rejoicing <sup>on</sup>at the presence of Stephanas and Fortunatus and Achaicus, 'for 'this deficiency of yours,  
<sup>18</sup> these men fill up, for they soothe 'my spirit and 'yours. Then be recognizing 'such.

- <sup>19</sup> Greeting° you are the ecclesias of the province of Asia. Greeting° you much in the Lord are Aquila and Prisca,  
<sup>20</sup> together with the ecclesia <sup>ac</sup>of their house. Greeting° you are all the brethren. Greet° one another 'with a holy kiss.

- <sup>21</sup> The salutation is by my 'hand—Paul's. <sup>22</sup> If anyone is not 'fond of the Lord Jesus Christ, let him be anathema! Maran atha!

- <sup>23</sup> The grace of the Lord Jesus Christ be with you! <sup>24</sup> My 'love be with all of you in Christ Jesus! Amen!

## PAUL TO THE CORINTHIANS (II)

Paul, an apostle of Christ Jesus, through the will of God, and 'brother Timothy, to the ecclesia of 'God 'which 'is in Corinth, together with all the saints 'who 'are in the whole of Achaia:

2 Grace to you and peace from God, our Father, and the Lord Jesus Christ.

3 Blessed is the God and Father of our 'Lord Jesus Christ,  
4 the Father of 'pities and God of 'all consolation, 'Who is consoling us <sup>on</sup>in our every 'affliction <sup>to</sup>to enable<sup>o</sup> us to be consoling 'those in every affliction, through the consolation with which we 'ourselves are being consoled<sup>o</sup> by  
5 'God, seeing that, according as the sufferings of 'Christ are superabounding <sup>to</sup>in us, thus, through 'Christ, our 'consolation also is superabounding.

6 Now, whether we are being afflicted<sup>o</sup> for<sup>s</sup> your 'consolation and salvation, or whether we are being consoled<sup>o</sup> for<sup>s</sup> your 'consolation, 'which is operating<sup>o</sup> in the endurance of the same sufferings which we' also are suffering,  
7 our 'expectation, also, is confirmed over you, being 'aware that, as you are participants of the sufferings, thus of the consolation also.

8 For we do not 'want you to be 'ignorant, brethren, concerning our 'affliction 'which <sup>to</sup>came<sup>o</sup> to us in the province of Asia, that we were <sup>ac</sup>inordinately burdened, over our ability, so that we were despairing of 'life also.

9 But 'we' 'have the rescript of 'death in ourselves, that we may be having no confidence <sup>on</sup>in ourselves, but <sup>on</sup>in 'God,  
10 'Who 'rouses the dead, Who rescues<sup>o</sup> us <sup>o</sup>from a death of

- such proportions, and will be rescuing<sup>o</sup>; <sup>o</sup>on Whom we  
<sup>11</sup> <sup>o</sup>rely that He will still be rescuing<sup>o</sup> also; you also assisting  
together by a <sup>o</sup>petition for<sup>a</sup> us, in order that, <sup>o</sup>from many  
faces He may be <sup>o</sup>thanked <sup>th</sup>by many for<sup>a</sup> us for the  
gracious gift given <sup>o</sup>to us.
- <sup>12</sup> For our <sup>o</sup>boasting is this, the testimony of our <sup>o</sup>conscience,  
that in holiness and sincerity of <sup>o</sup>God, not in fleshly  
wisdom, but in the grace of God, we behaved ourselves  
<sup>13</sup> in the world, yet more superabundantly toward you. For  
no<sup>t</sup> other things are we writing to you <sup>bt</sup>than what you  
are reading or recognizing also. Now I am expecting  
<sup>14</sup> that you will <sup>o</sup>recognize<sup>o</sup> ultimately, according as you also  
recognized us <sup>o</sup>in part, <sup>o</sup>for we are your glorying (even  
as you also are ours) in the day of our <sup>o</sup>Lord Jesus.
- <sup>15</sup> And in this <sup>o</sup>confidence I intended<sup>o</sup> formerly to <sup>o</sup>come  
<sup>16</sup> to<sup>d</sup> you, that you should be having a second grace, and  
through you to <sup>o</sup>pass through into Macedonia, and to <sup>o</sup>come  
again from Macedonia to<sup>d</sup> you, and by you to be sent  
<sup>17</sup> forward into <sup>o</sup>Judea. Intending<sup>o</sup> this, then, consequently  
do I not<sup>a</sup> use<sup>o</sup> <sup>o</sup>lightness? Or what I am planning<sup>o</sup>, am I  
planning<sup>o</sup> according to the flesh, that it may be <sup>b</sup>with me  
“Yes, yes,” and “No<sup>t</sup>, no<sup>tn</sup>”?
- <sup>18</sup> Now <sup>o</sup>God is faithful, <sup>o</sup>for our <sup>o</sup>word <sup>o</sup>toward you is not  
<sup>19</sup> “Yes” and “No<sup>t</sup>,” for the Son of <sup>o</sup>God, Jesus Christ, <sup>o</sup>Who  
is being heralded among you through us—through me  
and Silvanus and Timothy—became<sup>o</sup> not “Yes” and “No<sup>t</sup>,”  
<sup>20</sup> but in Him has become “Yes.” For whatever promises  
are of God, are in Him “Yes.” Wherefore through Him  
<sup>21</sup> also is the “Amen” to <sup>o</sup>God, <sup>td</sup>for glory, through us. Now  
He <sup>o</sup>Who is confirming us together with you <sup>o</sup>in Christ,  
<sup>22</sup> and anoints us, is God, <sup>o</sup>Who also seals<sup>o</sup> us and is giving  
the earnest of the spirit in our <sup>o</sup>hearts.
- <sup>23</sup> Now I<sup>o</sup> am invoking<sup>o</sup> <sup>o</sup>God as a witness on <sup>o</sup>my soul, that  
<sup>24</sup> to <sup>o</sup>spare<sup>o</sup> you, I came no<sup>t</sup> longer <sup>o</sup>to Corinth. Not that we

are lording it over your 'faith, but are fellow workers of your 'joy, for you 'stand fast in the faith.

**2** Now I decide this with myself, not again 'to be coming  
 2 to<sup>d</sup> you in sorrow. For if I' am making you sorry, <sup>a</sup>who, also, is 'gladdening me, except he 'who is made 'sorry<sup>o</sup> by  
 3 me? And I write this same thing to you, lest, coming, I may 'have sorrow from those on whom it was binding to be causing me to 'rejoice; having confidence <sup>on</sup>in you all,  
 4 'for my 'joy is that of you all. For out of much affliction and pressure of heart I write to you, through many tears, not that you may be made 'sorrowful, but that you may 'know the love which I 'have <sup>to</sup>for you more superabundantly.

**5** Now if anyone has caused sorrow, he has not made me sorry, but 'in part (lest I may be burdening), you all.  
 6 Enough to 'such is this 'rebuke, 'which is by the majority.  
 7 So that, on the contrary, you are rather to deal graciously<sup>o</sup> and console, lest somehow 'such may be 'swallowed up by  
 8 the more excessive sorrow. Wherefore I am entreating you to ratify your love <sup>to</sup>him.

**9** For I write also <sup>to</sup>for this, that I may 'know your 'tested-  
 10 ness, if <sup>or</sup> you are obedient <sup>to</sup>in all things. Now, with whom you are dealing graciously<sup>o</sup> in anything, I, also. For in what I' also have dealt graciously<sup>o</sup> (if I have dealt graciously<sup>o</sup> in anything), it is because of you in the face of  
 11 Christ, lest we may be 'overreached by 'Satan, for we are not 'ignorant of the things he apprehends.

**12** Now, on coming <sup>to</sup>'Troas <sup>to</sup>for the evangel of 'Christ,  
 13 and a door being 'open<sup>o</sup> for me in the Lord, I 'have no<sup>t</sup> ease in my 'spirit at my not 'finding Titus, my 'brother, but 'taking leave<sup>o</sup> of them, I came away into Macedonia.

**14** Now thanks be to 'God, 'Who always gives us a 'triumph  
 15 in 'Christ, and is manifesting the odor of His 'knowledge through us in every place, 'for we are a fragrance of

Christ to 'God, in 'those who are being saved° and in 'those  
16 who are perishing°: to "these, indeed, an odor° of death  
"for death, yet to "those an odor° of life "for life. And  
17 "for "this "who is competent? For we are not as the  
majority, who are peddling the word of 'God, but as° of  
sincerity, but as° of God, in the sight of 'God in Christ,  
are we speaking.

3 Are we beginning° again to 'commend ourselves? Or  
'need we not, even as "some, commendatory letters to<sup>d</sup> you  
2 or "from you? You' are our 'letter, 'engraven° in our  
3 'hearts, 'known° and 'read° by all "men, 'for you are mani-  
festing° a letter of Christ, 'dispensed by us, and 'engraven°,  
not with ink, but with the spirit of the living God, not  
'on stone tablets, but 'on the fleshy tablets of the "heart.  
4 Now such is the confidence we 'have through 'Christ  
5 toward 'God (not that we are competent 'of ourselves, to  
reckon° anything as° of ourselves, but our 'competency is  
6 "of 'God), Who also makes us competent dispensers of a  
new covenant, not of the letter, but of the spirit, for the  
letter is killing, yet the spirit is vivifying.

7 (Now if the dispensation of 'death, 'by letters "chiseled°  
in "stone, "came in glory, so that the sons of Israel were  
not able° to look intently into the face of Moses, because  
8 of the glory of his 'face, 'which was being nullified°, how  
shall not rather the dispensation of the spirit be in glory?  
9 For if in the dispensation of 'condemnation is glory, much  
rather the dispensation of 'righteousness is exceeding in  
10 glory. For 'that also which 'has been glorified° has not  
been glorified° in this 'particular, on account of the glory  
11 'transcendent. For if 'that which is being nullified° was  
nullified through glory, much rather 'that which is re-  
maining, remains in glory.

12 Having, then, such an expectation, we are using° much  
13 boldness, and are not even as Moses. He placed a cover-

ing <sup>on</sup>over his 'face, <sup>ta</sup>so that the sons of Israel were not to 'look intently <sup>to</sup>to the consummation of 'that which is  
 14 being nullified°. But their 'apprehensions were calloused, for until 'this very day the same covering is remaining <sup>on</sup>at the reading of the old covenant, it not being discovered° that, in Christ, it is being nullified°. But till  
 15 today, if ever the reading° of Moses should be reached, a covering is lying on their 'heart. Yet if ever it should reach a turning back to<sup>d</sup> the Lord, the covering is 'taken° from about it.)

17 Now the Lord is the spirit; yet where the spirit of the  
 18 Lord is, there is freedom. Now we' all, with 'uncovered° face, viewing° the Lord's glory as in a mirror, are being transformed° into the same image, from glory <sup>to</sup>to glory, even as from the Lord, the spirit.

4 Therefore, having this 'dispensation, according as we  
 2 were shown mercy, we are not 'despondent. But we spurn° the hidden things of 'shame, not walking in craftiness, nor yet adulterating the word of 'God, but, by 'manifestation of the truth, commending ourselves to<sup>d</sup> every <sup>eh</sup>man's conscience in 'God's sight.

3 Now, if our 'evangel is °covered°, also, it is °covered°  
 4 in 'those who are perishing°, in whom the god of this 'eon blinds the apprehensions of the unbelieving <sup>to</sup>so that the illumination of the evangel of the glory of 'Christ, Who is the Image of the invisible 'God, does not 'irradiate them.  
 5 For we are not heralding ourselves, but Christ Jesus the  
 6 Lord, yet ourselves your slaves because of Jesus, 'for the God 'Who 'says that, out of darkness light shall be shining, is He Who shines in our 'hearts, with a view to<sup>d</sup> the illumination of the knowledge of the glory of 'God in the face of Jesus Christ.

7 Now we 'have this 'treasure in earthen vessels, that the transcendence of the power may be of 'God and not °of



- <sup>8</sup> us. In everything, being afflicted°, but not 'distressed°;  
<sup>9</sup> 'perplexed°, but not despairing°; 'persecuted°, but not 'for-  
<sup>10</sup> saken°; 'cast down°, but not perishing°—always carrying  
about in the body the deadening of 'Jesus, that the life also  
<sup>11</sup> of 'Jesus may be 'manifested in our 'body. For we 'who are  
living are ever being given° up <sup>to</sup>to death because of Jesus,  
that the life also of 'Jesus may be 'manifested in our mortal  
<sup>12</sup> 'flesh. So that 'death is operating° in us, yet 'life in you.
- <sup>13</sup> Now, having the same spirit of 'faith, in accord with  
'what is °written°, "I believe, wherefore I speak also," we'  
<sup>14</sup> also are believing, wherefore we are speaking also, being  
'aware that He 'Who rouses the Lord Jesus will be rousing  
us also, through Jesus, and will be presenting us together  
<sup>15</sup> with you. For 'all is because of you, that the grace, in-  
creasing through the majority, should be superabounding  
in 'thanksgiving <sup>to</sup>to the glory of 'God.
- <sup>16</sup> Wherefore we are not 'despondent, but 'even if our  
'outward <sup>h</sup>man is decaying°, <sup>b</sup>nevertheless 'that within  
<sup>17</sup> us is being renewed° day 'by day. For the momentary  
lightness of our 'affliction is producing° for us a <sup>ac</sup>trans-  
<sup>18</sup> cendently <sup>to</sup>transcendent eonian burden of glory, at our  
not noting 'what is being observed°, but 'what is not being  
observed°, for 'what is being observed° is temporary, yet  
'what is not being observed° is eonian.
- 5** For we are 'aware that, if our 'terrestrial 'tabernacle  
house should be 'demolished, we 'have a building° of God,  
<sup>2</sup> a house not made by hands, eonian, in the heavens. For  
in this also we are groaning, longing to be dressed° in  
<sup>3</sup> our 'habitation 'which is out of heaven, if so be that,  
<sup>4</sup> 'being dressed° also, we shall not be 'found naked. For we  
also, 'who 'are in the tabernacle, are groaning, being  
burdened°, on which we are not wanting to be stripped°,  
but to be dressed°, that the mortal may be 'swallowed up  
<sup>5</sup> by 'life. Now He 'Who produces° us <sup>to</sup>for this same long-

ing is God, 'Who is also giving us the earnest of the spirit.

6 Being, then, courageous always, and 'aware that, being  
at home in the body, we are 'away from home from the  
7 Lord (for <sup>th</sup>by faith are we walking, not <sup>th</sup>by perception),  
8 yet we are 'encouraged, and are delighting rather to be  
away from home out of the body and to be at home <sup>td</sup>with  
9 the Lord. Wherefore we are 'ambitious° also, whether at  
'home or away from 'home, to be well pleasing to Him.

10 For 'all of us 'must be manifested in front of the dais of  
'Christ, that each should be 'requited° <sup>td</sup>for 'that which he  
puts into practice through the body, whether good or bad.

11 Being 'aware, then, of the fear of the Lord, we are  
persuading <sup>h</sup>men, yet we are 'manifest° to God. Now I  
am expecting to be 'manifest° in your 'consciences also.

12 Not again are we commending ourselves to you, but are  
giving an incentive to you by boasting over you, that you  
may 'have it <sup>td</sup>for 'those who are boasting° in personal  
13 appearance and not in heart. For, whether we were beside  
ourselves, it is to God, whether we are 'sane, it is to you.  
14 For the love of 'Christ is constraining us, 'judging this,  
that, if One died for the sake of all, consequently 'all died.  
15 And He died for the sake of all that 'those who are living  
should by no means still be living to themselves, but to the  
One dying and being roused for their sakes.

16 So that we', from 'now on, are 'acquainted with no' one  
according to flesh. Yet 'even if we have known Christ  
according to flesh, <sup>bt</sup>nevertheless now we 'know Him so  
17 no' longer. So that, if anyone is in Christ, there is a new  
creation: the <sup>≡</sup>primitive passed by. 'Lo°! there has <sup>b</sup>come  
<sup>≡</sup>new!

18 Yet 'all is ° of 'God, 'Who conciliates us to Himself  
through Christ, and is giving us the dispensation of the  
19 conciliation, how that God was in Christ, conciliating the  
world to Himself, not reckoning° their 'offenses to them,

and placing° in us the word of the conciliation.

- 20 For° Christ, then, are we 'ambassadors, as of 'God  
entreating through us. We are beseeching°: "For Christ's  
21 sake be 'conciliated to 'God!" For the One not knowing  
sin, He makes to be a sin offering for our sakes that we'  
may be becoming° God's righteousness in Him.

- 6 Now, working together, we are also entreating you not  
2 to receive° the grace of 'God "for naught. For He is  
saying,

"In a season acceptable I reply to you,  
And in a day of salvation I help you."

'Lo°! Now is a most acceptable era! 'Lo°! Now is a day of  
salvation!

- 3 We are giving no one cause to stumble in "anything,  
4 lest 'flaws be found with the service, but in everything we  
are commending ourselves as servants of God, in much  
5 endurance, in afflictions, in necessities, in distresses, in  
blows, in jails, in turbulences, in "toil, in vigils, in fasts,  
6 in pureness, in knowledge, in patience, in kindness, in  
7 holy spirit, in love unfeigned, in the word of truth, in the  
power of God, through the implements of 'righteousness  
8 of the right hand and of the left, through glory and dis-  
honor, through defamation and renown, as deceivers and  
9 true, as 'unknown° and 'recognized°, as dying, and 'lo°!  
10 we are living, as 'disciplined° and not put to 'death°, as  
sorrowing°, yet ever rejoicing, as poor, yet enriching  
many, as having nothing, and retaining all.

- 11 Our 'mouth is °open toward you, Corinthians: Has your  
12 'heart °broadened°? Not 'distressed° are you in us, yet  
13 you are 'distressed° in your 'compassions. Now, as a rec-  
ompense in °kind (as to children am I saying this), you'  
also be 'broadened!

- 14 Do not 'become° diversely 'yoked with unbelievers. For

15 <sup>a</sup>what partnership have righteousness and lawlessness?  
 Or <sup>a</sup>what communion has light <sup>td</sup>with darkness? Now  
<sup>a</sup>what agreement has Christ <sup>td</sup>with Belial? Or <sup>a</sup>what part  
 16 a believer with an unbeliever? Now <sup>a</sup>what concurrence  
 has a temple of God with idols? For you' are the temple  
 of the living God, according as 'God said, that I will be  
 making My home' and will be walking' in them, and I  
 17 will be their God, and they' shall be My people. Where-  
 fore, Come° out of their midst and be 'severed, the Lord  
 is saying. And 'touch° not the unclean, and I' will 'admit°  
 18 you, and I will be <sup>to</sup>a Father to you, and you' shall be <sup>to</sup>  
 sons and daughters to Me, 'says the Lord Almighty.

7 Having, then, these 'promises, beloved, we should be  
 cleansing ourselves from every pollution of flesh and  
 spirit, completing holiness in the fear of God.

2 Make room for us. We injure no' one; we corrupt no'  
 3 one; we overreach no' one. I am not saying this with a  
 view to<sup>d</sup> condemnation, for I have declared before that  
 you are in our 'hearts <sup>to</sup>to 'die together and to 'live to-  
 4 gether. Much is my boldness toward you; much is my  
 boasting over you. I am °filled° full with 'consolation, I  
 5 am superexceeding° in 'joy °in° all our 'affliction. For  
 'even at our coming into Macedonia, our 'flesh 'has no<sup>th</sup>  
 ease, but we are 'afflicted° in everything: outside fightings;  
 inside fears.

6 But 'God, 'Who is consoling the humble, consoles us  
 7 'by the presence of Titus, yet not only 'by his 'presence,  
 but 'by the consolation also with which he was consoled  
 °on° over you, informing us of your 'longing, your 'anguish,  
 8 your 'zeal for my sake; so that I rather rejoice that, 'even  
 if I make you sorry 'by an 'epistle, I am not regretting° it,  
 'even if I did regret°. For I am observing that that 'epistle  
 9 makes you sorry, 'even if it is <sup>td</sup>for an hour. Now I am  
 rejoicing, not that you were made sorry, but that you were

- made sorry <sup>to</sup> repentance. For you were made sorry according to God, that in nothing you may suffer <sup>'</sup>forfeit <sup>by</sup> us. For <sup>'</sup>sorrow according to God is producing<sup>o</sup> repentance <sup>for</sup> unregretted salvation, yet the sorrow of the world is producing<sup>o</sup> death.
- <sup>11</sup> For <sup>'</sup>lo! this same thing—for you <sup>'</sup>to be made sorry according to God—how much it produces<sup>o</sup> in you of diligence, <sup>'</sup>nay, defense, <sup>'</sup>nay, resentment, <sup>'</sup>nay, fear, <sup>'</sup>nay, longing, <sup>'</sup>nay, zeal, <sup>'</sup>nay, avenging! In everything you <sup>12</sup> commend yourselves to be pure in <sup>'</sup>this matter. Consequently, <sup>'</sup>even if I write to you, it is not on account of the one who injures, but neither on account of the one being injured, but on account of <sup>'</sup>manifesting to<sup>d</sup> you your <sup>'</sup>diligence for our sake in <sup>'</sup>God's sight.
- <sup>13</sup> Therefore we are <sup>'</sup>consoled<sup>o</sup>, yet <sup>om</sup>in our <sup>'</sup>consolation we rather rejoiced more exceedingly <sup>om</sup>in the joy of Titus, <sup>14</sup> <sup>'</sup>for his <sup>'</sup>spirit has been soothed<sup>o</sup> <sup>'</sup>by you all, <sup>'</sup>for, if I have boasted<sup>o</sup> any to him over you, I was not disgraced, but as we speak all in truth to you, thus also our <sup>'</sup>boasting <sup>15</sup> <sup>om</sup>before Titus came to be truth. And his <sup>'</sup>compassions <sup>to</sup>for you are superabundantly more, having a recollection<sup>o</sup> of the obedience of you all, as, with fear and trembling, <sup>16</sup> you receive<sup>o</sup> him. I am rejoicing that in everything I am <sup>'</sup>encouraged in you.
- 8** Now we are making known to you, brethren, the grace of <sup>'</sup>God <sup>'</sup>which <sup>'</sup>has been bestowed<sup>o</sup> in the ecclesias of <sup>2</sup> <sup>'</sup>Macedonia, <sup>'</sup>for, in a test of much affliction, the superabundance of their <sup>'</sup>joy and the <sup>ac</sup>corresponding depth of their poverty superabounds <sup>to</sup>to the riches of their <sup>'</sup>generosity, <sup>3</sup> <sup>'</sup>for, according to their ability, I am testifying, and <sup>4</sup> <sup>'</sup>beyond their ability, of their own accord, with much entreaty beseeching of us the grace and the fellowship of <sup>5</sup> the service <sup>to</sup>for the saints; and not according as we expect, but themselves they <sup>to</sup>give first to the Lord, and to us

<sup>6</sup> through the will of God. <sup>40</sup>So that we 'entreat Titus that, according as he undertakes<sup>o</sup> before, thus also should he  
<sup>7</sup> be completing <sup>40</sup>in you this 'grace also. But, even as you are superabounding in everything—in faith and word and knowledge and <sup>e</sup>all diligence and the love that flows out of you into us—that you may be superabounding in this  
<sup>8</sup> 'grace also. I am not saying this <sup>ac</sup>as an injunction, but, through the diligence of <sup>d</sup>others, testing also the genuineness of 'this love of yours.

<sup>9</sup> For you 'know the grace of our 'Lord Jesus Christ, that, being rich, because of you He is poor, that you', by 'His  
<sup>10</sup> 'poverty, should be 'rich. And in this I am giving an opinion, for this is 'expedient for you, who<sup>a</sup>, 'for a year past, undertake<sup>o</sup> before, not only the doing but the willing  
<sup>11</sup> also. Yet now complete the doing also, so that, even as the eagerness 'to 'will, thus also may be the completion,  
<sup>12</sup> out of 'what you 'have. For if 'eagerness 'lies<sup>o</sup> before, it is most acceptable according to whatever <sup>4f</sup>one may 'have, not according to what he 'has not.

<sup>13</sup> For it is not, that, to others ease, yet to you affliction,  
<sup>14</sup> but <sup>o</sup>by an equality, in the current occasion, your 'superabundance is <sup>4o</sup>for 'their 'want, that 'their 'superabundance also may be coming<sup>o</sup> to be <sup>4o</sup>for your 'want, so that there  
<sup>15</sup> may be coming<sup>o</sup> to be an equality, according as it is 'written<sup>o</sup>: the one with 'much increases not, and the one with 'few lessens not.

<sup>16</sup> Now thanks be to 'God, 'Who is imparting the same  
<sup>17</sup> diligence for<sup>s</sup> you 'to the heart of Titus, 'for he, indeed, receives<sup>o</sup> the entreaty, yet being 'inherently more diligent,  
<sup>18</sup> of his own accord he came out to<sup>d</sup> you. Now we send together with him the brother whose 'applause in the  
<sup>19</sup> evangel is through all the ecclesias, yet not only so, but who was 'selected also by the ecclesias to be our fellow traveler <sup>4o</sup>with this 'grace 'which is being dispensed<sup>o</sup> by

<sup>20</sup> us to<sup>d</sup> the glory of the Lord <sup>o</sup>Himself; our eagerness, also, putting this so that no <sup>o</sup>one should find <sup>o</sup>'flaws' in us in  
<sup>21</sup> this 'exuberance' which is being dispensed<sup>o</sup> by us, for we are providing the ideal, not only in the sight of the Lord, but in the sight of <sup>h</sup>men also.

<sup>22</sup> Now we send together with them our 'brother, whom we test in many things, often, being diligent, yet now much more diligent, yet with much confidence <sup>o</sup>in you, whether for the sake of Titus, my mate and fellow worker  
<sup>23</sup> <sup>o</sup>for you, or our brethren, the apostles of the ecclesias, the  
<sup>24</sup> glory of Christ. Then the display of your 'love and our boasting over you <sup>o</sup>to them is being displayed<sup>o</sup> <sup>o</sup>in the face of the ecclesias.

<sup>9</sup> For, indeed, concerning the dispensation <sup>o</sup>for the saints,  
<sup>2</sup> it is superfluous for me <sup>o</sup>to be writing to you. For I am <sup>o</sup>'aware of your 'eagerness, of which I am boasting<sup>o</sup> over you to the Macedonians, that "Achaia has been prepared"  
<sup>3</sup> <sup>o</sup>'a year past." And your 'zeal provokes the majority. Yet I send the brethren, lest our 'boasting <sup>o</sup>over you may be made 'void in this 'particular, that you may be <sup>o</sup>'prepared<sup>o</sup>  
<sup>4</sup> according as I said, lest somehow, if the Macedonians should be coming together with me and finding you unprepared, we <sup>o</sup>may be 'disgraced (not that we should <sup>o</sup>'say you!) in this 'assumption of 'boasting.

<sup>5</sup> I deem<sup>o</sup> it necessary, then, to entreat the brethren that they may be coming before <sup>o</sup>to you and should be adjusting beforehand your 'bounty as <sup>o</sup>'promised<sup>o</sup> before. This to  
<sup>6</sup> be ready thus, as a bounty and not as greed, yet as this: <sup>o</sup>'who is sowing sparingly, sparingly shall be reaping also, and <sup>o</sup>'who is sowing <sup>on</sup>bountifully, <sup>on</sup>bountifully shall be  
<sup>7</sup> reaping also, each according as he has proposed<sup>o</sup> in his 'heart, not <sup>o</sup>sorrowfully, nor <sup>o</sup>of compulsion, for the gleeful giver is <sup>o</sup>'loved by 'God.

<sup>8</sup> Now 'God is <sup>o</sup>'able to lavish <sup>o</sup>all grace <sup>o</sup>on you, that,

having <sup>e</sup>all contentment in everything always, you may  
 9 be superabounding <sup>to</sup>in every good work, according as it  
 is <sup>written</sup>, He scatters, He <sup>gives</sup> to the drudges, His  
 10 righteousness <sup>remains</sup> <sup>for</sup>the con. Now may He <sup>Who</sup>  
 is supplying seed to the <sup>sower</sup>, and bread <sup>for</sup>food, be  
 furnishing and multiplying your <sup>seed</sup> and be making  
 11 the product of your <sup>righteousness</sup> grow, being enriched<sup>o</sup>  
 in everything, <sup>for</sup>all the generosity, which<sup>a</sup> is produc-  
 12 ing<sup>o</sup> through us thanksgiving to <sup>God</sup>, <sup>for</sup>the dispensa-  
 tion of this <sup>ministry</sup> not only is replenishing the wants of  
 the saints, but is superabounding also through much  
 13 <sup>thanksgiving</sup>, to <sup>God</sup>, through the testedness of this  
<sup>dispensation</sup>, glorifying <sup>God</sup> <sup>at</sup>the subjection of your  
<sup>avowal</sup> <sup>to</sup>the evangel of <sup>Christ</sup>, and in the generosity  
 14 of the contribution <sup>for</sup>them and <sup>for</sup>all, and in their  
 petition <sup>for</sup>you, longing to be <sup>acquainted</sup> with you,  
 15 because of the <sup>transcendent</sup> grace of <sup>God</sup> on you. Now  
 thanks be to <sup>God</sup> <sup>for</sup>His <sup>indescribable</sup> gratuity!

10 Now I, Paul, <sup>myself</sup> am entreating you, through the  
 meekness and leniency of <sup>Christ</sup>, who, <sup>as</sup>to personal  
 appearance, indeed, am humble among you, yet, being  
 2 absent, have <sup>courage</sup> <sup>toward</sup>you. Yet I am beseeching<sup>o</sup>,  
 that I may not, <sup>being</sup> present, have to have courage with  
 the confidence with which I am reckoning<sup>o</sup> to dare <sup>on</sup>any  
 3 <sup>who</sup> <sup>reckon</sup> us as walking according to the flesh. For,  
 walking in flesh, we are not warring<sup>o</sup> according to the  
 4 flesh. For the weapons of our <sup>warfare</sup> are not fleshly, but  
 powerful to <sup>God</sup> toward the pulling down of bulwarks;  
 5 pulling down reckonings and every height elevating<sup>o</sup>  
 itself against the knowledge of <sup>God</sup>, and leading into  
 captivity every apprehension into the obedience of <sup>Christ</sup>,  
 6 and having all in readiness to avenge every disobedience,  
 whenever your <sup>obedience</sup> may be <sup>completed</sup>.

7 Are you looking at <sup>that</sup> <sup>on</sup>the surface? If anyone is



- presuming to have confidence in himself to be Christ's, let him be reckoning<sup>o</sup> this again <sup>m</sup>with himself, that,
- 8 according as he is Christ's, thus also are we. For if ever I, besides, should also be boasting<sup>o</sup> <sup>a</sup>somewhat more excessively concerning our 'authority (which the Lord <sup>o</sup>gives us <sup>to</sup>for building you up and not <sup>to</sup>for pulling you down),
- 9 I shall not be put to 'shame, lest I should 'seem as ever
- 10 terrifying you through 'epistles, seeing that he is averring, "His 'epistles, indeed, are weighty and strong, yet his 'bodily 'presence is weak and his 'expression to be
- 11 'scorned<sup>o</sup>." Let 'such a one be reckoning<sup>o</sup> this, that such as we are in 'word, through epistles, being absent, such
- 12 also, being present, are we in 'act. For we are not daring to judge ourselves by, or compare ourselves with, <sup>a</sup>some 'who are commending themselves. But they', measuring themselves 'by themselves, and comparing themselves with themselves, do not 'understand.
- 13 Now we' shall not be boasting<sup>o</sup> <sup>to</sup>'immeasurably, but according to the measure of our 'range—which measure
- 14 'God parts to us—to reach<sup>o</sup> on as far as you also (for it is not as though, not reaching<sup>o</sup> on <sup>to</sup>to you, we are overstretching ourselves, for we outstrip others <sup>+</sup>even as far as
- 15 you in the evangel of 'Christ), not boasting<sup>o</sup> <sup>to</sup>'immeasurably in others' toils, yet having the expectation, your 'faith growing<sup>o</sup>, to be magnified among you <sup>to</sup>superabundantly,
- 16 according to our 'range, so as to bring the evangel<sup>o</sup> <sup>to</sup>'beyond you, not to boast in another's range over <sup>to</sup>that
- 17 which is ready. Now he 'who is boasting<sup>o</sup>, in the Lord let
- 18 him be boasting<sup>o</sup>. For not he 'who is commending himself <sup>t</sup>is qualified, but whom the Lord is commending.
- 11 Would that you had borne<sup>o</sup> with any little imprudence
- 2 of mine! <sup>b</sup>Nay, and be bearing<sup>o</sup> with me, for I am 'jealous over you with a jealousy of God. For I betroth<sup>o</sup> you to
- 3 one Man, to present a chaste virgin to 'Christ. Yet I 'fear<sup>o</sup>

lest somehow, as the serpent deludes Eve 'by its 'craftiness, it should be corrupting your 'apprehension from the  
 4 singleness and 'pureness 'which is 'in 'Christ. For if, indeed, he 'who is coming<sup>o</sup> is heralding another Jesus whom we do not herald, or you are obtaining a different spirit, which you did not obtain, or a different evangel, which you do not receive<sup>o</sup>, you are bearing<sup>o</sup> with him  
 5 ideally. For I am reckoning<sup>o</sup> to be 'deficient in nothing  
 6 pertaining to the paramount apostles. Yet 'even if I am plain in 'expression, <sup>bt</sup>nevertheless I am not in 'knowledge, but in everything being made manifest in all 'for you.

7 Or do I sin in humbling myself that you 'may be 'exalted, seeing that I <sup>ev</sup>bring the evangel of 'God to you gratuitously? Other ecclesias I despoil, getting rations <sup>td</sup>for  
 8 'dispensing to you. And, being present <sup>td</sup>with you and in 'want, I am not an encumbrance to <sup>nt</sup>anyone (for the brethren coming from Macedonia replenish my 'wants), and in everything I keep and shall be keeping myself that I be not burdensome to you.

10 The truth of Christ is in me, 'for this 'boasting shall not  
 11 be 'barred<sup>o</sup> 'from me in the regions of 'Achaia. Wherefore? Seeing that I am not loving you? 'God is 'aware!  
 12 Now what I am doing and will be doing is that I should 'strike off the incentive from 'those wanting an incentive, that in what they are boasting<sup>o</sup> they may be 'found according  
 13 as we also. For 'such are false apostles, fraudulent  
 14 workers, being transfigured<sup>o</sup> into apostles of Christ. And no<sup>t</sup> marvel, for 'Satan <sup>a</sup>himself is being transfigured<sup>o</sup> into  
 15 a messenger of light. It is no<sup>t</sup> great thing, then, if his 'servants also are being transfigured<sup>o</sup> as dispensers of righteousness—whose 'consummation shall be according to their 'acts.

16 Again I am saying, no <sup>a</sup>one should 'presume me to be imprudent. Otherwise surely, 'even if it should be as

imprudent, receive° me, that I' also should 'boast° some  
17 little! What I 'speak, I am not speaking in accord with  
the Lord, but as in imprudence, in this 'assumption of  
18 'boasting. Since many are boasting° according to the flesh,  
19 I' also shall be boasting°. For with relish are you bearing°  
20 with the imprudent, being prudent. For you are bearing°  
with it if anyone is enslaving you, if anyone is devouring,  
if anyone is obtaining, if anyone is elevating° himself, if  
21 anyone is lashing you °in the face. °By way of dishonor  
am I saying this, as that we' are °weakened.

Now in whatever anyone is daring (in imprudence am  
22 I saying it), I' also am daring. Hebrews are they? I also!  
Israelites are they? I also! The seed of Abraham are they?  
23 I also! Servants of Christ are they? (Being insane, I am  
speaking.) Above them am I! In °weariness more ex-  
ceedingly, in jails more exceedingly, in blows inordinately,  
24 in deaths often. By Jews five times I got forty °save one.  
25 Thrice am I flogged with rods, once am I stoned, thrice  
am I shipwrecked, a night and a day have I °spent in a  
26 'swamp, in journeys often, in dangers of rivers, in dangers  
of robbers, in dangers° of my race, in dangers° of the  
nations, in dangers in the city, in dangers in the wilder-  
ness, in dangers in the sea, in dangers among false breth-  
27 ren; in toil and labor, in vigils often, in famine and thirst,  
28 in fasts often, in cold and nakedness; apart from °what is  
outside, °that which is coming upon me °daily, the  
solicitude for all the ecclesias.

29 °Who is 'weak and I am not 'weak? °Who is 'snared°  
30 and I' am not on 'fire°? If I' must 'boast°, I will be boasting°  
31 in °that which is of my 'weakness. The God and Father  
of the Lord Jesus, °Who 'is blessed °for the cons, is °aware  
32 that I am not lying°. In Damascus the ethnarch of Aretas,  
the king, garrisoned the city of the Damascenes, wanting  
33 to arrest me, and I am lowered in a wicker basket through

a window through the wall, and escaped his 'hands.

**12** If boasting<sup>o</sup> 'must be, though it is not 'expedient, indeed, yet I shall also be coming<sup>o</sup> 'to apparitions and revelations  
 2 of the Lord. I am 'acquainted with a <sup>h</sup>man in Christ, fourteen years before this, (whether in a body I am not 'aware, or outside of the body, I am not 'aware—'God is 'aware) 'such a one was 'snatched away to the third  
 3 heaven. And I am 'acquainted with 'such a <sup>h</sup>man (whether in a body or outside of the body I am not 'aware—'God is 'aware)  
 4 that he was snatched away into 'paradise and hears ineffable declarations, which it is not 'allowed a  
 5 <sup>h</sup>man to speak. Over 'such a one I shall be boasting<sup>o</sup>; yet over myself I shall not be boasting<sup>o</sup>, except in my 'in-  
 6 firmities. For, if ever I should be wanting to boast<sup>o</sup>, I shall not be imprudent, for I shall be declaring the truth. Yet I am 'reticent<sup>o</sup>. No <sup>o</sup>one should be reckoning<sup>o</sup> 'to me to be above what he is observing of me or anything he is hearing<sup>o</sup> of me.

7 Wherefore also, lest I <sup>m</sup>should be 'lifted up by the transcendence of the revelations, there was given to me a splinter in the flesh, a messenger of Satan, that he may be  
 8 buffeting me, lest I may be 'lifted<sup>o</sup> up. For<sup>s</sup> this I entreat  
 9 the Lord thrice, that it should 'withdraw from me. And He has protested to me, "Sufficient for you is My 'grace, for My 'power in infirmity is being perfected<sup>o</sup>." With the greatest relish, then, will I rather be glorying<sup>o</sup> in my 'infirmities, that the power of 'Christ should be taber-  
 10 nacling over<sup>on</sup> me. Wherefore I 'delight in infirmities, in outrages, in necessities, in persecutions, in distresses, for Christ's sake, for, whenever I may be 'weak, then I am powerful.

11 I have become imprudent; you' compel me. For I' ought to be 'commended<sup>o</sup> by you, for I am not<sup>th</sup> deficient in anything pertaining to the paramount apostles, 'even if I am

- <sup>12</sup> nothing. Indeed, the signs of an 'apostle are produced among you in 'all endurance, besides in signs and miracles  
<sup>13</sup> and powerful deeds. For is there anything in which you were discomfited above the rest of the ecclesias, except that I 'myself am not an encumbrance to you? Deal graciously° with me for this 'injustice!
- <sup>14</sup> 'Lo°! this third time I 'hold myself ready to 'come to<sup>d</sup> you and I shall not be an 'encumbrance, for I am not seeking 'yours but you. For the children 'ought not to be hoarding for the parents, but the parents for the children.  
<sup>15</sup> Yet with the greatest relish shall I 'spend and be 'bankrupted° for the sake of your 'souls, 'even if loving you more exceedingly diminishes your 'love° for me.
- <sup>16</sup> Now, let be, I' do not overburden you, but, being  
<sup>17</sup> 'inherently crafty, I got you by guile! Did not anyone of those whom I have dispatched to<sup>d</sup> you? Through him do  
<sup>18</sup> I overreach you? I entreat Titus, and dispatch together with him a 'brother. Does Titus not<sup>a</sup> overreach you? Walk we not in the same spirit? Not in the same foot-prints?
- <sup>19</sup> Again, you are presuming° that we are defending ourselves to you. Facing 'God, in Christ, are we speaking,  
<sup>20</sup> yet 'all, beloved, for the sake of your 'edification. For I 'fear°, lest somehow, on coming, I may not be finding you such as I 'want, and I' may be 'found by you such as you do not 'want; lest somehow there be strife, jealousy, <sup>21</sup> fury, factions, vilifications, whisperings, puffing up, turbulences.
- <sup>21</sup> Not again at my coming will my 'God be humbling me toward you, and I shall be mourning for many 'who 'have sinned before and are not 'repenting <sup>on</sup> of the uncleanness and prostitution and wantonness which they commit.
- 13** 'Lo°! This is the third time I am coming° to<sup>d</sup> you. <sup>on</sup>At the mouth of two witnesses, and three, shall every declaration be made to 'stand. I have declared before, and am

- predicting as when being present the second time, and now, being absent, to 'those having sinned before and to all the rest, that if I should be coming <sup>to</sup> 'again, I shall not
- 3 'spare<sup>o</sup>, since you are seeking a test of Christ 'speaking in me, Who is not 'weak <sup>to</sup>for you, but 'powerful among you.
- 4 For <sup>^</sup>even if He was crucified out of weakness, <sup>bt</sup>nevertheless He is living <sup>o</sup>by the power of God. For we' also are 'weak together with Him, but we shall be living together with Him <sup>o</sup>by the power of God <sup>to</sup>for you.
- 5 'Try yourselves, if you are in the faith; 'test yourselves. Or are you not recognizing yourselves that Christ Jesus
- 6 is in you, except you are <sup>a</sup>somewhat disqualified? Now I am expecting that you will 'know<sup>o</sup> that we' are not dis-
- 7 qualified! Now we are wishing<sup>o</sup> to<sup>d</sup> 'God that you do not do <sup>a</sup>anything evil, not that we' may be appearing qualified, but that you' may be doing 'that which is ideal,
- 8 yet we' may be as disqualified. For we are not 'able<sup>o</sup> for anything against the truth, but for the sake of the truth.
- 9 For we are rejoicing whenever we' may be 'weak, yet you' may be powerful. Now this are we wishing<sup>o</sup> also: your
- 10 'adjustment. Therefore I am writing these things, being absent, that, being present, I should not be using<sup>o</sup> severity, according to the authority which the Lord <sup>-</sup> gives me <sup>to</sup>for building up and not <sup>to</sup>for pulling down.
- 11 Furthermore, brethren, 'rejoice, 'adjust<sup>o</sup>, be 'entreated<sup>o</sup>, be <sup>a</sup>mutually 'disposed, be at 'peace, and the God of 'love
- 12 and of peace will be with you. Greet<sup>o</sup> one another 'with
- 13 a holy kiss. All the saints are greeting<sup>o</sup> you.
- 14 The grace of the Lord Jesus Christ and the love of 'God and the communion of the holy spirit be with you all! Amen!

## PAUL TO THE GALATIANS

Paul, an apostle (not from <sup>h</sup>men, neither through a  
<sup>h</sup>man, but through Jesus Christ and God, the Father,  
2 'Who rouses Him <sup>o</sup>from among the dead), and all the  
brethren <sup>to</sup>with me, to the ecclesias of 'Galatia:

3 Grace to you and peace from God, our Father, and the  
4 Lord Jesus Christ, 'Who 'gives Himself for<sup>a</sup> our 'sins, so  
that He might 'extricate<sup>o</sup> us out of the 'present wicked  
5 'eon, according to the will of our 'God and Father, to  
Whom be 'glory <sup>to</sup>for the eons of the eons. Amen!

6 I am marveling that thus, swiftly, you are 'transferred<sup>o</sup>  
from 'that which calls you in the grace of Christ, <sup>to</sup>to a  
7 different evangel, which is not another, except it be that  
<sup>a</sup>some 'who are disturbing you 'want also to distort the  
8 evangel of 'Christ. But if ever we also, or a messenger  
out of heaven, should be bringing an evangel<sup>o</sup> to you  
beside that which we <sup>ev</sup>bring<sup>o</sup> to you, let him be anathema!  
9 As we have declared before and at present I am saying  
again, if anyone is bringing you an evangel<sup>o</sup> beside that  
which you accepted, let him be anathema!

10 For, at present, am I persuading <sup>h</sup>men or 'God? Or am  
I seeking to 'please <sup>h</sup>men? If I still pleased <sup>h</sup>men, I were  
11 not a slave of Christ. For I am making known to you,  
brethren, as to the evangel 'which is being <sup>ev</sup>brought by  
12 me, that it is not in accord with <sup>h</sup>man. For neither did I<sup>a</sup>  
accept it <sup>b</sup>from a <sup>h</sup>man, nor was I taught it, but it came  
13 through a revelation of Jesus Christ. For you hear of my  
'behavior once, in 'Judaism, that I <sup>ac</sup>inordinately perse-  
14 cuted the ecclesia of 'God and ravaged it. And I progressed

in 'Judaism above many contemporaries in my 'race, being  
'inherently exceedingly more zealous for the traditions of  
my fathers.

<sup>15</sup> Now, when it delights 'God, 'Who severs me °from my  
<sup>16</sup> mother's womb and calls me through His 'grace, to unveil  
His 'Son in me that I may be evangelizing° Him among  
the nations, I did not immediately submit° it to flesh and  
<sup>17</sup> blood, neither came I up °to Jerusalem to<sup>d</sup> those 'who  
were apostles before me, but I came away into Arabia,  
and I return again °to Damascus.

<sup>18</sup> Thereupon, after three years, I came up °to Jerusalem  
to relate my story to Cephas, and I stay °with him  
<sup>19</sup> fifteen days. Yet I became acquainted with no<sup>t</sup> one  
different from the apostles, except James, the brother of  
<sup>20</sup> the Lord. Now what I am writing to you, 'lo°! in 'God's  
<sup>21</sup> sight, I say that I am not lying°. Thereupon I came into  
<sup>22</sup> the regions of 'Syria and 'Cilicia. Yet I was 'unknown°  
<sup>23</sup> by 'face to the ecclesias of 'Judea 'which are in Christ. Yet  
only they were hearing that "He 'who once was persecut-  
ing us, now is evangelizing° the faith which once he  
<sup>24</sup> ravaged." And they glorified 'God in me.

**2** Thereupon, °after the lapse of fourteen years, I again  
went up °to Jerusalem with Barnabas, taking Titus also  
<sup>2</sup> along with me. Now I went up in accord with a revelation,  
and submitted° to them the evangel which I am heralding  
among the nations, yet privately to 'those of 'repute, lest  
somehow I should be racing or ran °for naught.

<sup>3</sup> But not °even Titus, 'who is °with me, being a Greek,  
<sup>4</sup> is compelled to be circumcised. Yet, it was because of the  
false brethren who were smuggled in, who<sup>a</sup> came in by  
the way to spy out our 'freedom which we 'have in Christ  
<sup>5</sup> Jesus, that they shall be enslaving us—to whom, not °even  
°for an hour do we simulate by 'subjection, that the truth  
of the evangel should be continuing °with you.



- 6 Now from 'those 'reputed to be 'somewhat—what kind they once were is of no<sup>th</sup> 'consequence to me ('God is not taking up the human aspect)—for to me 'those of 'repute  
7 submitted<sup>o</sup> nothing. But, on the contrary, perceiving that I have been entrusted<sup>o</sup> with the evangel of the Uncircum-  
8 cision, according as Peter of the Circumcision (for He 'Who operates in Peter 'for the apostleship of the Cir-  
9 cumcision operates in me also 'for the nations), and, knowing the grace 'which is being given to me, James and Cephas and John, 'who are 'supposed to be pillars, 'give to me and Barnabas the 'right hand of fellowship, that we, indeed, are to be 'for the nations, yet they 'for the  
10 Circumcision—only that we may be remembering the poor, which same thing <sup>this</sup> I endeavor also to do.
- 11 Now when Cephas came 'to Antioch, I withstood him  
12 <sup>ac</sup>to the face, 'for he was 'self-censured<sup>o</sup>. For, before the coming of 'some from James, he ate together with those of the nations. Yet when they came, he shrank back, and  
13 severed himself, fearing<sup>o</sup> 'those<sup>o</sup> of the Circumcision. And the rest of the Jews also play the hypocrite with him, so  
14 that Barnabas also was led away with their 'hypocrisy. But when I perceived that they are not 'correct in their attitude toward the truth of the evangel, I said to 'Cephas in front of all, "If you', being 'inherently a Jew, are living as the nations, and not as the Jews, how are you compelling the nations to be judaizing?"
- 15 We, who by nature are Jews, and not sinners<sup>o</sup> of the  
16 nations, having perceived 'that a 'man is not being justified<sup>o</sup> 'by works of law, if it should not be through the faith of Christ Jesus, we' also believe 'in Christ Jesus that we may be 'justified 'by the faith of Christ and not 'by works of law, seeing that 'by works of law shall no<sup>t</sup> flesh  
17 at 'all be 'justified. Now if, while seeking to be justified in Christ, we 'ourselves also were found sinners, is Christ,

consequently, a dispenser of sin? May it not be <sup>b</sup>coming<sup>o</sup> to that! For if I am building again these things which I demolish, I am commending myself as a transgressor. For I', through law, died to law, that I should be living to God. <sup>a</sup>With Christ have I been crucified<sup>o</sup>, yet I am living; no' longer I, <sup>b</sup>but living in me is Christ. Now that which I am now living in flesh, I am living in faith that is of the Son of 'God, 'Who loves me, and 'gives Himself up for<sup>s</sup> me. I am not repudiating the grace of 'God, for if righteousness is through law, consequently Christ died gratuitously.

**3** O foolish Galatians! <sup>a</sup>Who bewitches you, <sup>ac</sup>before whose eyes Jesus Christ was graphically <sup>o</sup>crucified<sup>o</sup>? This only I 'want to 'learn from you: Did you get the spirit <sup>o</sup>by works of law or <sup>o</sup>by the hearing of faith? <sup>a</sup>So foolish are you? 'Undertaking<sup>o</sup> in spirit, are you now being completed<sup>o</sup> in flesh? So much did you suffer feignedly? Since, surely, it also is feignedly!

He, then, 'who is supplying you with the spirit, and operating works of power among you—did you get the spirit <sup>o</sup>by works of law or <sup>o</sup>by the hearing of faith, according as Abraham believes 'God, and it is reckoned to him <sup>o</sup>for righteousness? 'Know, consequently, that 'those <sup>o</sup>of faith, these are sons of Abraham. Now the scripture, perceiving before that 'God is justifying the nations <sup>o</sup>by faith, brings before an evangel<sup>o</sup> to 'Abraham, that In you shall all the nations be 'blessed. So that 'those <sup>o</sup>of faith are being blessed<sup>o</sup> together with 'believing Abraham.

For whoever are <sup>o</sup>of works of law are under a curse, for it is <sup>o</sup>written<sup>o</sup> that, Accursed is everyone who is not remaining 'in all 'things <sup>o</sup>written<sup>o</sup> in the scroll of the law 'to do them. Now that in law no' one is being justified<sup>o</sup> <sup>b</sup>with 'God is evident, 'for the just one <sup>o</sup>by faith shall be living<sup>o</sup>. Now the law is not <sup>o</sup>of faith, but 'who does them "shall

- <sup>13</sup> be living<sup>o</sup> in them.” Christ reclaims us <sup>o</sup>from the curse of the law, becoming<sup>o</sup> a curse for our sakes, ‘for it is
- <sup>14</sup> ‘written<sup>o</sup>, Accursed is everyone ‘hanging<sup>o</sup> on a pole, that the blessing of ‘Abraham may be ‘coming<sup>o</sup> <sup>o</sup>to the nations in Jesus Christ, that we may be obtaining the promise of the spirit through ‘faith.
- <sup>15</sup> Brethren (I am saying this <sup>ac</sup>as a <sup>h</sup>man), a human covenant likewise having been ratified<sup>o</sup>, no<sup>t</sup> one is repu-
- <sup>16</sup> diating or modifying<sup>o</sup> it. Now to ‘Abraham the promises were declared, and to his ‘Seed. He is not saying “And to ‘seeds,” as <sup>on</sup>of many, but as <sup>on</sup>of One: And to “your
- <sup>17</sup> ‘Seed,” which is Christ. Now this am I saying: a covenant, having been ratified<sup>o</sup> before by ‘God, the law, having ‘come four hundred and thirty years afterward, does not
- <sup>18</sup> ‘invalidate, <sup>o</sup>so as ‘to nullify the promise. For if the enjoyment of the allotment is <sup>o</sup>of law, it is no<sup>t</sup> longer <sup>o</sup>of promise. Yet ‘God has graciously<sup>o</sup> granted it to ‘Abraham through the promise.
- <sup>19</sup> “What, then, is the law? On behalf of ‘transgressions was it added, until the Seed should ‘come to Whom He has promised<sup>o</sup>, being prescribed through messengers in
- <sup>20</sup> the hand of a mediator. Now there is no<sup>t</sup> ‘Mediator of one. Yet ‘God is One.
- <sup>21</sup> Is the law, then, against the promises of ‘God? May it not be ‘coming<sup>o</sup> to that! For if a law were given ‘that is
- <sup>22</sup> ‘able<sup>o</sup> to vivify, really, ‘righteousness were out of law. But the scripture locks up ‘all together under sin, that the promise out of Jesus Christ’s faith may be ‘given to ‘those who are believing.
- <sup>23</sup> Now before the coming of ‘faith we were garrisoned<sup>o</sup> under law, being locked<sup>o</sup> up together <sup>o</sup>for the faith ‘about
- <sup>24</sup> to be revealed. So that the law has become our escort <sup>o</sup>to Christ, that we may be ‘justified <sup>o</sup>by faith.
- <sup>25</sup> Now, at the coming of ‘faith, we are no<sup>t</sup> longer under

<sup>26</sup> an escort, for you are all sons of God, through 'faith in  
<sup>27</sup> Christ Jesus. For whoever are baptized into Christ, put  
<sup>28</sup> on Christ, in Whom there is no<sup>t</sup> Jew nor yet Greek, there  
is no<sup>t</sup> slave nor yet free, there is no<sup>t</sup> male and female, for  
<sup>29</sup> you<sup>t</sup> all are one in Christ Jesus. Now if you are Christ's,  
consequently you are of 'Abraham's seed, enjoyers of the  
allotment according to the promise.

**4** Now I am saying, <sup>on</sup>for as much time as the enjoyer of  
an allotment is a minor, in nothing is he of more 'conse-  
<sup>2</sup> quence than a slave, being master of all, but is under  
guardians and administrators until the time purposed by  
<sup>3</sup> the father. Thus we<sup>t</sup> also, when we were minors, were  
<sup>4</sup> 'enslaved<sup>o</sup> under the elements of the world. Now when  
the full 'time came, 'God delegates His 'Son, 'bcome<sup>o</sup> of  
<sup>5</sup> a woman, 'bcome<sup>o</sup> under law, that He should be reclaiming  
'those under law, that we may be getting the place of a  
<sup>6</sup> son. Now, seeing that you are sons, 'God delegates the  
spirit of His 'Son into our 'hearts, crying "Abba! 'Father!"  
<sup>7</sup> So that you are no<sup>t</sup> longer a slave, but a son. Now if a  
son, an enjoyer also of an allotment from God, through  
Christ.

<sup>8</sup> But then, indeed, having no<sup>t</sup> perception of God, you  
<sup>9</sup> were slaves of 'those who, by nature, 'are not gods. Yet  
now, knowing God, yet rather being known by God, how  
are you turning back again <sup>on</sup>to the infirm and poor  
<sup>10</sup> elements for which you 'want to slave again anew? Days  
are you scrutinizing, and months and seasons and years.  
<sup>11</sup> I 'fear<sup>o</sup> for you, lest somehow I have toiled <sup>to</sup>for you  
feignedly.

<sup>12</sup> 'Become<sup>o</sup> as I, 'for I am 'even as you, brethren, I 'beseech<sup>o</sup>  
<sup>13</sup> you. In nothing do you injure me. Now you are 'aware  
that 'during an infirmity of the flesh I bring the evangel<sup>o</sup>  
<sup>14</sup> to you 'formerly. And your 'trial, in my 'flesh, you do not  
scorn, neither do you loathe it, but as a messenger of God

- <sup>15</sup> you receive° me, as Christ Jesus. Where, then, is your 'happiness? For I am testifying to you, that, if possible, 'gouging out your 'eyes, you would °give them to me.  
<sup>16</sup> So that I have become your enemy by being true to you!  
<sup>17</sup> They are 'jealous over you, not ideally, but they 'want  
<sup>18</sup> to debar you that you may be 'jealous over them. Now it is ideal for you to be 'jealous° in the ideal always, and not only in my 'presence <sup>td</sup>with you.  
<sup>19</sup> Little children mine, with whom I am travailing again  
<sup>20</sup> until ° Christ may be 'formed in you! Yet I wanted to be 'present <sup>td</sup>with you just now, and to change my 'voice, 'for I am 'perplexed° 'about you.  
<sup>21</sup> 'Tell me, 'you who 'want to be under law, are you not  
<sup>22</sup> hearing the law? For it is °written°, that Abraham had two sons, one out of the maid and one out of the free  
<sup>23</sup> woman. But the one, indeed, out of the maid is °begotten° according to flesh, yet the one out of the free woman  
<sup>24</sup> through the promise: which° is allegorizing°, for these women are two covenants; one, indeed, from mount Sinai,  
<sup>25</sup> generating into slavery, which° is Hagar. For 'mount Sinai is in 'Arabia, yet it is in 'line with the Jerusalem which now is, for she is in 'slavery with her 'children.  
<sup>26</sup> Yet the Jerusalem above is free, who° is mother of us all.  
<sup>27</sup> For it is °written°,

“Be 'glad, barren one, 'who art not bringing forth!  
Burst forth and implore, thou 'who art not tra-  
vailing!

'For many are the children of the desolate,  
Rather than of her 'who 'has the husband.”

- <sup>28</sup> Now you', brethren, °as Isaac, are children of promise.  
<sup>29</sup> But even as then, the one 'generated according to flesh persecuted the one according to spirit, thus also it is now.  
<sup>30</sup> But °what is the scripture saying? 'Cast out this 'maid

and her 'son, for by no means shall the son of the maid be enjoying the allotment with the son of the free woman.

31 Wherefore, brethren, we are not children of the maid, but of the free woman.

5 For 'freedom Christ frees us! 'Stand firm, then, and be not again 'enthralled° with the yoke of slavery.

2 'Lo! I, Paul, am saying to you that if you should be

3 circumcising°, Christ will 'benefit you nothing. Now I am attesting° again to every °man who is circumcising°,

4 that he is a debtor to do the whole law. Exempted from 'Christ were you who<sup>a</sup> are being justified° in law. You

5 fall out of 'grace. For we', in spirit, are awaiting° the

6 expectation of righteousness °by faith. For in Christ Jesus neither circumcision is availing anything, nor uncircumcision, but faith, operating° through love.

7 You raced ideally! °Who hinders you not to be 'per-

8 suaded° by the truth? 'This persuasion is not °of Him

9 'Who is calling you. A little leaven is leavening the whole

10 kneading. I' have confidence °in you in the Lord that in nothing you will be 'disposed otherwise. Now he 'who is disturbing you shall be bearing his 'judgment, whosoever ° he may be.

11 Now I, brethren, if I am still heralding circumcision,

°why am I still being persecuted°? Consequently the

12 snare of the cross of 'Christ has been nullified°. Would that 'those who are raising you to insurrection 'struck° themselves off also!

13 For you' were called °for freedom, brethren, only use

not the freedom °for an incentive to the flesh, but through

14 'love be slaving for one another. For the entire law is

'fulfilled° in one word, in 'this: "You shall 'love your

15 'associate as yourself." Now if you are biting and devouring one another, 'beware that you may not be 'consumed by one another.

- <sup>16</sup> Now I am saying, 'Walk in spirit, and you should under no circumstances be consummating the lust of the flesh.
- <sup>17</sup> For the flesh is lusting against the spirit, yet the spirit against the flesh. Now these are opposing<sup>o</sup> one another, lest you should be doing<sup>these</sup> whatever you may 'want.
- <sup>18</sup> Now, if you are 'led<sup>o</sup> by spirit, you are not still under law.
- <sup>19</sup> Now apparent are the works of the flesh, which<sup>a</sup> are
- <sup>20</sup> adultery, prostitution, uncleanness, wantonness, idolatry, enchantment, enmities, strife, jealousies, furies, factions,
- <sup>21</sup> dissensions, sects, envies, murders, drunkennesses, revelries, and the like of these, which, I am predicting to you, according as I predicted also, that 'those committing 'such things shall not be enjoying the allotment of the kingdom of God.
- <sup>22</sup> Now the fruit of the spirit is love, joy, peace, patience,
- <sup>23</sup> kindness, goodness, faithfulness, meekness, self-control:
- <sup>24</sup> against 'such things there is no<sup>t</sup> law. Now 'those of 'Christ Jesus crucify the flesh together with its 'passions and 'lusts.
- <sup>25</sup> If we may be living in spirit, in spirit we may be observing the elements also. We may not 'become<sup>o</sup> vainglorious, challenging one another, envying one another.
- 6** Brethren, if a <sup>h</sup>man should be 'precipitated, also, in <sup>a</sup>some offense, 'you', 'who are spiritual, be attuning 'such a one, in a spirit of meekness, noting yourself, that you', also, may not be 'tried. 'Bear one another's 'burdens, and thus
- <sup>2</sup> fill up the law of 'Christ. For if anyone is supposing himself to be anything, being nothing, he is imposing on himself. Now let each one be testing his <sup>s</sup>'own 'work, and then he shall be having his 'boast <sup>of</sup>for himself alone, and
- <sup>5</sup> not <sup>of</sup>for <sup>a</sup>another, for each one shall be bearing his 'own load.
- <sup>6</sup> Now let him 'who is being instructed<sup>o</sup> in the word be contributing to him 'who is instructing, in all good things.
- <sup>7</sup> Be not 'deceived<sup>o</sup>, God is not to be 'sneered<sup>o</sup> at, for what-

- soever a <sup>h</sup>man may be sowing, this shall he be reaping also,  
<sup>8</sup> 'for he 'who is sowing <sup>w</sup>for his <sup>s</sup>'own 'flesh, <sup>o</sup>'from the flesh shall be reaping corruption, yet he 'who is sowing <sup>w</sup>for the spirit, <sup>o</sup>'from the spirit shall be reaping life eonian.  
<sup>9</sup> Now we may not be 'despondent in 'ideal doing, for in due season we shall be reaping, if we do not 'faint°.  
<sup>10</sup> Consequently, then, as we 'have occasion, we are working° <sup>td</sup>for the good of all, yet specially <sup>td</sup>for the family of 'faith.  
<sup>11</sup> 'Lo! with what size letters I write to you with my own  
<sup>12</sup> 'hand! Whoever are wanting to put on a fair face in the flesh, these are compelling you to 'circumcise° only that they may not be 'persecuted° for the cross of 'Christ Jesus.  
<sup>13</sup> For not <sup>v</sup>even they' who are circumcising° are maintaining law, but they 'want you to be 'circumcised° that they should  
<sup>14</sup> be boasting in 'that flesh of yours. Now may it not 'be<sup>oo</sup> mine to be boasting°, except in the cross of our 'Lord Jesus Christ, through which the world has been crucified° to  
<sup>15</sup> me, and I to the world. For in Christ Jesus neither circumcision nor uncircumcision is anything, but a new  
<sup>16</sup> creation. And whoever shall observe the 'elements by this 'rule, peace be on them, and mercy, and on the Israel of 'God.  
<sup>17</sup> For the rest, let no one 'afford me <sup>=</sup>weariness, for I' am bearing in my 'body the brand marks of the Lord Jesus Christ.  
<sup>18</sup> The grace of our 'Lord Jesus Christ be with your 'spirit, brethren! Amen!



## PAUL TO THE [EPHESIANS]

Paul, an apostle of Christ Jesus through the will of God,  
to all the saints 'who 'are also believers in Christ Jesus:

2 Grace to you and peace from God, our Father, and the  
Lord Jesus Christ.

3 Blessed be the God and Father of our 'Lord Jesus Christ,  
'Who blesses us 'with every spiritual blessing among the

4 celestials, in Christ, according as He chooses° us in Him  
before the disruption of the world, we to be holy and

5 flawless in His sight, in love 'designating us beforehand  
'for the place of a son 'for Him through Christ Jesus;

6 in accord with the delight of His 'will, 'for the laud of  
the glory of His 'grace, which graces us in the 'Beloved°:

7 in Whom we are having the deliverance through His  
'blood, the forgiveness of 'offenses in accord with the riches

8 of His 'grace, which He lavishes 'on us; in 'all wisdom  
9 and prudence 'making known to us the secret of His 'will

(in accord with His 'delight, which He purposed° in Him)  
10 'to have an administration of the complement of the eras,

to head° up 'all in the Christ—both 'that in the heavens  
11 and 'that on the earth—in Him in Whom our lot was cast

also, being designated beforehand according to the pur-  
pose of the One Who is operating 'all in accord with the

12 counsel of His 'will, 'that we should 'be 'for the laud of  
His glory, 'who are 'pre-expectant in the Christ.

13 In Whom you also—on 'hearing the word of 'truth, the  
evangel of your 'salvation—in Whom on 'believing also,

14 you are sealed with the holy 'spirit of 'promise (which is  
an earnest of the enjoyment of our allotment, 'to the

deliverance of 'that which has been procured) <sup>40</sup>for the laud of His 'glory!

<sup>15</sup> Therefore, I' also, on 'hearing of 'this faith <sup>40</sup>of yours  
<sup>16</sup> in the Lord Jesus, and 'that <sup>40</sup>for all the saints, do not  
 'cease<sup>o</sup> giving thanks for<sup>s</sup> you, making<sup>o</sup> mention <sup>on</sup>in my  
<sup>17</sup> 'prayers that the God of our 'Lord Jesus Christ, the Father  
 of 'glory, may be giving you a spirit of wisdom and  
<sup>18</sup> revelation in the realization of Him, the eyes of your  
 'heart having been enlightened<sup>o</sup>, <sup>40</sup>for you 'to perceive  
 'what is the expectation of His 'calling, and 'what the  
 riches of the glory of the enjoyment of His allotment  
<sup>19</sup> among the saints, and 'what the 'transcendent greatness of  
 His 'power <sup>40</sup>for us 'who are believing, in accord with the  
<sup>20</sup> operation of the might of His strength, which is 'opera-  
 tive in the Christ, 'rousing Him <sup>o</sup>from among the dead  
 and 'seating Him 'at His right hand among the celestials,  
<sup>21</sup> up over every sovereignty and authority and power and  
 lordship, and every name that is 'named<sup>o</sup>, not only in this  
<sup>22</sup> 'eon, but also in 'that which is impending: and subjects all  
 under His 'feet, and <sup>-o</sup>gives Him, as Head over all, to the  
<sup>23</sup> ecclesia which<sup>a</sup> is His 'body, the complement by 'which  
 'all in all is being completed<sup>o</sup>.

**2** And you, being dead to your 'offenses and 'sins, <sup>2</sup>in  
 which once you 'walked, in accord with the eon of this  
 'world, in accord with the chief of the jurisdiction of the  
 air, the spirit now 'operating in the sons of 'stubbornness  
<sup>3</sup> (among whom we' also all behaved ourselves once in the  
 lusts of our 'flesh, doing the <sup>=</sup>will of the flesh and of the  
<sup>=</sup>comprehension, and were, in our nature, children of  
<sup>4</sup> indignation, 'even as the rest), yet 'God, being rich in  
 mercy, because of His vast 'love with which He loves us  
<sup>5</sup> (we also being dead to the offenses and the lusts), vivifies  
<sup>6</sup> us together in 'Christ (in grace are you <sup>o</sup>saved<sup>o</sup>!) and rouses  
 us together and seats us together among the celestials, in

7 Christ Jesus, that, in the oncoming<sup>o</sup> 'eons, He should be displaying<sup>o</sup> the 'transcendent riches of His 'grace in His  
8 kindness <sup>on</sup>to us in Christ Jesus. For in 'grace, through  
9 faith, are you 'saved<sup>o</sup>, and this is not out of you; it is  
9 God's 'approach present, not<sup>o</sup> of works, lest anyone should  
10 be boasting<sup>o</sup>. For His achievement are we, being created  
in Christ Jesus <sup>on</sup>for good works, which 'God makes ready  
beforehand, that we should be walking in them.

11 Wherefore, 'remember that once you, the nations in  
flesh—who are 'termed<sup>o</sup> "Uncircumcision" by 'those  
12 'termed<sup>o</sup> "Circumcision," in flesh, made by hands—that  
you were, in that 'era, apart from Christ, being 'alienated<sup>o</sup>  
from the citizenship of 'Israel, and guests of the promise  
'covenants, having no expectation, and <sup>=</sup>without God in  
the world.

13 Yet now, in Christ Jesus, you', who once 'are far off, are  
14 become near 'by the blood of 'Christ. For He' is our  
'Peace, 'Who makes 'both one, and razes the central wall  
15 of the barrier (the enmity in His 'flesh), 'nullifying the  
law of 'precepts in decrees, that He should be creating the  
two, in Himself, into one new humanity, making peace;  
16 and should be reconciling 'both in one body to 'God  
17 through the cross, 'killing the enmity in it. And, coming,  
He brings the evangel<sup>o</sup> of peace to you, 'those afar, and  
18 peace to 'those near, 'for through Him we 'both have had  
the access, in one spirit, to<sup>d</sup> the Father.

19 Consequently, then, no' longer are you guests and  
sojourners, but are fellow-citizens of the saints and belong  
20 to 'God's family, being built <sup>on</sup>on the foundation of the  
apostles and prophets, the capstone of the corner being  
21 Christ Jesus Himself, in Whom the entire building, being  
connected<sup>o</sup> together, is growing into a holy temple in the  
22 Lord: in Whom you', also, are being built<sup>o</sup> together <sup>to</sup>for  
'God's dwelling place, in spirit.

**3** On this behalf I, Paul, the prisoner of 'Christ Jesus for'  
**2** you, the nations—since you surely hear of the administra-  
 tion of the grace of 'God 'that is 'given to me <sup>wo</sup>for you,  
**3** 'for <sup>ac</sup>by revelation the secret is made known to me (ac-  
**4** cording as I write before, in brief, <sup>td</sup>by which you who are  
 reading are 'able<sup>o</sup> to apprehend my 'understanding in the  
**5** secret of the Christ, which, in <sup>d</sup>other generations, is not  
 made known to the sons of <sup>h</sup>humanity as it was now  
**6** revealed to His 'holy apostles and prophets): in spirit the  
 nations are to be joint enjoyers of an allotment, and a  
 joint body, and joint partakers of the promise in Christ  
**7** Jesus, through the evangel of which I became the dis-  
 penser, in accord with the gratuity of the grace of 'God,  
 'which is 'granted to me in accord with His 'powerful  
**8** 'operation. To me, less than the least of all saints, was  
 granted this 'grace: to bring the evangel<sup>o</sup> of the untrace-  
**9** able riches of 'Christ to the nations, and to enlighten all  
 as to <sup>a</sup>what is the administration of the secret, 'which 'has  
 been concealed<sup>o</sup> from the eons in 'God, 'Who creates 'all,  
**10** that now may be made 'known to the sovereignties and  
 the authorities among the celestials, through the ecclesia,  
**11** the multifarious wisdom of 'God, in accord with the pur-  
 pose of the eons, which He makes in 'Christ Jesus, our  
**12** 'Lord; in Whom we 'have 'boldness and 'access 'with  
**13** confidence, through His 'faith.—Wherefore I am request-  
 ing<sup>o</sup> you not to be 'despondent 'at 'those of my afflictions  
 for your sake which<sup>a</sup> are your glory.

**14** On this behalf am I bowing my 'knees to<sup>d</sup> the Father  
**15** of our 'Lord Jesus Christ, <sup>o</sup>after Whom every kindred in  
**16** the heavens and on earth is being named<sup>o</sup>, that He may  
 be giving you, in accord with the riches of His 'glory, to  
 be made staunch with power, through His 'spirit, <sup>wo</sup>in  
**17** the <sup>h</sup>man within, 'Christ to dwell in your 'hearts through  
 'faith, that you, having been rooted<sup>o</sup> and grounded<sup>o</sup> in

<sup>18</sup> love, should be 'strong to 'grasp<sup>o</sup>, together with all the saints, "what is its 'breadth and length and depth and  
<sup>19</sup> height—to know, besides, the knowledge 'transcending love of 'Christ—that you may be 'completed 'for the entire complement of 'God.

<sup>20</sup> Now to Him 'Who is 'able<sup>o</sup> to do superexcessively above all 'that we are requesting<sup>o</sup> or apprehending, according  
<sup>21</sup> to the power 'that is operating<sup>o</sup> in us, to Him be 'glory in the ecclesia and in Christ Jesus 'for all the generations of the con of the eons! Amen!

**4** I am entreating you, then, I, the prisoner in the Lord, to walk worthily of the calling with which you were called,  
<sup>2</sup> with "all humility and meekness, with patience, bearing<sup>o</sup>  
<sup>3</sup> with one another in love, endeavoring to 'keep the unity  
<sup>4</sup> of the spirit 'with the tie of 'peace: one body and one spirit, according as you were called also 'with one expectation  
<sup>5</sup> of your 'calling; one Lord, one faith, one baptism, <sup>6</sup> one God and Father of all, 'Who is <sup>on</sup>over all and through all and in all.

<sup>7</sup> Now to each one of us was given 'grace in accord with  
<sup>8</sup> the measure of the gratuity of 'Christ. Wherefore He is saying,

'Ascending <sup>io</sup>on high, He captures captivity  
And <sup>o</sup>gives gifts to 'mankind.

<sup>9</sup> Now the "He ascended," "what is it except that He first  
<sup>10</sup> descended also into the lower parts of the earth? He 'Who descends is the Same 'Who ascends also, up over all who are of the heavens, that He should be completing  
<sup>11</sup> 'all. And the same One <sup>o</sup>gives 'these, indeed, as apostles, yet 'these as prophets, yet 'these as evangelists, yet 'these  
<sup>12</sup> as pastors and teachers, toward the adjusting of the saints 'for the work of dispensing, 'for the upbuilding  
<sup>13</sup> of the body of 'Christ, unto the end that we should 'all

- 'attain <sup>40</sup>to the unity of the faith and of the realization of the son of 'God, <sup>40</sup>to a mature man, <sup>40</sup>to the measure of  
 14 the stature of the complement of the Christ, that we may by no means still be minors, surging<sup>o</sup> hither and thither and being carried<sup>o</sup> about by every wind of 'teaching, 'by <sup>41</sup>'human caprice, 'by craftiness with a view to<sup>d</sup> the systematizing of the deception.
- 15 Now, being true, in love we should be making 'all grow  
 16 into Him, Who is the Head—'Christ—out of Whom the entire body, being articulated<sup>o</sup> together and united<sup>o</sup> through every assimilation of the supply, in accord with the operation in measure of each one's part, is making<sup>o</sup> for the growth of the body, <sup>40</sup>for the upbuilding of itself in love.
- 17 This, then, I am saying and attesting<sup>o</sup> in the Lord: By no means are you still to be walking according as those of the nations also are walking, in the vanity of their 'mind,  
 18 'their comprehension being <sup>o</sup>'darkened<sup>o</sup>, being <sup>o</sup>'estranged<sup>o</sup> from the life of 'God because of the ignorance 'that 'is in  
 19 them, because of the callousness of their 'hearts, who<sup>a</sup>, being <sup>o</sup>'past feeling, in greed <sup>o</sup>'give themselves up with 'wantonness <sup>40</sup>to <sup>e</sup>'all uncleanness as a vocation.
- 20 Now you 'did not thus learn 'Christ, <sup>21</sup>since, surely, Him you hear, and 'by Him were taught (according as the  
 22 truth is in 'Jesus), to 'put<sup>o</sup> off from you, <sup>ac</sup>as regards your 'former behavior, the old humanity 'which is corrupting<sup>o</sup>  
 23 in accord with its 'seductive 'desires, yet to be 'rejuvenated<sup>o</sup>  
 24 in the spirit of your 'mind, and to put<sup>o</sup> on the new humanity 'which, in accord with God, is being created in righteousness and benignity of the truth. Wherefore, putting<sup>o</sup>  
 25 off the false, let each be speaking the truth with his 'associate, 'for we are members of one another.
- 26 Are you 'indignant<sup>o</sup>, and not sinning? Do not let the  
 27 sun be sinking on your vexation, nor yet be giving place

28 to the Adversary. Let him 'who 'steals by no means still be stealing: yet rather let him be toiling, working with his 'hands at 'what is good, that he may 'have to 'share  
29 with one 'who 'has need. Let no tainted word at 'all be issuing° out of your 'mouth, but if any is good toward 'needful edification, that it may be giving grace to 'those hearing.

30 And do not be causing sorrow to the holy 'spirit of 'God  
31 'by which you are sealed °for the day of deliverance. Let 'all bitterness and fury and anger and clamor and calumny  
32 be 'taken away from you °with 'all malice, yet 'become° kind °to one another, tenderly compassionate, dealing graciously° among yourselves, according as 'God also, in Christ, deals graciously° with you.

5 'Become°, then, imitators of 'God, as beloved children,  
2 and be walking in love, according as 'Christ also loves you, and °gives Himself up for° us, an approach present and a sacrifice to 'God, °for a fragrant odor.

3 Now, 'all prostitution and uncleanness or greed—let it not °even be 'named° among you, according as is becoming  
4 in saints—and vileness and stupid speaking or insinuating,  
5 which are not proper, but rather thanksgiving. For this you 'perceive, knowing that no° paramour at 'all or unclean or greedy person, who is an idolater, 'has any enjoyment of the allotment in the kingdom of 'Christ and  
6 of God. Let no one be seducing you with empty words, for because of these things the indignation of 'God is  
7 coming° on the sons of 'stubbornness. Do not, then,  
8 'become° joint partakers with them, for you were once darkness, yet now you are light in the Lord.

9 As children of light be walking (for the fruit of the light is in 'all goodness and righteousness and truth),  
10 testing °what is well pleasing to the Lord. ° And be not joint 'participants in the unfruitful 'acts of 'darkness, yet

<sup>12</sup> rather be exposing them also, for it is a shame <sup>°</sup>even to <sup>°</sup>“speak of the hidden things occurring<sup>°</sup>, done by them.

<sup>13</sup> Now all <sup>°</sup>that which is being exposed<sup>°</sup>, by the light is made <sup>°</sup>manifest<sup>°</sup>, for everything <sup>°</sup>which is making manifest<sup>°</sup> is

<sup>14</sup> light. Wherefore He is saying, “Rouse! O <sup>°</sup>‘drowsy one, and rise <sup>°</sup>from among the dead, and <sup>°</sup>Christ shall <sup>°</sup>dawn upon you!”

<sup>15</sup> Be observing accurately, then, brethren, how you are <sup>°</sup>walking, not as unwise, but as wise, reclaiming<sup>°</sup> the era,

<sup>17</sup> <sup>°</sup>for the days are wicked. Therefore do not <sup>°</sup>become<sup>°</sup> imprudent, but <sup>°</sup>understand <sup>°</sup>what the will of the Lord is.

<sup>18</sup> And be not <sup>°</sup>drunk<sup>°</sup> with wine, in which is profligacy,

<sup>19</sup> but be <sup>°</sup>filled<sup>°</sup> full <sup>°</sup>with spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and play-

<sup>20</sup> ing music in your <sup>°</sup>hearts to the Lord, giving thanks always <sup>°</sup>for<sup>°</sup> all things, in the name of our <sup>°</sup>Lord, Jesus

<sup>21</sup> Christ, to our <sup>°</sup>God and Father, being subject<sup>°</sup> to one another in the fear of Christ.

<sup>22</sup> Let the wives be <sup>°</sup>subject<sup>°</sup> to <sup>°</sup>their own husbands, as to

<sup>23</sup> the Lord, <sup>°</sup>for the husband is head of the wife <sup>°</sup>even as

<sup>°</sup>Christ is Head of the ecclesia, and He<sup>°</sup> is the Saviour of

<sup>24</sup> the body. <sup>°</sup>Nevertheless, as the ecclesia is <sup>°</sup>subject<sup>°</sup> to

<sup>°</sup>Christ, thus are the wives also to <sup>°</sup>their husbands in everything.

<sup>25</sup> <sup>°</sup>Husbands, be loving your <sup>°</sup>wives according as <sup>°</sup>Christ also loves the ecclesia, and <sup>°</sup>gives Himself up for its sake,

<sup>26</sup> that He should be hallowing it, <sup>°</sup>cleansing it in the bath

<sup>27</sup> of the water (<sup>°</sup>with His declaration), that He<sup>°</sup> should be presenting to Himself a glorious <sup>°</sup>ecclesia, not having spot or wrinkle or any <sup>°</sup>such things, but that it may be holy

<sup>28</sup> and flawless. Thus, the husbands also <sup>°</sup>ought to be loving <sup>°</sup>their <sup>°</sup>own wives as <sup>°</sup>their <sup>°</sup>own bodies. He <sup>°</sup>who is loving

<sup>29</sup> his <sup>°</sup>own <sup>°</sup>wife is loving himself. For no<sup>°</sup> one at any time hates his <sup>°</sup>own <sup>°</sup>flesh, but is nurturing and cherishing it,



<sup>30</sup> according as 'Christ also the ecclesia, 'for we are members  
<sup>31</sup> of His 'body. "For this "a 'man shall 'leave his 'father and  
'mother and shall be 'joined to <sup>td</sup>his 'wife, and the two  
shall be <sup>to</sup>one flesh."

<sup>32</sup> This 'secret is great: yet I' am saying this as <sup>to</sup>Christ  
<sup>33</sup> and as <sup>to</sup>the ecclesia. Moreover, you also 'individually,  
each be loving his <sup>to</sup>own 'wife thus, as himself, yet that the  
wife may be fearing<sup>o</sup> the husband.

**6** 'Children, be obeying your 'parents, in the Lord, for this  
<sup>2</sup> is just. "Honor your 'father and 'mother" (which<sup>a</sup> is the  
<sup>3</sup> first precept 'with a promise), that it may be becoming<sup>o</sup>  
well with you, and you should be a long time on the  
earth.

<sup>4</sup> And 'fathers, do not be vexing your 'children, but be  
nurturing them in the discipline and admonition of the  
Lord.

<sup>5</sup> 'Slaves, be obeying your 'masters according to the flesh  
with fear and trembling, in the singleness of your 'heart,  
<sup>6</sup> as to 'Christ, not <sup>ac</sup>with eye-slavery, as <sup>h</sup>man-pleasers, but  
as slaves of Christ, doing the will of 'God <sup>o</sup>from the soul,  
<sup>7</sup> with good humor slaving as to the Lord and not to <sup>h</sup>men,  
<sup>8</sup> being <sup>o</sup>aware that, whatsoever good each one should be  
doing, for this he will be 'required<sup>o</sup> <sup>b</sup>by the Lord, whether  
slave or free.

<sup>9</sup> And, 'masters, be doing the same toward them, being  
lax in 'threatening, being <sup>o</sup>aware that their 'Master as  
well as yours is in the heavens, and there is no<sup>t</sup> partiality  
<sup>b</sup>with Him.

<sup>10</sup> For the rest, brethren mine, be 'invigorated<sup>o</sup> in the  
<sup>11</sup> Lord and in the might of His 'strength. Put<sup>o</sup> on the  
panoply of 'God, to<sup>d</sup> 'enable<sup>o</sup> you to stand up to<sup>d</sup> the  
<sup>12</sup> stratagems of the Adversary, 'for it is not ours to 'wrestle  
<sup>td</sup>with blood and flesh, but <sup>td</sup>with the sovereignties,  
<sup>td</sup>with the authorities, <sup>td</sup>with the world-mights of this

'darkness, <sup>14</sup>with the spiritual forces of 'wickedness among  
<sup>13</sup>the celestials. Therefore 'take up the panoply of 'God  
that you may be 'enabled to withstand in the wicked 'day,  
<sup>14</sup>and 'having effected<sup>o</sup> all, to stand. 'Stand, then, girded<sup>o</sup>  
about your 'loins 'with truth, + with the cuirass of 'right-  
<sup>15</sup>cousness put<sup>o</sup> on, and your 'feet 'sandal<sup>o</sup> 'with the  
<sup>16</sup>readiness of the evangel of 'peace; 'with all taking up  
the large shield of 'faith, 'by which you will be 'able<sup>o</sup> to  
<sup>17</sup>extinguish all the 'fiery<sup>o</sup> 'arrows of the wicked one. And  
receive<sup>o</sup> the helmet of 'salvation and the sword of the  
spirit, which is a declaration of God.

<sup>18</sup> <sup>th</sup>During every prayer and petition be praying<sup>o</sup> 'on every  
occasion (in spirit being vigilant also <sup>10</sup>for it 'with <sup>e</sup>all  
<sup>19</sup>perseverance and petition concerning all the saints, and  
for<sup>s</sup> me), that to me expression may be 'granted, in the  
opening of my 'mouth 'with boldness, to make known  
<sup>20</sup>the secret of the evangel, for<sup>s</sup> which I am conducting an  
embassy in a chain, that in it I should be speaking boldly<sup>o</sup>,  
as I 'must speak.

<sup>21</sup> Now that you' also may be 'acquainted with my  
'<sup>ac</sup>affairs, and <sup>a</sup>what is engaging me, all will be made  
'known to you by Tychicus, the beloved brother and  
<sup>22</sup>faithful servant in the Lord, whom I send to<sup>d</sup> you <sup>10</sup>for  
this same thing, that you may 'know our 'concerns, and  
he should be consoling your 'hearts.

<sup>23</sup> Peace be to the brethren, and love with faith, from  
God, the Father, and the Lord Jesus Christ.

<sup>24</sup> 'Grace be with all 'who are loving our 'Lord Jesus Christ  
in incorruption! Amen!

## PAUL TO THE PHILIPPIANS

Paul and Timothy, slaves of Christ Jesus, to all the saints in Christ Jesus 'who 'are in Philippi, together with the supervisors and servants:

2 Grace to you and peace from God, our Father, and the Lord Jesus Christ.

3 I am thanking my 'God <sup>on</sup>at every 'remembrance of  
4 you, always, in every petition of mine for<sup>s</sup> you all, making<sup>o</sup> the petition with joy, <sup>on</sup>for your 'contribution <sup>to</sup>to  
5 the evangel from the first day until 'now, having this same confidence, that He 'Who undertakes<sup>o</sup> a good work among you, will be performing it until the day of Jesus  
6 Christ: according as it is just for me to be 'disposed in this way over you all, because you, 'having me in 'heart, both in my 'bonds and in the defense and confirmation of the evangel, you all 'are joint participants with me of  
7 'grace, for 'God is my Witness how I am longing for you  
8 all in the compassions of Christ Jesus. And this I am praying<sup>o</sup>, that your 'love may be superabounding still  
9 'more and 'more in realization and <sup>e</sup>all sensibility, <sup>to</sup>for you 'to be testing 'what things are of 'consequence, that you may be sincere and no stumbling block <sup>to</sup>for the day  
10 of Christ, <sup>o</sup>filled<sup>o</sup> with the fruit of righteousness 'that is through Jesus Christ <sup>to</sup>for the glory and laud of God.

11 Now I am intending<sup>o</sup> you to 'know, brethren, that my <sup>ac</sup>affairs have rather come to be <sup>to</sup>for the progress of the  
12 evangel, so that my 'bonds in Christ 'become<sup>o</sup> apparent  
13 in the whole pretorium and to all the rest, and the majority of the brethren, having confidence in the Lord

as to my 'bonds, are more exceedingly daring to 'speak the  
 15 word of 'God fearlessly. "Some, indeed, are 'even herald-  
 ing 'Christ because of envy and strife, yet "some because  
 16 of delight, also; 'these, indeed, ° of love, having perceived  
 17 that I am 'located<sup>°</sup> <sup>10</sup>for the defense of the evangel, yet  
 'those are announcing 'Christ out of faction, not purely,  
 18 surmising<sup>°</sup> to 'rouse affliction in my 'bonds. "What <sup>10</sup>or then?  
 —Moreover, seeing that, by every method, whether in  
 pretense or in truth, Christ is being announced<sup>°</sup>, I am  
 rejoicing in this also, and will be rejoicing<sup>°</sup> <sup>b</sup>nevertheless.  
 19 For I am 'aware that, for me, this will be eventuating<sup>°</sup>  
<sup>10</sup>in salvation through your 'petition and the supply of the  
 20 spirit of Jesus Christ, in accord with my 'premonition and  
 expectation, that in nothing shall I be put to 'shame, but  
 'with <sup>e</sup>all boldness, as always, now also, Christ shall be  
 'magnified in my 'body, whether through life or through  
 21 death. For to me 'to be living is Christ, and 'to be dying,  
 22 gain. Now if it is 'to be living in flesh, this to me means  
 fruit from work, and "what I shall be preferring<sup>°</sup> I am not  
 23 making known. (Yet I am being pressed<sup>°</sup> out of the two,  
 having a 'yearning <sup>10</sup>for the solution and to be together  
 24 with Christ, for it, rather, is much better.) Yet 'to be  
 25 staying in the flesh is more necessary because of you. And,  
 having this confidence, I am 'aware that I shall be remain-  
 ing and shall be abiding with you all <sup>10</sup>for your 'progress  
 26 and joy of 'faith, that your 'glorying may be superabound-  
 ing in Christ Jesus in me through my 'presence <sup>td</sup>with  
 27 you again. Only be 'citizens<sup>°</sup> walking worthily of the  
 evangel of 'Christ, that, whether coming and making your  
 acquaintance, or being absent, I should be hearing of  
 your 'concerns, that you are standing firm in one spirit,  
 one soul, competing together in the faith of the evangel,  
 28 and not being startled<sup>°</sup> by 'those who are opposing in  
 "anything, which<sup>a</sup> is to them a proof of destruction, yet

<sup>29</sup> of your salvation, and this from God, 'for to you it is graciously granted, 'for Christ's sake, not only 'to be believing <sup>30</sup>on Him, but 'to be suffering for His sake also, having the same struggle 'such as you are perceiving in me, and now are hearing to be in me.

**2** If, then, there is any consolation in Christ, if any comfort of love, if any communion of spirit, if any <sup>2</sup>compassion and <sup>3</sup>pity, fill my 'joy full, that you may be <sup>4</sup>mutually 'disposed, having <sup>5</sup>mutual love, joined in <sup>6</sup>soul, being <sup>7</sup>disposed to 'one thing—nothing according with faction, nor yet according with vainglory—but with 'humility, <sup>8</sup>deeming° one another 'superior to one's <sup>9</sup>self, not each noting 'that which is his <sup>10</sup>own, but each 'that of <sup>11</sup>others also. For let this 'disposition be in you, which is in Christ <sup>12</sup>Jesus also, Who, being 'inherently in the form of God, <sup>13</sup>deems° it not pillaging 'to be equal with God, <sup>14</sup>nevertheless empties Himself, taking the form of a slave, coming° to be in the likeness of <sup>15</sup>humanity, and, being found in fashion as a human, He humbles Himself, becoming° obedient unto death, <sup>16</sup>even the death of the cross.

<sup>17</sup> Wherefore, also, 'God highly exalts Him, and graces° <sup>18</sup>Him with the name 'that is above every name, that in the name of Jesus every knee should be bowing, celestial <sup>19</sup>and terrestrial and subterranean, and every tongue should be acclaiming° that Jesus Christ is Lord, <sup>20</sup>for the glory of God, the Father.

<sup>21</sup> So that, my beloved, according as you always obey, not as in my 'presence only, but now much rather in my 'absence, with fear and trembling, be carrying 'your <sup>22</sup>own salvation into effect°, for it is God 'Who is operating in you 'to 'will as well as 'to 'work for the sake of His 'delight. <sup>23</sup> All be doing without murmurings and reasonings, <sup>24</sup>that you may 'become° blameless and artless, children of God, flawless, in the midst of a generation crooked and °per-

verse° among whom you are appearing° as luminaries in  
 16 the world, having on the word of life, °for my glorying  
 °in the day of Christ, that I did not run °for naught,  
 17 neither that I toil °for naught. But °even if I am a  
 'libation° on the sacrifice and ministration of your 'faith,  
 I am rejoicing myself and rejoicing together with you all.  
 18 Now, to be °mutual, you' also be rejoicing, and be rejoic-  
 ing together with me.

19 Now I am expecting, in the Lord Jesus, to send Timothy  
 to you quickly, that I' also may be of good 'cheer when I  
 20 'know of your 'concerns. For I 'have no' one equally  
 sensitive, who° will be so genuinely 'solicitous of your  
 21 'concerns, for 'all are seeking 'that which is their °own,  
 22 not 'that which is Christ Jesus'. Now you 'know his  
 'testedness, that, as a child with a father, he slaves °with  
 23 me °for the evangel. This one, indeed, then, I am  
 expecting to send—as ever I may be perceiving my course  
 24 from the things about me—forthwith. Yet I have confi-  
 dence in the Lord that I' °myself shall also be coming°  
 quickly.

25 Now I deem° it necessary to send to° you Epaphroditus,  
 my 'brother and fellow worker and fellow soldier, yet  
 26 your apostle and minister for my 'need, since, in fact, he  
 was longing for you all and 'depressed, because you hear  
 27 that he is infirm. For he is infirm, also, very nigh death,  
 but 'God is merciful to him, yet not to him only, but to  
 28 me also, lest I should be having sorrow on sorrow. The  
 more diligently, then, I send him, that, seeing him again,  
 you may be rejoicing and I' may be more sorrow-free.  
 29 'Receive° him, then, in the Lord with °all joy, and 'have  
 30 'such in honor, seeing that because of the work of the  
 Lord he draws near unto death, °risking° his 'soul that he  
 should 'fill up your 'want of 'ministration toward me.

**3** For the rest, my brethren, 'rejoice in the Lord. To be

- writing the same to you is not, indeed, irksome for me,  
 2 yet it is your security. 'Beware of 'curs, 'beware of 'evil  
 3 workers. 'Beware of the maimcision, for we' are the  
 circumcision 'who are offering divine service in the spirit  
 of God, and are glorying° in Christ Jesus, and 'have no'  
 confidence in flesh.  
 4 And am even I having confidence in flesh, also? If any  
 other one is presuming to have confidence in flesh, I  
 5 rather: in circumcision the eighth day,° of the race of  
 Israel, of the tribe of Benjamin, a Hebrew° of Hebrews,  
 6 in °relation to law, a Pharisee, in °relation to zeal, per-  
 secuting the ecclesia, in °relation to the righteousness  
 7 'which is in law, becoming° blameless. But things which<sup>a</sup>  
 were gain to me, these I have deemed° a forfeit because of  
 8 'Christ. But, to be sure, I am also deeming° all to be a  
 forfeit because of the 'superiority of the knowledge of  
 'Christ Jesus, my 'Lord, because of Whom I forfeited 'all,  
 and am deeming° it to be refuse, that I should be gaining  
 9 Christ, and may be 'found in Him, not having my  
 righteousness, 'which is° of law, but 'that which is through  
 the faith of Christ, the righteousness which is °from God  
 10 °nfor 'faith: 'to know Him, and the power of His 'resurrec-  
 tion, and the fellowship of His 'sufferings, conforming°  
 11 to His 'death, if somehow I should be attaining °to the  
 12 °utresurrection 'that is out from among the dead. Not that  
 I already obtained, or am already °perfected°. Yet I am  
 pursuing, if I may be grasping also that °nfor which I was  
 13 grasped also by Christ Jesus. Brethren, not as yet am I  
 reckoning° myself to have grasped, yet one thing—for-  
 getting°, indeed, 'those things which are behind, yet  
 14 stretching° out to 'those in front—°toward the goal am I  
 pursuing °for the prize of 'God's 'calling above in Christ  
 15 Jesus. Whoever, then, are mature, may be 'disposed to  
 this, and if in anything you are differently 'disposed, this

<sup>16</sup> also shall 'God 'reveal to you. Moreover, <sup>16</sup>in what we outstrip others, there is to be a <sup>s</sup>mutual 'disposition to be observing the elements by the same rule.

<sup>17</sup> 'Become<sup>o</sup> imitators together of me, brethren, and be noting 'those who are walking thus, according as you  
<sup>18</sup> 'have us for a model, for many are walking, of whom I often told you, yet now am lamenting also as I 'tell it, 'who  
<sup>19</sup> are enemies of the cross of 'Christ, whose 'consummation is destruction, whose 'god is 'their bowels, and whose 'glory is in their 'shame, 'who to the <sup>t</sup>terrestrial are 'dis-  
<sup>20</sup> posed. For our 'realm is 'inherent in the heavens, out of which we are awaiting<sup>o</sup> a Saviour also, the Lord, Jesus  
<sup>21</sup> Christ, Who will 'transfigure the body of our 'humiliation, to conform it to the body of His 'glory, in accord with the operation 'which enables<sup>o</sup> Him 'even to subject 'all to Himself.

**4** So that, my brethren, beloved and longed for, my joy and wreath, be standing firm thus in the Lord, my  
<sup>2</sup> beloved. I am entreating Euodia and I am entreating  
<sup>3</sup> Syntyche, to be <sup>s</sup>mutually 'disposed in the Lord. Yes, I am asking you also, genuine yokefellow, be aiding<sup>o</sup> them, these women who<sup>a</sup> compete together with me in the evangel, with Clement also, and the rest of my fellow workers whose 'names are in the scroll of life.

<sup>4</sup> Be rejoicing in the Lord always! Again, I will 'declare,  
<sup>5</sup> be rejoicing! Let your 'lenience be 'known to all <sup>h</sup>men:  
<sup>6</sup> the Lord is near. Let nothing be worrying you, but in everything, by 'prayer and 'petition, with thanksgiving,  
<sup>7</sup> let your 'requests be made 'known<sup>o</sup> to<sup>d</sup> 'God, and the peace of 'God, 'that is 'superior to every frame of mind, shall be garrisoning your 'hearts and your 'apprehensions in Christ Jesus.

<sup>8</sup> For the rest, brethren, whatever is true, whatever is grave, whatever is just, whatever is pure, whatever is



- agreeable, whatever is renowned—if there is any virtue,  
9 and if any applause, be taking these into account°. What you learned also, and accepted and hear and perceived in me, these be putting into practice, and the God of 'peace will be with you.
- 10 Now I rejoiced in the Lord greatly that at length, for once your 'disposition <sup>overt</sup> toward me blossomed, <sup>on</sup> to which you were disposed also, yet you lacked occasion°.
- 11 Not that I am hinting <sup>ac</sup> at a want, for I' learned to be  
12 content in that in which I am. I am 'aware what it is to be 'humbled° as well as 'aware what it is to be superabounding. In everything and among all am I 'initiated°, to be 'satisfied° as well as to be hungering, to be superabounding as well as to be in 'want°. For all am I 'strong  
13 in Him 'Who is invigorating me—Christ!
- 14 Moreover, you do ideally in your joint contribution in  
15 my 'affliction. Now you' Philippians also are 'aware that, in the beginning of the evangel, when I came out from Macedonia, not one ecclesia participates with me  
16 <sup>to</sup> in the matter of giving and getting, except you only, 'for in Thessalonica also, you send, 'once and twice, <sup>to</sup> to my 'need. Not that I am seeking for a 'gift, but I am seeking for 'fruit 'that is increasing <sup>to</sup> for your account.
- 17 Now I am collecting all, and am superabounding. I have been filled° full, 'receiving° <sup>b</sup> from Epaphroditus the things <sup>b</sup> from you, an odor fragrant, a sacrifice acceptable,  
18 well pleasing to 'God. Now my 'God shall be filling your every need in accord with His 'riches in glory in Christ  
19 Jesus. Now to our 'God and Father be 'glory <sup>to</sup> for the eons of the eons! Amen!
- 20 Greet° every saint in Christ Jesus. Greeting° you are  
21 the brethren <sup>to</sup> with me. Greeting° you are all the saints, yet especially 'those ° of Caesar's 'house.
- 22 The grace of the Lord Jesus Christ be with your spirit!  
23 Amen!

## PAUL TO THE COLOSSIANS

Paul, an apostle of Christ Jesus, through the will of  
2 God, and 'brother Timothy, to the saints and believing  
brethren in Christ in Colosse:

Grace to you and peace from God, our Father, and the  
Lord Jesus Christ.

3 We are thanking the God and Father of our 'Lord  
4 Jesus Christ, always praying° concerning you, on 'hearing  
of your 'faith in Christ Jesus and the love which you 'have  
5 °for all the saints, because of the expectation 'reserved°  
for you in the heavens, which you hear before in the word  
6 of 'truth of the evangel, 'which, being present °with you,  
according as in the entire world also, is bearing° fruit and  
growing°, according as it is among you also, from the  
day on which you hear and realized the grace of 'God in  
7 truth, according as you learned it from Epaphras, our  
'beloved fellow slave, who is a faithful dispenser of 'Christ  
8 for° us, 'who makes evident also to us your 'love in spirit.

9 Therefore we' also, from the day on which we hear, do  
not 'cease° praying° for° you and requesting° that you may  
be 'filled full with the realization of His 'will, in 'all  
10 wisdom and spiritual understanding, you to walk worthily  
of the Lord °for 'all pleasing, bearing fruit in every good  
11 work, and growing° in the realization of 'God; being  
endued° 'with 'all power, in accord with the might of His  
12 'glory, °for 'all endurance and patience with joy; at the  
same time giving thanks to the Father, 'Who makes you  
competent °for a 'part of the allotment of the saints, in  
13 'light, 'Who rescues° us out of the jurisdiction of 'Darkness,

and transports us into the kingdom of the Son of His 'love,  
14 in Whom we are having the deliverance, the pardon of  
15 'sins, Who is the Image of the invisible 'God, Firstborn of  
16 every creature, 'for in Him is 'all created, 'that in the  
heavens and 'that on the earth, the visible and the invisible,  
whether thrones, or lordships, or sovereignties, or authori-  
17 ties, 'all is 'created° through Him and 'for Him, and He'  
is before all, and 'all has its cohesion in Him.

18 And He' is the Head of the body, the ecclesia, Who is  
'Sovereign, Firstborn °from among the dead, that in all  
19 He' may be becoming° 'first, 'for in Him the entire  
20 complement delights to dwell, and through Him to  
reconcile 'all °to Him ('making peace through the blood  
of His 'cross), through Him, whether 'those on the earth  
or 'those in the heavens.

21 And you, being once 'estranged° and enemies in 'com-  
22 prehension, 'by 'wicked 'acts, yet now He reconciles 'by  
His 'body of 'flesh, through His 'death, to present you  
23 holy and flawless and unimpeachable in His sight, since  
surely you are persisting in the faith, 'grounded° and  
settled and are not being removed° from the expectation  
of the evangel which you hear 'which is being heralded  
in the entire creation 'which is under 'heaven of which I',  
24 Paul, became° the dispenser. I am now rejoicing in my  
'sufferings for° you, and am filling up in my 'flesh, in His  
stead, the deficiencies of the afflictions of 'Christ, for° His  
25 'body, which is the ecclesia of which I' became° a dispenser,  
in accord with the administration of 'God, 'which is  
'granted to me 'for you, to complete the word of 'God—  
26 the secret 'which 'has been concealed° from the eons and  
from the generations, yet now was made manifest to His  
27 'saints, to whom 'God wills to make known °what are  
the glorious 'riches of this 'secret among the nations,  
which is: Christ among you, the expectation of 'glory—

<sup>28</sup> Whom we' are announcing, admonishing every <sup>h</sup>man and teaching every <sup>h</sup>man in <sup>e</sup>all wisdom, that we should  
<sup>29</sup> be presenting every <sup>h</sup>man mature in Christ Jesus; <sup>o</sup>for which I am toiling also, struggling<sup>o</sup> in accord with His <sup>o</sup>operation, <sup>o</sup>which is operating<sup>o</sup> in me <sup>o</sup>with power.

**2** For I <sup>o</sup>want you to perceive what the struggle amounts to which I am having for your sakes and for <sup>o</sup>those in Laodicea, and whoever have not seen my <sup>o</sup>face in flesh,  
<sup>2</sup> that their <sup>o</sup>hearts may be <sup>o</sup>consoled, being united in love, and <sup>o</sup>to <sup>e</sup>all the riches of the assurance of <sup>o</sup>understanding, <sup>o</sup>unto a realization of the secret of the God and Father, of  
<sup>3</sup> <sup>o</sup>Christ, in Whom all the treasures of <sup>o</sup>wisdom and <sup>o</sup>know-  
<sup>4</sup> ledge are concealed. Now I am saying this, that no one  
<sup>5</sup> may be beguiling<sup>o</sup> you <sup>o</sup>with persuasive words. For <sup>o</sup>even if, in <sup>o</sup>flesh, I am <sup>o</sup>absent, <sup>o</sup>nevertheless, in <sup>o</sup>spirit, I am <sup>o</sup>with you, rejoicing and observing your <sup>o</sup>order and the stability of your <sup>o</sup>faith <sup>o</sup>in Christ.

<sup>6</sup> As, then, you accepted <sup>o</sup>Christ Jesus, the Lord, be walking in Him, having been rooted<sup>o</sup> and being built<sup>o</sup> up in Him, and being confirmed<sup>o</sup> in the faith according as you were taught, superabounding in it <sup>o</sup>with thanksgiving.

<sup>8</sup> <sup>o</sup>Beware that no <sup>o</sup>one shall be <sup>o</sup>despoiling you through <sup>o</sup>philosophy and empty seduction, in accord with <sup>o</sup>human <sup>o</sup>tradition, in accord with the elements of the world, and  
<sup>9</sup> not in accord with Christ, <sup>o</sup>for in Him the entire comple-  
<sup>10</sup> ment of the Deity is dwelling bodily. And you are <sup>o</sup>complete<sup>o</sup> in Him, Who is the Head of every sovereignty and  
<sup>11</sup> authority, in Whom you were circumcised also with a circumcision not made by hands, in the stripping off of  
<sup>12</sup> the body of <sup>o</sup>flesh in the circumcision of <sup>o</sup>Christ. Being entombed together with Him in <sup>o</sup>baptism (in which you were roused together also through <sup>o</sup>faith in the operation  
<sup>13</sup> of <sup>o</sup>God, <sup>o</sup>Who rouses Him <sup>o</sup>from among the dead, you also being dead to the offenses and the uncircumcision

of your 'flesh), He vivifies us together <sup>to</sup>jointly with Him,  
<sup>14</sup> 'dealing graciously<sup>o</sup> with all our 'offenses, 'erasing the  
handwriting of the decrees against us, which was hostile  
to us, and has taken it away out of the midst, 'nailing it to  
<sup>15</sup> the cross, 'stripping<sup>o</sup> off the sovereignties and 'authorities,  
'with boldness He makes a show of them, 'triumphing  
over them in it.

<sup>16</sup> Let no <sup>a</sup>one, then, be judging you in food or in drink  
or in the particulars of a festival, or of a new moon, or of  
<sup>17</sup> sabbaths, which are a shadow of 'those things which are  
<sup>18</sup> impending—yet the body is the Christ's. Let no one be  
arbitrating against you, who 'wants, in humility and the  
ritual of the messengers, to 'parade what he has seen,  
<sup>19</sup> feignedly, 'puffed<sup>o</sup> up by his 'fleshly 'mind, and not hold-  
ing the Head, out of Whom the entire body, being sup-  
plied<sup>o</sup> and united<sup>o</sup> through the assimilation and ligaments,  
<sup>20</sup> is growing in the growth of 'God. If, then, you died to-  
gether with Christ from the elements of the world, <sup>a</sup>why,  
<sup>21</sup> as living in the world, are you subject to 'decrees': "You  
should not be touching, nor yet tasting, nor yet coming  
<sup>22</sup> into contact," (which things are all <sup>to</sup>for corruption from  
'use), in accord with the directions and teachings of  
<sup>23</sup> <sup>h</sup>men?—which<sup>a</sup> are (having, indeed, an expression of  
wisdom in a willful ritual and humility and asceticism)  
not 'of any value toward the surfeiting of the flesh.

**3** If, then, you were roused together with 'Christ, be seek-  
ing 'that which is above, where 'Christ is, sitting<sup>o</sup> 'at the  
<sup>2</sup> right hand of 'God. Be 'disposed to 'that which is above,  
<sup>3</sup> not to 'that on the earth, for you died, and your 'life is  
<sup>4</sup> 'hid<sup>o</sup> together with 'Christ in 'God. Whenever 'Christ, our  
'Life, should be 'manifested, then you' also shall be 'mani-  
fested together with Him in glory.

<sup>5</sup> Deadened, then, your 'members 'that are on the earth:  
prostitution, uncleanness, passion, evil desire and 'greed,

<sup>6</sup> which<sup>a</sup> is idolatry, because of which the indignation of  
<sup>7</sup> 'God is coming<sup>o</sup> on the sons of 'stubbornness—among  
whom you' also once 'walked, when you lived in these  
things.

<sup>8</sup> Yet now you' also be putting<sup>o</sup> away 'all these: anger,  
fury, malice, calumny, obscenity out of your 'mouth.  
<sup>9</sup> Do not 'lie<sup>o</sup> 'to one another, 'stripping<sup>o</sup> off the old  
<sup>10</sup> humanity together with its 'practices, and 'putting<sup>o</sup> on  
the young, 'which is being renewed<sup>o</sup> into recognition, to  
<sup>11</sup> accord with the Image of the One Who creates it, wherein  
there is no<sup>t</sup> Greek and Jew, Circumcision and Uncircum-  
cision, barbarian, Scythian, slave, freeman, but 'all and in  
all is Christ.

<sup>12</sup> Put<sup>o</sup> on, then, as 'God's chosen ones, holy and 'beloved<sup>o</sup>,  
pitiful compassions, kindness, humility, meekness, pa-  
<sup>13</sup> tience, bearing<sup>o</sup> with one another and dealing graciously<sup>o</sup>  
among yourselves, if anyone should be having a complaint  
<sup>14</sup> 'against any. According as the Lord also deals graciously<sup>o</sup>  
<sup>15</sup> with you, thus also you. Now <sup>on</sup>over all these put on 'love,  
<sup>16</sup> which<sup>a</sup> is the tie of 'maturity. And let the peace of 'Christ  
be arbitrating in your 'hearts, 'for which you were called  
<sup>17</sup> also in one body; and 'become<sup>o</sup> 'thankful. Let the word of  
'Christ be making its home 'in you richly, in <sup>e</sup>all wisdom,  
teaching and admonishing yourselves; in psalms, in  
hymns, in spiritual songs, singing, 'with 'grace in your  
<sup>18</sup> 'hearts to 'God. And everything, <sup>a</sup>whatsoever you may be  
doing, in word or in act, do all in the name of the Lord  
Jesus Christ, giving thanks to 'God, the Father, through  
Him.

<sup>19</sup> 'Wives, be 'subject<sup>o</sup> to your 'husbands, as is proper in  
the Lord. 'Husbands, 'love 'your <sup>s</sup>own wives and be not  
<sup>20</sup> 'bitter<sup>o</sup> toward them. 'Children, 'obey your 'parents <sup>ac</sup>in  
<sup>21</sup> all things, for this is well pleasing in the Lord. 'Fathers,  
do not 'vex your 'children, lest they may be 'disheartened.

<sup>22</sup> 'Slaves, 'obey <sup>ac</sup>in all things your 'masters according to the flesh, not 'with eye-slavery, as <sup>h</sup>manpleasers, but 'with  
<sup>23</sup> singleness of heart, fearing<sup>o</sup> the Lord. <sup>e</sup>All, whatsoever you may be doing, 'work<sup>o</sup> from the soul, as to the Lord  
<sup>24</sup> and not to <sup>h</sup>men, being 'aware that from the Lord you will be getting<sup>o</sup> the compensation of the enjoyment of an  
<sup>25</sup> allotment: for the Lord Christ are you slaving. For he 'who is injuring shall be 'requited<sup>o</sup> for that which he injures, and there is no<sup>t</sup> partiality.

**4** 'Masters, 'tender<sup>o</sup> 'that which is just and 'equitable to your 'slaves, being 'aware that you' also 'have a Master in the heavens.

<sup>2</sup> In 'prayer be persevering, watching in it 'with thanks-  
<sup>3</sup> giving, praying<sup>o</sup> at the same time concerning us also, that 'God should be opening for us a door of the word, to speak the secret of 'Christ, because of which I am 'bound<sup>o</sup> also,  
<sup>4</sup> that I should be making it manifest, as I 'must speak.  
<sup>5</sup> In wisdom be walking toward 'those outside, reclaiming<sup>o</sup>  
<sup>6</sup> the era, your 'word being always 'with grace, 'seasoned<sup>o</sup> with salt, perceiving how you 'must 'answer<sup>o</sup> each one.

<sup>7</sup> All my <sup>ac</sup>affairs shall be made 'known to you by Tychicus, a 'beloved brother and faithful servant and  
<sup>8</sup> fellow slave in the Lord, whom I send to<sup>d</sup> you 'for this same thing, that you may 'know 'that which concerns  
<sup>9</sup> you and he should be consoling your 'hearts, together with Onesimus, a 'faithful and beloved brother, who is one<sup>o</sup> of you. They shall make 'known to you all things 'here.

<sup>10</sup> Greeting<sup>o</sup> you is Aristarchus, my 'fellow captive, and Mark, 'cousin of Barnabas (concerning whom you obtained directions: if he should be coming to<sup>d</sup> you, receive<sup>o</sup>  
<sup>11</sup> him), and Jesus, 'termed<sup>o</sup> Justus, 'who 'are<sup>o</sup> of the Circumcision. These are the only fellow workers 'for the kingdom of 'God who<sup>a</sup> became a solace to me.

- <sup>12</sup> Greeting<sup>o</sup> you is Epaphras, 'who is one<sup>o</sup> of you, a slave of Christ Jesus, always struggling<sup>o</sup> for<sup>s</sup> you in 'prayers, that you may 'stand mature and fully 'assured<sup>o</sup> in 'all
- <sup>13</sup> the will of 'God. For I am testifying of him that he 'has much misery over you and 'those in Laodicea and 'those in Hierapolis.
- <sup>14</sup> Greeting<sup>o</sup> you is Luke, the beloved 'physician, and
- <sup>15</sup> Demas. Greet<sup>o</sup> the brethren in Laodicea, and Nympha,
- <sup>16</sup> and the ecclesia <sup>ac</sup>at her house. And whenever the epistle should be 'read <sup>b</sup>to you, <sup>do</sup>cause that it should be 'read in the Laodicean ecclesia also, and that you' also may be
- <sup>17</sup> reading 'that out of Laodicea. And say to Archippus: "Look to the service which you accepted in the Lord,
- <sup>18</sup> that you may be fulfilling it." The salutation is by my 'hand—Paul's. 'Remember my 'bonds!
- 'Grace be with you! Amen!



## PAUL TO THE THESSALONIANS (I)

Paul and Silvanus and Timothy to the ecclesia of the Thessalonians, in God, the Father, and the Lord Jesus Christ:

Grace to you and peace from God, our Father, and the Lord Jesus Christ.

2 We are thanking 'God always concerning you all,  
3 making<sup>o</sup> mention of you<sup>on</sup> in our 'prayers, unintermittingly remembering your 'work of 'faith and 'toil of 'love and 'endurance of 'expectation of our 'Lord Jesus Christ, in  
4 front of our 'God and Father, having perceived, brethren  
5 'beloved<sup>o</sup> by 'God, your 'choice, 'for the evangel of our 'God did not <sup>b</sup>come <sup>to</sup>to you in word only, but in power also, and in holy spirit and much assurance, according as you are 'aware. Such <sup>as</sup> we became among you, because of you.

6 And you' became imitators of us and of the Lord, 'receiving<sup>o</sup> the word in much affliction with joy of holy  
7 spirit, so that you 'become<sup>o</sup> models to all the 'believers in  
8 'Macedonia and in 'Achaia. For from you has been sounded<sup>o</sup> forth the word of the Lord, not only in 'Macedonia and in 'Achaia, but in every place your 'faith 'toward 'God has come out, so that we 'have no need to be speaking  
9 of anything, for they' are reporting concerning us, what kind of an entrance we have had to<sup>d</sup> you, and how you turn back to<sup>d</sup> 'God from 'idols, to be slaving for the living  
10 and true God, and to be waiting for His 'Son out of the heavens, Whom He rouses <sup>o</sup>from among the dead, Jesus, our 'Rescuer<sup>o</sup> out of the coming<sup>o</sup> 'indignation.

- 2 For you <sup>o</sup>yourselfs are <sup>o</sup>aware, brethren, that our  
 2 <sup>o</sup>entrance <sup>to</sup><sup>d</sup> you has not come to be for naught, but,  
 though suffering before and being outraged in Philippi,  
 according as you are <sup>o</sup>aware, we are bold<sup>o</sup> in our <sup>o</sup>God to  
 speak the evangel of <sup>o</sup>God <sup>to</sup><sup>d</sup> you <sup>o</sup>with a vast struggle.
- 3 For our <sup>o</sup>entreaty is not out of deception, nor yet out of  
 4 uncleanness, nor yet <sup>o</sup>with guile but, according as we have  
 been tested<sup>o</sup> by <sup>o</sup>God to be entrusted with the evangel,  
 thus are we speaking, not as pleasing <sup>h</sup>men, but God,  
 5 <sup>o</sup>Who is testing our <sup>o</sup>hearts. For neither did we at any  
 time become flattering in expression, according as you  
 are <sup>o</sup>aware; neither with a pretense for greed, God is  
 6 witness; neither seeking glory <sup>o</sup>from <sup>h</sup>men, neither from  
 you, nor from others, when we <sup>o</sup>could<sup>o</sup> be <sup>o</sup>a burden as  
 7 Christ's apostles. But we became gentle in your midst,  
 as <sup>o</sup>a nurse should be cherishing her <sup>o</sup>own <sup>o</sup>children.
- 8 Thus being ardently attached<sup>o</sup> to you, we are delighting  
 to share with you not only the evangel of <sup>o</sup>God, but our  
<sup>o</sup>own <sup>o</sup>souls also, because you came to be beloved by us.
- 9 For you <sup>o</sup>remember, brethren, our <sup>o</sup>toil and <sup>o</sup>labor: work-  
 ing<sup>o</sup> night and day <sup>to</sup><sup>o</sup>so as not <sup>o</sup>to be burdensome to any of  
 10 you, we herald <sup>to</sup><sup>o</sup>you the evangel of <sup>o</sup>God. You are  
 witnesses, and <sup>o</sup>God, how benignly and justly and blame-  
 11 lessly we became to you <sup>o</sup>who are believing, even as you  
 are <sup>o</sup>aware how we were to each one of you, as a father  
 to his <sup>o</sup>own children, consoling and comforting<sup>o</sup> you and  
 12 attesting<sup>o</sup> <sup>to</sup><sup>o</sup>unto you <sup>o</sup>to be walking worthily of <sup>o</sup>God,  
<sup>o</sup>Who calls you into His <sup>o</sup>own <sup>o</sup>kingdom and glory.
- 13 And therefore we <sup>o</sup>also are thanking <sup>o</sup>God uninter-  
 mittingly that, in accepting the word heard <sup>o</sup>from us,  
 from <sup>o</sup>God you receive<sup>o</sup>, not the word of <sup>h</sup>men, but,  
 according as it truly is, the word of God, which is  
 operating<sup>o</sup> also in you <sup>o</sup>who are believing.
- 14 For you <sup>o</sup>became imitators, brethren, of the ecclesias of

'God 'which 'are in 'Judea in Christ Jesus. 'For you suffered the same, 'even you by your own 'fellowtribesmen,  
 15 according as they also by the Jews, 'who kill the Lord Jesus as well as the prophets, and banish us, and are not  
 16 pleasing to God, and are contrary to all <sup>h</sup>men, forbidding us to speak to the nations that they may be 'saved, <sup>o</sup>to 'fill up their 'sins always. Yet the indignation outstrips <sup>on</sup>to them <sup>o</sup>to a consummation.

17 Now we', brethren, being bereaved of' you <sup>td</sup>for the period of an hour, in face, not in heart, endeavor the more exceedingly to <sup>b</sup>see your 'face, 'with much yearning,  
 18 because we want to 'come to<sup>d</sup> you, indeed, I, Paul, <sup>+</sup>once—  
 19 'even twice—and 'Satan hinders us. For <sup>o</sup>who is our expectation, or joy, or wreath of glorying? Or is it not  
 20 'even you, in front of our 'Lord Jesus, in His 'presence?  
 20 For you' are our 'glory and 'joy.

**3** Wherefore, when we could by no means longer 'refrain,  
 2 it seems well for us to be left in Athens alone, and we send Timothy, our 'brother and God's servant in the evangel of 'Christ, <sup>o</sup>to 'establish and to console you for  
 3 the sake of your 'faith. No one is 'to be 'swayed<sup>o</sup> 'by these 'afflictions, for you <sup>s</sup>yourselves are <sup>o</sup>aware that we are  
 4 'located<sup>o</sup> <sup>o</sup>for this. For 'even when we were <sup>td</sup>with you, we predicted to you that "we are 'about to be 'afflicted<sup>o</sup>,"  
 according as it came<sup>o</sup> to be also, and you are <sup>o</sup>aware.

5 Therefore, when I also could by no means longer 'refrain, I send <sup>o</sup>to 'know of your 'faith, lest somehow the 'trier tries you and our 'toil may be coming<sup>o</sup> to be <sup>o</sup>for naught.  
 6 Yet at present, because of Timothy's coming to<sup>d</sup> us from you, and 'bringing us the evangel<sup>o</sup> of your 'faith and your 'love, and that you 'have a good remembrance of us always,  
 7 longing to <sup>b</sup>see us even as we also you—therefore we were consoled, brethren, <sup>on</sup>over you <sup>on</sup>in <sup>e</sup>all our 'necessity  
 8 and affliction, through your 'faith, <sup>t</sup>for now we are living

<sup>9</sup> if ever you' are standing firm in the Lord. For "what thanksgiving are we 'able° to repay to 'God concerning you <sup>on</sup>for "all the joy with which we are rejoicing because  
<sup>10</sup> of you in front of our 'God, night and day superexcessively beseeching° "to "see your 'face and to adjust the  
<sup>11</sup> deficiencies of your 'faith? Now may our 'God and Father "Himself, and our 'Lord Jesus, be directing our 'way to<sup>d</sup> you!

<sup>12</sup> Now may the Lord cause you to 'increase and 'super-abound in 'love "for one another and "for all, even as we  
<sup>13</sup> also "for you, "to 'establish your 'hearts unblamable in holiness in front of our 'God and Father, in the presence of our 'Lord Jesus with all His 'saints.

**4** For the rest, then, brethren, we are asking you and entreating in the Lord Jesus, that, according as you accepted <sup>b</sup>from us 'how you 'must be walking and pleasing God (according as you are walking also), that you  
<sup>2</sup> may be superabounding yet 'more, for you are "aware "what charges we "give to you through the Lord Jesus.  
<sup>3</sup> For this is the will of 'God: your 'holiness. You are to be  
<sup>4</sup> abstaining° from "all prostitution; each of you is to be aware of his "own 'vessel, to be acquiring° it in holiness  
<sup>5</sup> and honor, not in lustful passion even as the nations also  
<sup>6</sup> 'who are not "acquainted with 'God. No one is 'to be circumventing and overreaching his 'brother in the matter, because the Lord is the Avenger "of all these, according  
<sup>7</sup> as we "said to you before also, and certify°, for 'God calls  
<sup>8</sup> us, not <sup>on</sup>for uncleanness, but in holiness. Surely, in consequence, then, he 'who is repudiating is not repudiating "man, but 'God, 'Who is also giving His 'holy 'spirit "to you.

<sup>9</sup> Now, concerning 'brotherly fondness, we 'have no' need to be writing to you, for you' "yourselves are taught  
<sup>10</sup> by God "to be loving one another, for you are doing it

- also <sup>to</sup>to all the brethren <sup>who are in the whole of</sup> Macedonia. Now we are entreating you, brethren, to be super-  
<sup>11</sup>abounding yet <sup>more</sup>, and that you be <sup>ambitious</sup> to be <sup>quiet</sup>, and to be <sup>engaged</sup> in your <sup>own</sup> affairs, and to be <sup>working</sup> with your <sup>hands</sup>, according as we charge you,  
<sup>12</sup>that you may be walking respectably toward <sup>those out-</sup>side and you may <sup>have need of</sup> nothing.
- <sup>13</sup> Now we do not <sup>want</sup> you to be <sup>ignorant</sup>, brethren, concerning <sup>those who are reposing</sup>, lest you may <sup>sorrow</sup> according as the rest, also, <sup>who have no expectation</sup>.
- <sup>14</sup> For, if we are believing that Jesus died and rose, thus also, <sup>those who are put to repose, will God, through Jesus,</sup>  
<sup>15</sup>lead forth together with Him. For this we are saying to you <sup>by the word of the Lord, that we, the living, who are surviving</sup> <sup>to the presence of the Lord, should by no</sup>  
<sup>16</sup>means <sup>outstrip</sup> <sup>those who are put to repose, for the Lord Himself will be descending</sup> from heaven <sup>with a shout of command, with the voice of the Chief Messenger, and with the trumpet of God, and the dead in Christ shall be</sup>  
<sup>17</sup>rising <sup>first</sup>. Thereupon we, the living <sup>who are surviving</sup>, shall at the same time be <sup>snatched away together with them in clouds, to meet the Lord to in the air</sup>. And  
<sup>18</sup>thus shall we always be together with the Lord. So that, <sup>console one another with these words</sup>.
- <sup>5</sup> Now concerning the times and the eras, brethren, you  
<sup>2</sup>have no <sup>need to be written</sup> to <sup>you</sup>, for you <sup>yourselves</sup> are accurately <sup>aware that the day of the Lord is as a thief in the night—thus is it coming</sup>! Now whenever they may  
<sup>3</sup>be saying “Peace and security,” then extermination is <sup>standing</sup> by them unawares, even as a <sup>pang</sup> over the <sup>pregnant</sup>, and they may by no means <sup>escape</sup>.
- <sup>4</sup> Now you, brethren, are not in darkness, that the day  
<sup>5</sup>may be overtaking you as a thief, for you are all sons of the light and sons of the day. We are not of the night nor

<sup>6</sup> of the darkness. Consequently, then, we may not be drowsing, <sup>7</sup>even as the rest, but we may be watching and <sup>7</sup>'sober. For 'those who are drowsing are drowsing at night, and 'those who are 'drunk<sup>o</sup> are 'drunk at night. <sup>8</sup>Yet we', being of the day, may be 'sober, 'putting<sup>o</sup> on the cuirass of faith and love, and the helmet, the expectation <sup>9</sup>of salvation, 'for 'God did not appoint<sup>o</sup> us <sup>10</sup>to indignation, but <sup>10</sup>to the procuring of salvation through our 'Lord <sup>10</sup>Jesus Christ, 'Who 'died for our sakes, that, whether we may be watching or drowsing, we should be living at the <sup>11</sup>same time together with Him. Wherefore, 'console one another and 'edify one the <sup>one</sup>other, according as you are doing also.

<sup>12</sup> Now we are asking you, brethren, to perceive 'those who are toiling among you and presiding<sup>o</sup> over you in the <sup>13</sup>Lord and admonishing you, and to 'deem<sup>o</sup> them exceedingly distinguished in love, because of their 'work. Be at <sup>14</sup>'peace among yourselves. Now we are entreating you, brethren; 'admonish the disorderly, 'comfort<sup>o</sup> the faint-hearted, 'uphold<sup>o</sup> the infirm, be 'patient toward all. 'See that no <sup>a</sup>one may be rendering evil <sup>14</sup>for evil to anyone, but always 'pursue 'that which is good <sup>10</sup>for one another as well as <sup>10</sup>for all. Be rejoicing always. <sup>17</sup>Be praying<sup>o</sup> unintermittingly. In everything be giving thanks, for this <sup>18</sup>is the will of God in Christ Jesus <sup>10</sup>for you. 'Quench not <sup>20</sup>the spirit. 'Scorn not prophecies. <sup>21</sup>Yet be testing all, <sup>22</sup>retaining the ideal. From everything wicked to the perception, 'abstain<sup>o</sup>.

<sup>23</sup> Now may the God of 'peace <sup>a</sup>Himself be hallowing you wholly; and may your unimpaired 'spirit and 'soul and 'body be 'kept blameless in the presence of our 'Lord <sup>24</sup>Jesus Christ! Faithful is He 'Who is calling you, Who will be doing it also.

<sup>25</sup> Brethren, 'pray<sup>o</sup> concerning us also. <sup>26</sup>Greet<sup>o</sup> all the

**<sup>27</sup> brethren 'with a holy kiss. I am adjuring you by the Lord,  
that 'this epistle be read to all the holy brethren.**

**<sup>28</sup> The grace of our 'Lord Jesus Christ be with you! Amen!**

## PAUL TO THE THESSALONIANS (II)

Paul and Silvanus and Timothy to the ecclesia of the Thessalonians, in God, our Father, and the Lord Jesus Christ:

- 2 Grace to you and peace from God, our Father, and the Lord Jesus Christ.
- 3 We 'ought to be thanking 'God always concerning you, brethren, according as it is meet; seeing that your 'faith is flourishing and the love of each one of you all <sup>10</sup>for one
- 4 another is increasing, so that we <sup>9</sup>ourselves glory<sup>o</sup> 'in you in the ecclesias of 'God, for<sup>s</sup> your 'endurance and faith in all your 'persecutions and the afflictions with which you are
- 5 bearing<sup>o</sup>—a display of the just judging of 'God, <sup>10</sup>to 'deem you worthy of the kingdom of 'God, for<sup>s</sup> which you are
- 6 suffering also, if so be that it is just <sup>b</sup>of God to repay
- 7 affliction to 'those afflicting you, and to you 'who are being afflicted<sup>o</sup>, ease, with us, 'at the unveiling of the Lord Jesus
- 8 from heaven with His powerful messengers, in flaming fire, dealing out vengeance to 'those who are not
- <sup>o</sup>acquainted with 'God and 'those who are not obeying
- 9 the evangel of our 'Lord Jesus Christ—who<sup>a</sup> shall 'incur the justice of eonian extermination from the face of the
- 10 Lord, and from the glory of His 'strength—whenever He may be coming to be glorified 'in His 'saints and to be marveled at in all 'who believe (seeing that our 'testimony
- <sup>on</sup>to you was believed) in that 'day.
- 11 <sup>10</sup>For which we are always praying<sup>o</sup> also concerning you, that our 'God should be counting you worthy of the calling, and should be fulfilling every delight of goodness



<sup>12</sup> and work of faith in power, so that the name of our 'Lord Jesus may be 'glorified 'in you, and you in Him, in accord with the grace of our 'God and the Lord Jesus Christ.

**2** Now we are asking you, brethren, for the sake of the presence of our 'Lord Jesus Christ and our assembling

<sup>2</sup> <sup>on</sup>to Him, <sup>to</sup>that you 'be not quickly shaken from your 'mind, nor yet be 'alarmed<sup>o</sup>, <sup>neither</sup> through spirit, <sup>nor</sup> through word, <sup>nor</sup> through an epistle as through us, as <sup>3</sup> that the day of the Lord is 'present. No <sup>one</sup> should be deluding you <sup>by</sup> <sup>any</sup> method, <sup>for</sup> should not the apostasy be coming first and the <sup>man</sup> of 'lawlessness be <sup>4</sup> 'unveiled, the son of 'destruction, 'who is opposing<sup>o</sup> and lifting<sup>o</sup> himself up <sup>over</sup> everyone 'termed<sup>o</sup> a god or an object of veneration, so that he is seated <sup>in</sup> the temple of <sup>5</sup> 'God, demonstrating that he himself is God? Do you not 'remember that, still being <sup>with</sup> you, I told you these things?

<sup>6</sup> And now you are 'aware 'what is detaining, <sup>for</sup> him <sup>7</sup> 'to be unveiled in his <sup>own</sup> 'era. For the secret of 'lawlessness is already operating. Only <sup>when</sup> the <sup>at</sup> present 'detrainer may be coming<sup>o</sup> to be out of the midst, <sup>then</sup> will be 'unveiled the lawless one (whom the Lord Jesus will 'despatch with the spirit of His 'mouth and will 'discard <sup>9</sup> by the advent of His 'presence), whose 'presence is in accord with the operation of 'Satan, 'with <sup>all</sup> power and <sup>10</sup> signs and false miracles and 'with every seduction of 'injustice among those who are perishing<sup>o</sup>, <sup>because</sup> <sup>they</sup> do <sup>11</sup> not receive<sup>o</sup> the love of the truth <sup>for</sup> their 'salvation. And therefore 'God will be sending them an operation of <sup>12</sup> deception, <sup>for</sup> them 'to believe the falsehood, that all may be 'judged 'who do not believe the truth, but delight in 'injustice.

<sup>13</sup> Now we 'ought to be thanking 'God always concerning you, brethren, 'beloved<sup>o</sup> by the Lord, seeing that 'God

prefers<sup>o</sup> you from the beginning <sup>40</sup>for salvation, in holiness of the spirit and faith in the truth, into which He also calls us through our 'evangel, <sup>40</sup>for the procuring of the glory of our 'Lord Jesus Christ. Consequently, then, brethren, 'stand firm, and 'hold to the traditions which you were taught by us, whether through word or <sup>th</sup>our epistle. Now may our 'Lord Jesus Christ <sup>o</sup>Himself, and 'God, our 'Father, 'Who loves us, and is giving us an conian consolation and a good expectation in grace, be consoling your 'hearts and establish you in every good work and word.

**3** 'Furthermore, 'pray<sup>o</sup>, brethren, concerning us, that the word of the Lord may 'race and be 'glorified<sup>o</sup>, according as it is <sup>td</sup>with you also, and that we should be 'rescued from 'abnormal and wicked <sup>h</sup>men, for not for all is the faith. Yet faithful is the Lord, Who will be establishing you and guarding you from the wicked one. Now we have confidence <sup>on</sup>in you in the Lord that what we are charging, you are doing also and will be doing. Now may the Lord be directing your 'hearts into the love of 'God and into the endurance of 'Christ!

**6** Now we are charging you, brethren, in the name of our 'Lord Jesus Christ, to be putting<sup>o</sup> yourselves from every brother who is walking disorderly and not in accord with the tradition which they accepted <sup>b</sup>from us. For you <sup>a</sup>yourselves are 'aware how you 'must be imitating<sup>o</sup> us, 'for we are not disorderly among you, neither did we eat bread gratuitously <sup>b</sup>from anyone, but, 'with toil and labor, we are working<sup>o</sup> night and day, <sup>td</sup>so as not 'to be burdensome to any of you. Not that we 'have not the right, but that we may be giving you ourselves as a model <sup>40</sup>for you 'to be imitating<sup>o</sup> us. For 'even when we were <sup>td</sup>with you, we gave this charge to you: that "If anyone is not willing to <sup>o</sup>work, neither let him 'eat." For we are hearing that

- <sup>12</sup> <sup>o</sup>some among you are walking disorderly, working<sup>o</sup> at nothing, but are meddling<sup>o</sup>. Now <sup>o</sup>such we are charging and entreating in the Lord Jesus Christ, that, working<sup>o</sup> with quietness, they may be eating their <sup>o</sup>own bread.
- <sup>13</sup> Now you', brethren, should not be 'despondent in ideal
- <sup>14</sup> doing. Now if anyone is not obeying our 'word through 'this epistle, let it be a 'sign<sup>o</sup> to you as to this man, not to
- <sup>15</sup> 'commingle<sup>o</sup> with him, that he may be 'abashed; and do not 'deem<sup>o</sup> him as an enemy, but 'admonish him as a brother.
- <sup>16</sup> Now may the Lord of 'peace <sup>o</sup>Himself 'give you 'peace continually 'by every means. The Lord be with you all!
- <sup>17</sup> The salutation is by my 'hand—Paul's—which is a sign
- <sup>18</sup> in every epistle: thus am I writing. The grace of our 'Lord Jesus Christ be with you all! Amen!

## PAUL TO TIMOTHY (I)

Paul, an apostle of Christ Jesus, according to the injunction of God, our Saviour, and the Lord Jesus Christ, our  
2 'Expectation, to Timothy, a genuine child in faith:

Grace, mercy, peace, from God, our Father, and Christ Jesus, our 'Lord.

3 According as I entreat you, remain° with them in Ephesus, when going° into Macedonia, that you should be  
4 charging °some not to be teaching differently, nor yet to be heeding myths and endless genealogies, which° are affording exactions rather than God's administration 'which is in faith.

5 Now the consummation of the charge is love out of a clean heart and a good conscience and unfeigned faith, from which °some, °swerving, were turned aside into vain  
6 prating, wanting to be teachers of the law, not apprehending °either what they are saying, °or that concerning  
7 °which they are insisting°. Now we are °aware that the law is ideal if ever anyone is using° it lawfully, being °aware of this, that law is not 'laid° down for the just, yet it is for the lawless and insubordinate, the irreverent and sinners, the malign and profane, thrashers of fathers and  
8 thrashers of mothers, homicides, paramours, sodomites, kidnapers, liars, perjurers, and if any °other thing is opposing° °sound teaching, in accord with the evangel of the glory of the happy God, with which I' was entrusted.

12 Grateful 'am I to Him 'Who invigorates me, Christ Jesus, our 'Lord, 'for He deems° me faithful, assigning°  
13 me °a service, I, 'who formerly 'was a calumniator and a

persecutor and an outrager: but I was shown mercy,  
 14 seeing that I do it being ignorant, in unbelief. Yet the  
 grace of our Lord overwhelms, with faith and love in  
 15 Christ Jesus. Faithful is the saying, and worthy of all  
 welcome, that Christ Jesus came into the world to save  
 16 sinners, foremost of whom am I. But therefore was I  
 shown mercy, that in me, the foremost, Jesus Christ  
 should be displaying all His patience, for a pattern of  
 those who are about to be believing on Him for life  
 eonian.

17 Now to the King of the eons, the incorruptible, invisible,  
 only, and wise God, be honor and glory for the eons  
 of the eons! Amen!

18 This charge I am committing to you, child Timothy,  
 according to the preceding prophecies over you, that in  
 19 them you may be warring the ideal warfare, having faith  
 and a good conscience, which some, thrusting away,  
 20 have made shipwreck as to the faith; of whom are  
 Hymeneus and Alexander, whom I give up to Satan,  
 that they may be trained not to calumniate.

2 I am entreating, then, first of all, that petitions, prayers,  
 2 pleadings, thanksgiving be made for all mankind, for  
 kings and all those being in a superior station, that we  
 may be leading a mild and quiet life in all devoutness and  
 3 gravity, for this is ideal and welcome in the sight of our  
 4 Saviour, God, Who wills that all mankind be saved and  
 come into a realization of the truth.

5 For there is one God, and one Mediator of God and  
 6 mankind, a Man, Christ Jesus, Who is giving Himself  
 a correspondent Ransom for all (the testimony in its own  
 7 eras), for which I was appointed a herald and an  
 apostle (I am telling the truth, I am not lying), a teacher  
 of the nations in knowledge and truth.

8 I am intending, then, that men pray in every place,

lifting up benign hands, apart from anger and reasoning.

<sup>9</sup> Similarly, women also are to be adorning themselves in raiment, decorously, with modesty and sanity, not 'with  
<sup>10</sup> braids and gold, or pearls or costly vesture, but (what is becoming to women professing<sup>o</sup> a reverence for God)  
<sup>11</sup> <sup>th</sup>with good works. Let a woman be learning in quiet-  
<sup>12</sup> ness 'with <sup>e</sup>all subjection. Now I am not permitting a woman to be teaching, nor yet to be domineering over a  
<sup>13</sup> man, but to be in quietness (for Adam was first molded, thereafter Eve, and Adam was not seduced, yet the wo-  
<sup>14</sup> man, being deluded, has come to be in the transgression).  
<sup>15</sup> Yet she shall be 'saved through the child bearing, if ever they should be remaining in faith and love and holiness with sanity.

**3** Faithful is the saying: "If anyone is craving<sup>o</sup> the supervision, he is desiring an ideal work." The supervisor, then, 'must be irreprehensible, the husband of one wife,  
<sup>3</sup> sober, sane, decorous, hospitable, apt to teach, no toper, not quarrelsome, but lenient, pacific, not fond of money,  
<sup>4</sup> controlling<sup>o</sup> his 'own household ideally, having his child-  
<sup>5</sup> ren in subjection with <sup>e</sup>all gravity—now if anyone is not <sup>o</sup>aware how to control his 'own household, how will he  
<sup>6</sup> 'care<sup>o</sup> for the ecclesia of God?—no novice, lest, being conceited, he should be falling 'into the judgment of the  
<sup>7</sup> Adversary. Yet he 'must 'have an ideal testimony also from 'those outside, that he should not be falling 'into the reproach and trap of the Adversary.

<sup>8</sup> Servants, similarly, are to be grave, not double-tongued,  
<sup>9</sup> not 'addicted to much wine, not avaricious, having the secret of the faith in a clear conscience. Now let these also first be 'tested<sup>o</sup>: thereafter let them be serving, being  
<sup>11</sup> unimpeachable. The wives, similarly, are to be grave, not  
<sup>12</sup> adversaries, sober, faithful in all things. Let servants be the husbands of one wife, controlling<sup>o</sup> children and 'their

- <sup>13</sup> own households ideally, for 'those who serve ideally are procuring° for themselves an ideal rank and much boldness in the faith 'which is in Christ Jesus.
- <sup>14</sup> These things I am writing to you, though expecting to  
<sup>15</sup> 'come to<sup>d</sup> you more quickly, yet, if I should be 'tardy, that you may be perceiving how one 'must 'behave° in God's house, which<sup>a</sup> is the ecclesia of the living God, the pillar  
<sup>16</sup> and base of the truth. And avowedly° great is the secret of 'devoutness, which was manifested in flesh, justified in spirit, seen by messengers, heralded among the nations, believed in the world, taken up in glory.
- 4** Now the spirit is saying explicitly, that in subsequent eras "some will be withdrawing° from the faith, giving heed to deceiving spirits and the teachings of demons,  
<sup>2</sup> in the hypocrisy of false expressions, 'their own conscience  
<sup>3</sup> having been cauterized°; forbidding to 'marry, abstaining° from foods, which 'God creates 'to be partaken of with thanksgiving by 'those who believe and °realize the truth,  
<sup>4</sup> seeing that every creature of God is ideal and nothing is  
<sup>5</sup> to be cast away, being taken° with thanksgiving, for it is  
<sup>6</sup> 'hallowed° through the word of God and pleading. By suggesting° these things to the brethren, you should be an ideal servant of Christ Jesus, fostering° with the words of 'faith and of the ideal teaching which you have fully  
<sup>7</sup> followed. Now 'profane and old womanish myths 'refuse°,  
<sup>8</sup> yet 'exercise yourself 'in devoutness, for 'bodily exercise is beneficial 'for a few things, yet 'devoutness is beneficial 'for all, having promise for the life 'which now is, and 'that which is impending.
- <sup>9</sup> Faithful is the saying and worthy of "all welcome<sup>10</sup> (for 'for this are we toiling and being reproached°), that we °rely on the living God, Who is the Saviour of all  
<sup>11</sup> mankind, especially of believers. These things be  
<sup>12</sup> charging and teaching. Let no one be despising your

'youth, but 'become a model for the believers, in word,  
13 in behavior, in love, in faith, in purity. Till I 'come°, give  
14 'heed to 'reading, to 'entreaty, to 'teaching. 'Neglect not  
the gracious gift which is in you, which was given to you  
through prophecy with the imposition of the hands of  
15 the eldership. On these things 'meditate. In these be, that  
16 your 'progress may be apparent to all. 'Attend to yourself  
and to the teaching. Be persisting in them, for in doing  
this you will 'save yourself as well as 'those hearing you.

5 An elderly man you should not be upbraiding, but be  
entreating him as a father, the younger men as brethren,  
2 the elder women as mothers, the younger as sisters, in 'all  
3 purity. Widows be honoring, 'who are 'really widows.  
4 Now if any widow 'has children or descendants, let them  
'learn to be 'devoted to 'their own household first and  
reciprocate by paying 'their progenitors, for this is welcome  
5 in 'God's sight. Now 'one 'really a widow, and 'alone°,  
'relies on 'God and is remaining in 'petitions and 'prayers  
6 night and day. Yet she 'who is a 'prodigal, though living,  
7 is 'dead. These things also, 'charge, that they may be ir-  
8 reprehensible. Now if anyone is not providing for his  
'own, and especially his family, he has disowned° the faith,  
9 and is worse than an unbeliever. Let no widow be 'listed°  
of less than sixty years, having been° the wife of one man,  
10 'attested° 'by ideal acts: if she nourishes children, if she is  
hospitable, if she washes the saints' feet, if she relieves the  
11 'afflicted°, if she follows up with every good work. Yet  
the younger widows 'refuse°, for whenever they should be  
12 'restive against 'Christ, they are wanting to 'marry; having  
13 judgment seeing that they repudiate 'their first faith. Yet  
at the same time they are learning to be idle also, wander-  
ing° about the homes. Yet not only are they idle, but  
gossips also, and meddlers, speaking 'what they 'must not.  
14 I am intending°, then, that younger widows are to be



- marrying, bearing children, managing the household, giving an 'opposer° nothing as an incentive favoring  
15 reviling, for already "some were turned aside after 'Satan.  
16 If any believing woman 'has widows with her, let her be relieving° them and let not the ecclesia be 'burdened°, that it should be relieving 'those who are 'really widows.  
17 Let elders 'who 'have presided ideally be counted 'worthy° of double honor, especially 'those who are toiling  
18 in word and teaching, for the scripture is saying: "A threshing ox you shall not be muzzling," and "Worthy  
19 is the worker of his 'wages." Against an elder do not 'assent to an accusation outside and except <sup>om</sup>before two or  
20 three witnesses. 'Those who are sinning be exposing in the sight of all, that the rest also may 'have fear. I am conjuring°, in the sight of 'God and Christ Jesus and the chosen messengers, that you should 'guard these things, apart  
22 from prejudice, doing nothing <sup>ac</sup>from bias. On no one 'place hands too quickly, nor yet be participating in the  
23 sins of others. 'Keep yourself pure. No <sup>nt</sup> longer 'drink water only, but be using° a sip of wine <sup>bc</sup>for your 'stomach  
24 and your 'frequent infirmities. <sup>a</sup>Some <sup>h</sup>men's 'sins are taken for granted, preceding them into judging, yet <sup>a</sup>some are  
25 following up also. Similarly the ideal 'acts also are taken for granted, and 'those having it otherwise 'can° not be hid.
- 6 Whoever are slaves under the yoke, let them 'deem° 'their own owners worthy of <sup>e</sup>all honor, lest the name of  
2 'God and the teaching may be 'blasphemed°. Yet let 'those having believing owners not be despising them seeing that they are brethren, but rather let them 'slave for them, seeing that they are believing and beloved, 'being supported° by the slaves' benefaction.
- 3 These things 'teach and 'entreat. If anyone is teaching differently and is not approaching° with 'sound words,

even 'those of our 'Lord Jesus Christ, and the teaching in  
 4 accord with devoutness, he is 'conceited°, 'versed in nothing, but 'morbid about questionings and controversies, out of which is 'coming° envy, strife, calumnies, wicked  
 5 suspicions, altercations of <sup>h</sup>men of a 'decadent° 'mind and 'deprived° of the truth, inferring that 'devoutness is capital. Now 'devoutness with contentment is great  
 6 capital; for nothing do we carry <sup>to</sup> into the world, and it is  
 7 evident that neither 'can° we 'carry anything out. Now,  
 8 having sustenance and 'shelter, with these we shall be  
 9 'sufficed. Now 'those intending° to be 'rich are falling 'into a trial and a trap and the many foolish and harmful desires which<sup>a</sup> are swamping <sup>h</sup>men <sup>to</sup>in extermination and destruction.

10 For a root of all of the evils is the fondness for money, which <sup>a</sup>some, craving°, were led astray from the faith and try themselves on all sides with much 'pain.

11 Now you', O <sup>h</sup>man of 'God, 'flee from these things: yet 'pursue righteousness, devoutness, faith, love, with endurance, suffering, and meekness. 'Contend° the ideal contest of the faith. 'Get hold° of 'conian life, <sup>to</sup>for which you were called, and you avow the ideal avowal in the sight of many witnesses.

13 I am charging you in the sight of 'God, 'Who is vivifying 'all, and of Jesus Christ, 'Who testifies in the ideal  
 14 avowal <sup>on</sup>before Pontius Pilate, that you keep 'this precept unspotted, irreprehensible, unto the advent of our 'Lord,  
 15 Christ Jesus, which, to its own eras, the happy and only Potentate will be showing: He is 'King of 'kings and  
 16 Lord of 'lords, 'Who alone 'has immortality, making His home in light inaccessible, Whom not one of 'mankind perceived nor 'can° be perceiving, to Whom be honor and 'might conian! Amen!

17 'Those who are rich in the current con be charging not

to be 'haughty, nor yet to °rely on the dubiousness of riches,  
but on God, 'Who is tendering us all things richly °for  
18 our enjoyment; to be doing good acts, to be 'rich in ideal  
19 acts, to be liberal contributors, treasuring up for them-  
selves an ideal foundation °for 'that which is impending,  
that they may 'get hold° of 'life really.

20 O Timothy, 'that which is committed to you, guard,  
turning° aside from the profane prattlings and antipathies  
21 of 'falsely named "knowledge," which °some are profess-  
ing°. °bAs to the faith, they swerve.

'Grace be with you! Amen!

## PAUL TO TIMOTHY (II)

Paul, an apostle of Christ Jesus, through the will of God,  
in accord with the promise of life 'which is in Christ Jesus,  
2 to Timothy, a child beloved:

Grace, mercy, peace, from God, the Father, and Christ  
Jesus, our 'Lord.

3 Grateful 'am I to 'God, to Whom I am offering divine  
service from my ancestors 'with a clear conscience, as I  
'have an unintermittent 'remembrance concerning you in  
4 my 'petitions, night and day, longing to 'see you, 'remem-  
5 bering° your 'tears, that I may be 'filled full of joy, getting  
a reminder of the unfeigned faith which is in you, which"  
first makes its home 'in your 'grandmother Lois, and in  
your 'mother Eunice. Now, I am °persuaded° that it is  
in you also.

6 <sup>bc</sup>For which cause I am reminding you to be rekindling  
the gracious gift of 'God which is in you through the  
7 imposition of my 'hands, for 'God ° gives us, not a spirit  
8 of timidity, but of power and of love and of sanity. You  
may not be 'ashamed, then, of the testimony of our 'Lord,  
nor yet of me, His 'prisoner, but suffer evil with the  
9 evangel in accord with the power of God, 'Who saves us  
and calls us with a holy calling, not in accord with our  
'acts, but in accord with His own purpose and the grace  
'which is 'given to us in Christ Jesus before times eonian,  
10 yet now is being manifested through the advent of our  
'Saviour, Christ Jesus, Who, indeed, abolishes 'death, yet  
11 illuminates life and incorruption through the evangel °  
which I was appointed a herald and an apostle and a

- <sup>12</sup> teacher of the nations. <sup>b</sup>For which cause I am suffering these things also, but I am not 'ashamed', for I am 'aware Whom I have believed, and I am 'persuaded' that He is able to guard 'what is committed to me, 'for that 'day.
- <sup>13</sup> 'Have a pattern of 'sound words, which you hear <sup>b</sup>from
- <sup>14</sup> me, in faith and love 'which are in Christ Jesus. The ideal thing committed to you, guard through the holy spirit 'which is making its home 'in us.
- <sup>15</sup> Of this you are 'aware, that all 'those in the province of Asia were turned from me, of whom are Phygellus and Hermogenes.
- <sup>16</sup> May the Lord 'grant mercy to the household of Onesiphorus, 'for he often refreshes me and was not ashamed
- <sup>17</sup> of my 'chain, but, coming<sup>o</sup> to be in Rome, he seeks me
- <sup>18</sup> diligently and found me. May the Lord 'grant to him to be finding mercy <sup>b</sup>from the Lord in that 'day! And how much he serves in Ephesus you 'know quite well.
- 2** You', then, child of mine, be 'invigorated<sup>o</sup> 'by the grace
- <sup>2</sup> 'which is in Christ Jesus. And what things you hear <sup>b</sup>from me through many witnesses, these 'commit<sup>o</sup> to faithful <sup>h</sup>men, who<sup>a</sup> shall be competent to teach <sup>d</sup>others also.
- <sup>3</sup> Suffer evil with me, as an ideal soldier of Christ Jesus.
- <sup>4</sup> No' one who is warring<sup>o</sup> is 'involved<sup>o</sup> in the 'business of a 'livelihood, that he should be pleasing the one who
- <sup>5</sup> enlists him. Now if anyone should be competing in the games also, he is not given a 'wreath<sup>o</sup> if ever he should not
- <sup>6</sup> be competing lawfully. The toiling farmer must be the
- <sup>7</sup> first to 'partake of the fruits. 'Apprehend what I 'say, for the Lord will be giving you understanding in it all.
- <sup>8</sup> 'Remember Jesus Christ, Who 'has been roused<sup>o</sup> 'from among the dead, is<sup>o</sup> of the seed of David, according to
- <sup>9</sup> my 'evangel, in which I am suffering evil unto bonds as a
- <sup>10</sup> malefactor—but the word of 'God is not 'bound<sup>o</sup>. Therefore I am enduring all because of 'those who are chosen,

that they' also may be happening upon the salvation which is in Christ Jesus with glory conian.

11 Faithful is the saying: "For if we died together, we shall  
12 be living together also; if we are enduring, we shall be  
reigning together also; if we are disowning°, 'He' also will  
13 be disowning° us; if we are disbelieving, 'He' is remain-  
ing faithful—He 'cannot disown° Himself."

14 Of these things be reminding them, conjuring° them in  
the Lord's sight not to engage in 'controversy<sup>10</sup> for nothing  
useful, <sup>on</sup>to the upsetting of 'those who are hearing.

15 Endeavor to present yourself to 'God qualified, an un-  
ashamed worker, correctly cutting the word of 'truth.

16 Yet from 'profane prattlings 'stand° aloof, for they will be  
17 progressing <sup>on</sup>to more irreverence, and their 'word will  
'spread as gangrene, of whom are Hymeneus and Philetus,  
18 who<sup>a</sup> swerve <sup>ab</sup>as to 'truth, saying that the resurrection  
has already occurred, and are subverting the faith of "some.

19 Howbeit, the solid foundation of 'God °stands, having  
this 'seal: The Lord knew 'those who 'are His, and, Let  
everyone 'who is naming the name of the Lord 'withdraw  
from injustice.

20 Now in a great house there are not only gold<sup>en</sup> and silver  
utensils, but wooden and earthenware also, and "some  
21 indeed <sup>10</sup>for honor, yet "some <sup>10</sup>for dishonor. If, then,  
anyone should ever be purging himself from these, he  
will be a utensil <sup>10</sup>for honor, "hallowed°, and useful to  
the Owner, made °ready° <sup>10</sup>for every good act.

22 Now 'youthful desires 'flee: yet 'pursue righteousness,  
faith, love, peace, with all 'who are invoking° the Lord out  
23 of a clean heart. Now 'stupid and crude questionings  
'refuse°, being °aware that they are generating fightings.

24 Now a slave of the Lord 'must not be fighting°, but be  
25 gentle toward all, apt to teach, bearing with evil, 'with  
meekness training 'those who are antagonizing°, seeing

whether 'God may be giving them repentance to 'come  
 26 into a realization of the truth, and they will be sobering  
 up out of the trap of the Adversary, having been caught°  
 alive by him, <sup>10</sup>for that one's 'will.

3 Now this 'know, that in the last days perilous periods  
 2 will be 'present°, for <sup>h</sup>men will be selfish, fond of money,  
 ostentatious, proud, calumniators, stubborn to parents,  
 3 ungrateful, malign, without natural affection, implacable,  
 adversaries, uncontrollable, fierce, averse to the good,  
 4 traitors, rash, °conceited°, fond of their own gratification  
 5 rather than fond of God; having a form of devoutness,  
 6 yet °denying° its 'power. These, also, 'shun°. For °of these  
 are 'those who are slipping<sup>4</sup> into 'homes and are leading  
 into captivity little women, °heaped° with sins, being led°  
 7 by various lusts and gratifications, always learning and  
 yet not at any time 'able° to 'come into a realization of the  
 8 truth. Now, by the method by which Jannes and Jambres  
 withstand Moses, thus these also are withstanding° the  
 truth, <sup>h</sup>men of a 'depraved° 'mind, disqualified <sup>ab</sup>as to the  
 9 faith. But they shall not be progressing<sup>on</sup> more, for their  
 'folly shall be obvious to all, as 'that of those also became°.

10 Now you' fully follow me in my 'teaching, 'motive, 'pur-  
 11 pose, 'faith, 'patience, 'love, 'endurance, 'persecutions, 'suf-  
 ferings, such as occurred° to me in Antioch, in Iconium,  
 in Lystra: persecutions such as I °undergo, and out of  
 12 them all the Lord rescues° me. And all <sup>v</sup>who are  
 wanting to 'live devoutly in Christ Jesus shall be 'perse-  
 13 cuted. Yet wicked <sup>h</sup>men and swindlers shall 'wax<sup>on</sup> worse  
 and worse, deceiving and being deceived°.

14 Now you' be remaining in what you learned and veri-  
 15 fied, being °aware<sup>b</sup> from <sup>3a</sup>whom you learned it, and that  
 from a babe you are °acquainted with the sacred scriptures  
 'which are 'able° to make you wise <sup>10</sup>for salvation through  
 faith 'which is in Christ Jesus.

<sup>16</sup> <sup>e</sup>All scripture is inspired by God, and is beneficial <sup>td</sup>for teaching, <sup>td</sup>for exposure, <sup>td</sup>for correction, <sup>td</sup>for discipline  
<sup>17</sup> <sup>i</sup>n righteousness, that the <sup>h</sup>man of <sup>i</sup>God may be equipped, <sup>o</sup>fitted<sup>o</sup> out <sup>td</sup>for every good act.

**4** I am conjuring<sup>o</sup> you in the sight of <sup>i</sup>God and Christ Jesus, <sup>i</sup>Who is <sup>i</sup>about to be judging the living and the  
<sup>2</sup> dead, in accord with His <sup>i</sup>advent and His <sup>i</sup>kingdom: Herald the word. <sup>i</sup>Stand by it, opportunely, inopportunely, expose, rebuke, entreat, <sup>i</sup>with <sup>e</sup>all patience and teaching.  
<sup>3</sup> For the era will be when they will not <sup>i</sup>tolerate<sup>o</sup> <sup>i</sup>sound teaching, but, <sup>i</sup>their hearing being tickled<sup>o</sup>, they will <sup>i</sup>heap up for themselves teachers in accord with <sup>i</sup>their own  
<sup>4</sup> desires, and, indeed, they will be turning <sup>i</sup>their hearing away from the truth, yet will be <sup>i</sup>turned<sup>o</sup> aside <sup>on</sup>to <sup>i</sup>myths.  
<sup>5</sup> Yet you' be <sup>i</sup>sober in all things; suffer evil as an ideal soldier of Christ Jesus; do the work of an evangelist; fully  
<sup>6</sup> discharge your <sup>i</sup>service. For I' am already a <sup>i</sup>libation<sup>o</sup>, and  
<sup>7</sup> the period of my <sup>i</sup>dissolution is <sup>i</sup>imminent. I have contended<sup>o</sup> the ideal contest. I have finished my <sup>i</sup>career. I  
<sup>8</sup> have kept the faith. Furthermore, there is <sup>i</sup>reserved<sup>o</sup> for me the wreath of <sup>i</sup>righteousness, which the Lord, the just Judge, will be paying to me in that <sup>i</sup>day; yet not to me only, but also to all <sup>i</sup>who <sup>i</sup>love His <sup>i</sup>advent.

<sup>9</sup> Endeavor to <sup>i</sup>come to<sup>d</sup> me quickly, <sup>to</sup>for Demas, <sup>i</sup>loving the current eon, forsook me and went <sup>to</sup>to Thessalonica,  
<sup>11</sup> Crescens <sup>to</sup>to Galatia, Titus <sup>to</sup>to Dalmatia. Luke only is with me. Taking <sup>up</sup> Mark, <sup>i</sup>lead him back with you', for  
<sup>12</sup> he is useful to me <sup>to</sup>for service. Now Tychicus I dispatch  
<sup>13</sup> <sup>to</sup>to Ephesus. When you <sup>i</sup>come<sup>o</sup>, <sup>i</sup>bring the traveling cloak which I left in Troas <sup>b</sup>with Carpus, and the scrolls,  
<sup>14</sup> especially the vellums. Alexander the coppersmith <sup>i</sup>displayed<sup>o</sup> to me much <sup>=</sup>evil: the Lord will be paying him  
<sup>15</sup> in accord with his <sup>i</sup>acts—whom you' also <sup>i</sup>guard<sup>o</sup> against,  
<sup>16</sup> for very much has he withstood <sup>i</sup>words of ours. <sup>i</sup>At my



- 'first defense no<sup>t</sup> one came<sup>o</sup> along with me, but all forsook  
<sup>17</sup> me. May it not be 'reckoned against them! Yet the Lord  
stood beside me, and He invigorates me, that through me  
the heralding may be fully 'discharged, and all the nations  
should 'hear; and I am rescued out of the mouth of the  
<sup>18</sup> lion. The Lord will be rescuing<sup>o</sup> me from every wicked  
work and will be saving me <sup>fo</sup>for His 'celestial 'kingdom:  
to Whom be 'glory <sup>fo</sup>for the cons of the cons. Amen!
- <sup>19</sup> Greet<sup>o</sup> Prisca and Aquila and the household of Onesiph-  
<sup>20</sup> orus. Erastus remains in Corinth, yet Trophimus, being  
<sup>21</sup> infirm, I left in Miletus. Endeavor to 'come before winter.  
Greeting<sup>o</sup> you is Eubulus and Pudens and Linus and  
Claudia and all the brethren.
- <sup>22</sup> The Lord Jesus Christ be with your 'spirit! 'Grace be  
with <sup>=</sup>you! Amen!

## PAUL TO TITUS

Paul, a slave of God, yet an apostle of Jesus Christ, in accord with the faith of God's <sup>3</sup>chosen, and a realization of the truth, <sup>2</sup>which accords with devoutness, <sup>on</sup>in expectation of life eonian, which 'God, Who does not lie, promises<sup>o</sup> before times eonian, yet manifests His 'word in its own eras 'by heralding, with which I' was entrusted, according to the injunction of God, our 'Saviour, to Titus, a genuine child according to the common faith:

Grace and peace from God, the Father, and Christ Jesus, our 'Saviour.

<sup>5</sup> On this behalf I left you in Crete, that you should 'amend 'what is lacking and 'constitute elders city <sup>ac</sup>by city, as I' prescribe<sup>o</sup> to you. If anyone is unimpeachable, <sup>6</sup>the husband of one wife, having believing children, not <sup>7</sup>'under the accusation of profligacy or insubordinate—for the supervisor 'must be unimpeachable as an administrator of God, not given to self-gratification, not irritable, no <sup>8</sup>toper, not quarrelsome, not avaricious; but hospitable, fond of that which is good, sane, just, benign, self-controlled; <sup>9</sup>upholding<sup>o</sup> the faithful word according to the teaching, that he may be able to 'entreat 'with 'sound 'teaching as well as to 'expose 'those who 'contradict.

<sup>10</sup> For many are insubordinate, vain praters and imposters, <sup>11</sup>especially 'those<sup>o</sup> of the Circumcision, who 'must be 'gagged, who<sup>a</sup> are subverting whole households, teaching what they 'must not, on behalf of sordid gain.

<sup>12</sup> "One<sup>o</sup> of them, their own prophet, said: "Cretans are

<sup>13</sup> ever liars, evil wild beasts, idle bellies." This testimony is true. <sup>b</sup>For which cause be exposing them severely, that <sup>14</sup> they may be 'sound in the faith, not heeding Jewish myths and precepts of <sup>h</sup>men who are turning<sup>o</sup> from the truth. <sup>15</sup> All, indeed, is clean to the clean, yet to the 'defiled<sup>o</sup> and unbelieving nothing is clean, but their 'mind as well as <sup>16</sup> 'conscience is 'defiled<sup>o</sup>. They are avowing an acquaintance with God, yet by 'their acts are denying<sup>o</sup> it, being abominable and stubborn, and disqualified <sup>d</sup>for every good act.

**2** Now you' be speaking what is becoming to 'sound <sup>2</sup> teaching. The aged men are to be sober, grave, sane, <sup>3</sup> 'sound in the faith, in 'love, in 'endurance; the aged women, similarly, in demeanor as becomes the sacred, not adversaries, nor 'enslaved<sup>o</sup> by much wine, teachers <sup>4</sup> of the ideal, that they may bring the young wives to a 'sense of their duty to be fond of their husbands, fond of <sup>5</sup> their children, sane, chaste, domestic, good, 'subject<sup>o</sup> to 'their own husbands, that the word of 'God may not be <sup>6</sup> 'blasphemed<sup>o</sup>. The younger men, similarly, 'entreat to <sup>7</sup> be 'sane <sup>ab</sup>as to all things, tendering<sup>o</sup> yourself a model of <sup>8</sup> ideal acts, in 'teaching with uncorruptness, gravity, with words sound, uncensurable, that the<sup>o</sup> contrary one may be 'abashed, having nothing bad to 'say concerning us.

<sup>9</sup> Slaves are to be 'subject<sup>o</sup> to their own owners, to be <sup>10</sup> well-pleasing in all things, not contradicting; not embezzling<sup>o</sup>, but displaying<sup>o</sup> all good faithfulness, that they may be adorning the teaching 'that is of God, our 'Saviour, in all things.

<sup>11</sup> For the saving grace of 'God made its advent to all <sup>12</sup> 'humanity, training us that, 'disowning<sup>o</sup> 'irreverence and 'worldly desires, we should be living sanely and justly and <sup>13</sup> devoutly in the current eon, anticipating<sup>o</sup> 'that happy expectation, 'even the advent of the glory of the great God

<sup>14</sup> and our Saviour, Jesus Christ, Who °gives Himself for° us, that He should be redeeming° us from °all lawlessness and be cleansing for Himself a people to be about Him, <sup>15</sup> zealous of ideal acts. 'Speak of these things and 'entreat and 'expose with every injunction. Let no one 'slight you.

**3** 'Remind them to be 'subject° to sovereignties, to authorities; to be yielding, and to be ready <sup>1d</sup>for every good work, <sup>2</sup> to be calumniating no one, to be pacific, lenient, displaying° °all meekness toward all °humanity. For we' also were once foolish, stubborn, 'deceived°, 'slaves of various desires and gratifications, leading a life in malice and envy, <sup>4</sup> detestable, hating one another. Yet when the kindness and 'fondness for humanity of our 'Saviour, God, made its <sup>5</sup> advent, not °for works °which are wrought in righteousness which we' do, but according to His 'mercy, He saves us, through the bath of renascence and renewal of holy <sup>6</sup> spirit, which He pours out on us richly through Jesus <sup>7</sup> Christ, our 'Saviour, that, being justified in that One's 'grace, we may be becoming enjoyers, °in expectation, of the allotment of life conian.

<sup>8</sup> Faithful is the saying, and I am intending° you to be 'insistent° concerning these things, that °those who 'have believed God may be 'concerned to preside° for ideal acts.

<sup>9</sup> These things are ideal and beneficial for °humanity. Yet 'stand° aloof from stupid questionings and genealogies and strifes and fightings about law, for they are without <sup>10</sup> benefit and vain. A sectarian °man, after one and a second <sup>11</sup> admonition, 'refuse, being °aware that °such a one has turned° himself out, and is sinning, being self-condemned.

<sup>12</sup> Whenever I shall be sending Artemas to<sup>d</sup> you, or Tychicus, endeavor to 'come to<sup>d</sup> me °in Nicopolis, for there <sup>13</sup> have I decided to winter. Send Zenas, the lawyer, and Apollos forward diligently, that nothing may be lacking <sup>14</sup> to them. Now let °those who are ours also be learning to

preside<sup>o</sup> over ideal acts <sup>o</sup>for <sup>o</sup>necessary needs, that they may not be unfruitful.

<sup>15</sup> Greeting<sup>o</sup> you are all <sup>o</sup>those with me. Greet<sup>o</sup> our <sup>o</sup>friends in faith. <sup>o</sup>Grace be with you all. Amen!

## PAUL TO PHILEMON

2 Paul, a prisoner of Christ Jesus, and 'brother Timothy,  
to Philemon, the beloved, and our fellow worker, and  
to 'sister Apphia, and to Archippus, our 'fellow soldier,  
and to the ecclesia <sup>ac</sup>at your house:

3 Grace to you and peace from God, our Father, and the  
Lord Jesus Christ.

4 I am thanking my 'God always, making° mention of  
5 you <sup>on</sup>in my 'prayers, hearing of your 'love and the faith  
which you 'have toward the Lord Jesus and <sup>to</sup>for all the  
6 saints, so that the fellowship of your 'faith may 'become°  
operative in the realization of every good thing 'which is  
7 in us <sup>to</sup>for Christ Jesus. For much joy have I had and  
consolation <sup>on</sup>in your 'love, seeing that the compassions of  
the saints are 'soothed° through you, brother.

8 Wherefore, having much boldness in Christ to be en-  
9 joining you as to 'what is proper, because of 'love I am  
rather entreating, being such a one as Paul the aged, yet  
10 now a prisoner also of Christ Jesus. I am entreating you  
concerning my 'child, whom I beget in my 'bonds,  
11 Onesimus, 'who once was useless to you, yet now is  
12 useful to you as well as to me, whom I send back to you.  
Him—this <sup>is</sup> means my very 'compassions—'take° to your-  
13 self, whom I' intended° to be retaining <sup>to</sup>for myself that,  
for your sake, he may be serving me in the bonds of the  
14 evangel. Yet apart from your 'opinion I want to do noth-  
ing, that your 'good may not be as <sup>ac</sup>of compulsion but <sup>as</sup>  
15 voluntary. For perhaps therefore is he separated <sup>to</sup>for an  
hour, that you may be collecting him as an eonian repay-

- <sup>16</sup> ment, no<sup>t</sup> longer as a slave, but above a slave, a brother beloved, especially to me, yet how much rather to you, in  
<sup>17</sup> the flesh as well as in the Lord! If, then, you 'have me for  
<sup>18</sup> a mate, 'take<sup>o</sup> him to yourself as me. Now if in anything he injures you, or is owing aught, this be charging to my  
<sup>19</sup> account. I, Paul (I write with my own 'hand), I' will 'refund it. (Not that I may 'say to you that you are owing  
<sup>20</sup> me 'even yourself!) Yea, brother, may I' be "profitin<sup>o</sup>g from you in the Lord! Soothe my 'compassions in Christ!  
<sup>21</sup> Having confidence in your 'obedience, I write to you, being 'aware that you will 'do 'even above what I 'say.  
<sup>22</sup> Now, at the same time, make 'ready also a lodging for me, for I am expecting that, through <sup>e</sup>your 'prayers, I shall be 'graciously granted to <sup>e</sup>you.  
<sup>23</sup> Greeting<sup>o</sup> you are Epaphras, my 'fellow captive in Christ  
<sup>24</sup> Jesus, Mark, Aristarchus, Demas, Luke, my 'fellow workers.  
<sup>25</sup> The grace of our 'Lord Jesus Christ be with <sup>e</sup>your 'spirit! Amen!

## TO THE HEBREWS

By many portions and many modes, of old, 'God, 'speak-  
2 ing to the fathers in the prophets, "in the last of these  
'days speaks to us in a Son, Whom He "appoints en-  
joyer of the allotment of all, through Whom He also  
3 makes the eons; Who, being the Effulgence of His 'glory  
and Emblem of His 'assumption, besides carrying on  
'all by His 'powerful 'declaration, 'making° a cleansing  
of 'sins, is seated 'at the right hand of the Majesty in the  
4 heights; becoming° so much better than the messengers  
as He 'enjoys the allotment of a more excellent name  
b than they.

5 For to "whom of the messengers said He at any time,  
"My Son art Thou!  
I', today, have begotten Thee"?

And again,

"I' shall be to Him 'for a Father  
And He' shall be to Me 'for a Son"?

6 Now, whenever He may again be leading the Firstborn  
into the 'inhabited° earth, He is saying: And worship  
Him, all the messengers of God!

7 And, indeed, to<sup>d</sup> the messengers He is saying,  
"Who is making His 'messengers blasts,  
And His 'ministers a flame of fire."

8 Yet to<sup>d</sup> the Son:

"Thy 'throne, O 'God, is 'for the eon of the eon,



And a 'scepter of 'rectitude is the scepter of Thy 'kingdom.

- 9 Thou lovest righteousness and hatest injustice;  
Therefore Thou art anointed by 'God, Thy 'God,  
with the oil of exultation <sup>b</sup>beyond Thy 'partners."

10 And,

Thou', <sup>ac</sup>originally, Lord, dost found the earth,  
And the heavens are the works of Thy 'hands.

- 11 They' shall 'perish<sup>o</sup>, yet Thou' art continuing,  
And all, as a cloak, shall be 'aged,

- 12 And, as if clothing, wilt Thou be rolling them up.  
As a cloak also shall they 'change<sup>o</sup>.

Yet Thou' art the same,

And Thy 'years shall not be defaulting.

- 13 Now to<sup>d</sup> <sup>a</sup>which of the messengers has He declared at any time,

"Sit<sup>o</sup> <sup>o</sup>at My <sup>e</sup>right, till I should be placing Thine  
'enemies for a footstool for Thy 'feet"?

- 14 Are they not all ministering spirits 'commissioned<sup>o</sup> <sup>o</sup>for service because of 'those who are 'about to be enjoying the allotment of salvation?

2 Therefore we 'must more exceedingly be heeding  
'what is being heard, lest at some time we may be drift-

- 2 ing by. For if the word 'spoken through messengers  
came<sup>o</sup> to be confirmed, and every transgression and dis-

- 3 obedience obtained a fair reward, how shall we' be escap-  
ing<sup>o</sup> when 'neglecting a salvation of such proportions  
which<sup>a</sup>, obtaining a beginning through the speaking<sup>o</sup> of  
the Lord, was confirmed <sup>to</sup>to us by 'those who hear Him,

- 4 'God corroborating, <sup>ba</sup>both by signs and miracles and by  
various powerful deeds and partings of holy spirit, accord-  
ing to His 'will?

5 For not to messengers does He subject the impending  
 6 'inhabited° earth, concerning which we are speaking. Yet  
 somewhere "someone certifies°, saying,

"What is <sup>h</sup>man, that Thou art 'mindful° of him,  
 Or a son of mankind, that Thou art visiting him?  
 7 Thou makest him "some bit inferior <sup>b</sup>to messengers,  
 With glory and honor Thou wreathest him,  
 And dost place him <sup>on</sup>over the works of Thy 'hands.  
 8 All dost Thou subject underneath his 'feet."

For in the subjection of 'all to him, He °leaves nothing  
 unsubject to him. Yet now we are not as yet seeing 'all  
 9 °subject° to him. Yet we are observing 'Jesus, Who 'has  
 been made "some bit inferior° <sup>b</sup>to messengers (because of  
 the suffering of 'death, °wreathed° with glory and honor),  
 so that, in the grace of God, He should be tasting° death  
 10 for the sake of everyone. For it became Him, because  
 of Whom 'all is, and through Whom 'all is, in leading  
 many sons into glory, to perfect the Inaugurator of their  
 11 'salvation through sufferings. For <sup>ba</sup>both He 'Who is  
 hallowing and 'those who are being hallowed° are all ° of  
 One, <sup>bc</sup>for which cause He is not 'ashamed° to be calling  
 12 them brethren, saying,

I shall be reporting Thy 'name to My 'brethren,  
 In the midst of the ecclesia shall I be singing hymns  
 to Thee.

13 And again,

I' shall 'have confidence <sup>on</sup>in Him.

And again,

'Lo°! I and the little children who are °given Me by  
 'God!

<sup>14</sup> Since, then, the little children have participated in blood and flesh, He' also was very nigh by °partaking of the same, that, through 'death, He should be discarding him  
<sup>15</sup> 'who 'has the might of 'death, that is, the Adversary, and should be clearing those whoever, in fear of death, were  
<sup>16</sup> through their entire 'life liable to slavery. For assuredly it is not taking° hold of messengers, but it is taking° hold  
<sup>17</sup> of the seed of Abraham. Whence He ought, °in all things, to be made like the brethren, that He may be becoming° a merciful and faithful Chief Priest in 'that which is toward 'God, °to 'make a 'propitiatory° shelter for the  
<sup>18</sup> sins of the people. For in what He' has suffered, undergoing trial, He is 'able° to help 'those who are being tried°.

**3** Whence, holy brethren, partners of a celestial calling, consider the Apostle and Chief Priest of our 'avowal,  
<sup>2</sup> Jesus, Who 'is faithful to Him 'Who makes Him, as  
<sup>3</sup> Moses also was in His whole 'house. For this One is counted °worthy° of more glory °than Moses, °by as much as He 'Who constructs it 'has more honor than the  
<sup>4</sup> house. For every house is 'constructed° by °someone, yet  
<sup>5</sup> He 'Who constructs all is God. And Moses, indeed, was faithful in His whole 'house as an attendant, °for a  
<sup>6</sup> testimony of 'that which shall be 'spoken. Yet Christ, as a Son °n over His 'house—Whose house we' are, that is, if we should be retaining the boldness and the glorying of the expectation confirmed unto the consummation.  
<sup>7</sup> Wherefore, according as the holy 'spirit is saying,

“Today, if ever His 'voice you should be hearing,  
<sup>8</sup> You should not be hardening your 'hearts as in the embitterment,  
 °In the day of 'trial in the wilderness,  
<sup>9</sup> Where your 'fathers try Me in the testing,  
 And were acquainted with My 'acts forty years.”

- <sup>10</sup> Wherefore, "I am disgusted with this 'generation,  
and said,  
'Ever are they straying° in 'heart;  
Yet they' know not My 'ways.'
- <sup>11</sup> As I swear in My 'indignation,  
'If they shall be entering° into My 'stopping—!"
- <sup>12</sup> 'Beware, brethren, lest at some time there shall be in  
any one of you a wicked heart of unbelief, in 'withdrawing  
<sup>13</sup> from the living God. But 'entreat yourselves <sup>ac</sup>each  
day, until what is 'called° "today," lest anyone° of you  
<sup>14</sup> may be 'hardened by the seduction of 'sin. For we have  
become partners of 'Christ, that is, if we should be re-  
taining the beginning of the assumption confirmed unto  
<sup>15</sup> the consummation, 'while it is 'being said°,  
"Today, if ever His 'voice you should be hearing,  
You should not be hardening your 'hearts as in the  
embitterment."
- <sup>16</sup> For <sup>a</sup>some who hear embitter Him; but not all 'those  
<sup>17</sup> coming° out of Egypt through Moses. Now with <sup>a</sup>whom  
is He disgusted forty years? Was it not with 'those who  
<sup>18</sup> sin, whose 'carcasses fall in the wilderness? Now to <sup>a</sup>whom  
does He swear, not to be entering° into His 'stopping,  
<sup>19</sup> except to the stubborn? And we are observing that they  
could not 'enter because of unbelief.
- 4** We may be 'afraid, then, lest at some time, a promise  
being left° of entering into His 'stopping, anyone° of you  
<sup>2</sup> may be seeming to be °deficient. For we also 'have been  
evangelized°, even as those also. But the word 'heard  
does not benefit those hearers, not having been blended°  
<sup>3</sup> together with 'faith in 'those who hear. Then we 'who  
believe are entering° into the stopping, according as He  
has declared,

“As I swear in My ‘indignation,  
‘If they shall be entering° into My ‘stopping—!”

although the works ‘occur from the disruption of the  
4 world. For He has declared somewhere concerning the  
seventh thus: And ‘God stops “on the seventh ‘day from  
5 all His ‘works.” And in this again,

“If they shall be entering° into My ‘stopping—!”

6 Since, then, it is ‘left° for “some to be entering into it,  
and ‘those to whom the ‘evangel was formerly brought  
7 did not enter because of stubbornness, He is again specifying  
a “certain day, “Today”—saying in David after so  
much time, according as has been declared° before,

“Today, if ever His ‘voice you should be hearing,  
You should not be hardening your ‘hearts.”

8 For if Joshua causes them to stop, He would not have  
spoken concerning another day after these things.

9 Consequently a sabbatism is ‘left° for the people of ‘God.  
10 For he ‘who is entering into His ‘stopping, he’ also stops  
from his ‘works even as ‘God from His ‘own.

11 We should be endeavoring, then, to be entering into  
that ‘stopping, lest anyone should be falling into the same  
12 example of ‘stubbornness. For the word of ‘God is living  
and operative, and keen<sup>er</sup> above <sup>e</sup>any two-edged sword,  
and penetrating° up to the parting of soul and spirit,  
<sup>ba</sup>both of the articulations and <sup>ma</sup>marrow, and is a judge  
13 of the sentiments and thoughts of the heart. And there is  
not a creature which is not apparent in its sight. Now  
all is naked and ‘bare° to the eyes of Him to<sup>d</sup> Whom we  
are ‘accountable.

14 Having, then, a great Chief Priest, Who ‘has passed  
through the heavens, Jesus, the Son of ‘God, we may be

<sup>15</sup> holding to the avowal. For we 'have not a Chief Priest not 'able° to sympathize with our 'infirmities, 'but One Who 'has been tried° <sup>ac</sup>in all respects <sup>ac</sup>like us, apart from  
<sup>16</sup> sin. We may be coming°, then, with boldness to the throne of 'grace, that we may be obtaining mercy and finding grace <sup>to</sup>for opportune help.

**5** For every chief priest 'obtained° <sup>o</sup>from among <sup>h</sup>men is 'constituted° for <sup>a</sup>men in 'that which is toward 'God, that he may be offering <sup>bs</sup>both approach presents and  
<sup>2</sup> sacrifices for <sup>a</sup>sins, 'able° to be 'moderate with the 'ignorant and straying°, since he' also is 'encompassed° with  
<sup>3</sup> infirmity, and because of it he 'ought, according as <sup>e</sup>for the people, thus <sup>e</sup>for himself also, be offering <sup>e</sup>for sins.  
<sup>4</sup> And not for himself is anyone getting the honor, but on  
<sup>5</sup> being called° by 'God even as Aaron, also. Thus 'Christ also does not glorify Himself by becoming a chief priest, but He 'Who speaks to <sup>d</sup>Him,

“My Son art Thou’!

I’, today, have begotten Thee,”

<sup>6</sup> according as in a different place also He is saying,

“Thou art a priest <sup>to</sup>for the con according to the order of Melchizedek,”

<sup>7</sup> Who, in the days of His 'flesh, <sup>-o</sup>offering <sup>bs</sup>both petitions and supplications with strong clamor and tears to <sup>d</sup>Him 'Who is 'able° to 'save Him out of death, being hearkened  
<sup>8</sup> to also <sup>/</sup>for His 'piety, even He also, being a Son, learned  
<sup>9</sup> 'obedience from that which He suffered. And being perfected, He became° the cause of conian salvation to all  
<sup>10</sup> 'who are obeying Him, being accosted by 'God “Chief  
<sup>11</sup> Priest according to the order of Melchizedek,” concerning whom there are 'words, many and abstruse, for us to 'say, since you have become dull of 'hearing.

- <sup>12</sup> For when also, because of the time, you 'ought to be teachers, you 'have need again of one 'to 'teach you "what are the rudimentary 'elements of the oracles of 'God, and you have 'come to 'have need of milk, and not of solid
- <sup>13</sup> nourishment. For everyone 'who is partaking of milk is untried in the word of righteousness, for he is a minor.
- <sup>14</sup> Now 'solid nourishment is for the mature, 'who, because of 'habit, 'have 'faculties 'exercised' "dfor discriminating<sup>bs</sup> between the ideal and the evil.
- 6** Wherefore, leaving the word dealing with the rudiments of 'Christ, we should be 'brought<sup>o</sup> on to 'maturity, not again disrupting<sup>o</sup> a foundation of repentance from
- <sup>2</sup> dead works, and of faith on God, of the teaching of baptizings, besides the imposition of hands, <sup>bs</sup>and the
- <sup>3</sup> resurrection of the dead, and of judgment conian. And this will we be doing, that is, if 'God may be permitting.
- <sup>4</sup> For it is impossible for 'those once 'enlightened, besides 'tasting<sup>o</sup> the celestial 'gratuity and becoming partakers of
- <sup>5</sup> holy spirit, and 'tasting<sup>o</sup> the ideal declaration of God,
- <sup>6</sup> besides the powerful deeds of the impending con, and falling aside, to be renewing them again "to repentance while crucifying for themselves the Son of 'God again
- <sup>7</sup> and holding Him up to infamy. For land 'which is drinking the shower coming<sup>o</sup> often on it, and bringing forth herbage fit for those because of whom it is being farmed<sup>o</sup>
- <sup>8</sup> also, is partaking of blessing from 'God; yet, bringing forth thorns and star thistles, it is disqualified and near a curse, whose 'consummation is "burning.
- <sup>9</sup> Yet we are 'persuaded<sup>o</sup> of 'better things concerning you, beloved, and those which 'have<sup>o</sup> to do with salvation, 'even
- <sup>10</sup> if we are speaking thus. For 'God is not unjust, to be forgetting<sup>o</sup> your 'work and the love which you display<sup>o</sup> "for His 'name when you serve the saints, and are serv-
- <sup>11</sup> ing. Now we are yearning for each one of you to be

displaying° the same diligence toward the assurance of  
 12 the expectation until the consummation, that you may  
 not be becoming° dull. Now be imitators of 'those who  
 through faith and patience are enjoying the allotment of  
 the promises.

13 For 'God, 'promising° 'Abraham, since He had no' one  
 14 greater to swear <sup>as</sup>by, swears <sup>as</sup>by Himself, saying, "If,  
 in sooth, it is blessing, I shall be blessing you, and multi-  
 15 plying, I shall be multiplying" you! And thus, 'being  
 patient, he happened on the promise.

16 For <sup>h</sup>men are swearing <sup>as</sup>by a 'greater, and to them an  
 'oath <sup>lo</sup>for confirmation is an end of <sup>e</sup>all contradiction,  
 17 in which 'God, intending° more superabundantly to ex-  
 hibit to the enjoyers of the allotment of the promise the  
 immutability of His 'counsel, interposes with an oath,  
 18 that <sup>th</sup>by two immutable matters, in which it is impossible  
 for God to lie°, we may 'have a strong consolation, 'who  
 are fleeing for refuge to lay hold of the expectation lying°  
 19 before us, which we 'have as an anchor of the soul, <sup>ba</sup>both  
 secure and confirmed, and entering° into the interior  
 20 beyond the curtain, where° the Forerunner, Jesus, entered  
 for our sakes, becoming° Chief Priest according to the  
 order of Melchizedek <sup>lo</sup>for the con.

7 For this 'Melchizedek, king of Salem, priest of 'God  
 'Most High, who meets with Abraham returning from the  
 2 combat with the kings and blesses him, to whom Abra-  
 ham parts a tithe also, from all; being first, indeed,  
 translated° "king of righteousness," yet thereupon king of  
 3 Salem, also, which is "king of Peace"; fatherless, mother-  
 less, without a genealogy, having neither a beginning of  
 days nor consummation of life, yet picturing° the Son of  
 'God, is remaining a priest <sup>lo</sup>to a 'finality.

4 Now, 'behold how eminent this one is to whom the  
 patriarch Abraham <sup>oo</sup>gives a tithe also° of the best of the



- 5 booty. And, indeed, 'those° of the sons of Levi 'who  
'obtain the priestly office 'have a direction to take 'tithes  
from the people according to the law, that is, their 'breth-  
ren, even those who also 'have come out of the loins of  
6 Abraham. Yet he 'who is not° of their 'genealogy° has  
tithed 'Abraham, and has blessed him 'who 'has the  
promises.
- 7 Now, beyond °all contradiction, the inferior is 'blessed°  
8 by the better. And here, indeed, dying °men are obtain-  
ing tithes, yet there, one of whom it is 'attested° that he is  
9 living. And so<sup>aa</sup> to 'say, through Abraham, Levi also,  
10 'who is obtaining the tithes, has been tithed°, for he was  
still in the loins of his 'father when Melchizedek meets  
with him.
- 11 If, indeed, then, perfection were through the Levitical  
priesthood (for the people have been placed° under law  
°with it), °what need is there still for a different priest  
to arise° according to the order of Melchizedek, and not  
12 'said° to be according to the order of Aaron? For, the  
priesthood being transferred°, °of necessity there is com-  
13 ing° to be a transference of law also, for He °of Whom  
these things are 'said° °partakes of a different tribe, from  
14 which no<sup>t</sup> one has given heed to the altar. For it is  
taken for granted that our 'Lord has risen out of Judah,  
°to which tribe Moses speaks nothing concerning priests.
- 15 And it is still more superabundantly sure, if a different  
priest is rising° according to the likeness of Melchizedek,  
16 Who has not come to be according to the law of a fleshy  
17 precept, but according to the power of an indissoluble life.  
For He is attesting° that

“Thou art a priest °for the eon according to the order  
of Melchizedek.”

- 18 For, indeed, there is coming° to be a repudiation of the

preceding precept because it is 'weak and without benefit;  
 19 for the law perfects nothing, yet it is the superinduction  
 of a better expectation, through which we are drawing  
 near to 'God.

20 And, <sup>ac</sup>in as much as it was not apart from the swearing  
 21 of an oath, (for 'these, indeed, are priests, having become  
 so apart from the swearing of an oath, yet 'that One with  
 the swearing of an oath <sup>th</sup>by Him 'Who is saying to<sup>d</sup>  
 Him,

"The Lord swears and will not be regretting it,  
 "Thou art a priest <sup>co</sup>for the con according to the order  
 of Melchizedek.'")

22 <sup>ac</sup>by so much also has Jesus become the sponsor of a  
 better covenant.

23 And 'these indeed, are more than one, having become  
 24 priests because death 'prevents<sup>o</sup> them from abiding; yet  
 'that One, because of His 'remaining <sup>co</sup>for the con, 'has an  
 25 inviolate 'priesthood. Whence, also, He is 'able<sup>o</sup> to 'save  
<sup>co</sup>to the uttermost 'those coming<sup>o</sup> to 'God through Him,  
 always being alive <sup>co</sup>to be pleading for their sake.

26 For such a Chief Priest also became us, benign, inno-  
 cent, undefiled, 'separated<sup>o</sup> from 'sinners, and coming<sup>o</sup>  
 27 to be higher than 'those of the heavens, Who 'has no<sup>t</sup>  
 necessity <sup>ac</sup>daily, even as the chief priests, to be offering  
 up sacrifices previously for<sup>d</sup> 'their own sins, thereupon  
 for 'those of the people, for this He does once for all, when  
 28 <sup>o</sup>offering up Himself. For the law is appointing <sup>h</sup>men  
 chief priests who 'have infirmity, yet the word sworn in  
 the oath 'which is after the law, appoints the Son, 'per-  
 fected<sup>o</sup>, <sup>co</sup>for the con.

8 Now this is the sum <sup>on</sup>of 'what is being said<sup>o</sup>: Such a  
 Chief Priest 'have we, Who is seated 'at the right of the  
 2 throne of the Majesty in the heavens, a Minister of the

holy places and of the true 'tabernacle, which the Lord pitches, and not a <sup>h</sup>man.

- 3 For every chief priest is 'constituted<sup>o</sup> <sup>to</sup> 'offer <sup>bo</sup>both approach presents and sacrifices. Whence it is necessary for 'This One also to 'have <sup>a</sup>something which He may  
4 <sup>o</sup>offer. Indeed, then, if He were on earth He would not  
5 <sup>even</sup> be a priest, there being 'those who 'offer 'approach presents according to the law who<sup>a</sup>, by an example and shadow, are offering the divine service of the celestials, according as Moses has been apprized<sup>o</sup> when 'about to be completing the tabernacle. For 'see, He is averring, that you shall be making all "in accord with the model  
'shown to you in the mountain."

- 6 Yet now He has happened upon a more excellent ministry, in as much as He is the Mediator, also, of a better covenant, which<sup>a</sup> has been instituted<sup>o</sup> on better promises. For if that 'first one were unblamable, no<sup>t</sup> place  
7 would have been sought<sup>o</sup> for a second. For, blaming<sup>o</sup> them, He is saying,

"Lo! the days are coming<sup>o</sup>," the Lord is saying,  
"And I shall be concluding <sup>on</sup>with the house of Israel  
and <sup>on</sup>with the house of Judah a new covenant,

- 9 Not in accord with the covenant which I make with their 'fathers

In the day of My taking hold<sup>o</sup> of their 'hand  
To be leading them<sup>o</sup> out of the land of Egypt,  
Seeing that they<sup>t</sup> do not remain 'in My 'covenant,  
And I<sup>t</sup> neglect them," the Lord is saying,

- 10 "For this is the covenant which I shall be covenanting with the house of Israel after those 'days," the Lord is saying:

"Imparting My laws <sup>to</sup>to their 'comprehension,  
On their hearts, also, shall I be inscribing them,

- And I shall be to them <sup>40</sup>for a God,  
 And they' shall be to Me <sup>40</sup>for a people.
- 11 And by no means should each be teaching his fellow  
 'citizen,  
 And each his 'brother, saying, "Know the Lord!"  
 'For all shall be 'acquainted with Me,  
 From their little to their great,
- 12 'For I shall be propitious to their 'injustices,  
 And of their 'sins and their 'lawlessnesses should  
 I under no circumstances still be 'reminded."
- 13 In 'saying "new," He has made the former old. Now  
 'that which is growing old<sup>o</sup> and 'decrepit is near its  
 disappearance.
- 9 Indeed then, the former also had just statutes of  
 2 divine service, besides a 'worldly holy place. For the  
 tabernacle is constructed<sup>o</sup>, the front part (in which was,  
 besides the lampstand, the table also, and the show-  
 3 'bread), which<sup>a</sup> is 'termed<sup>o</sup> the holy place.
- 3 Now after the second curtain is a tabernacle 'which is  
 4 'termed<sup>o</sup> the holy of 'holies, having the golden censer and  
 the ark of the covenant, <sup>o</sup>covered<sup>o</sup> about everywhere with  
 gold, in which was the golden urn having the manna, and  
 Aaron's 'staff 'which germinates, and the tablets of the  
 5 covenant. Now up over it were the cherubim of glory,  
 overshadowing the propitiatory shelter, concerning  
 6 'which there is nothing <sup>ac</sup>in particular to 'say now.
- 6 Now these having been constructed<sup>o</sup> thus, the priests,  
 indeed, are passing continually <sup>40</sup>into the front tabernacle,  
 7 performing the divine service; yet into the second, the  
 chief priest only, once a 'year, not apart from blood, which  
 he is offering for<sup>a</sup> himself and the errors of the people,  
 8 by this the holy 'spirit making it evident that the way of  
 the holy places is not as yet 'manifest<sup>o</sup> while the front

- <sup>9</sup> tabernacle still 'has a standing: which<sup>a</sup> is a parable <sup>40</sup>for the 'present 'period, according to which <sup>ba</sup>both approach presents and sacrifices are being offered<sup>o</sup>, which 'can<sup>o</sup> not make the one offering divine service perfect <sup>ac</sup>as to the
- <sup>10</sup> conscience, only <sup>on</sup>in foods and drinks and baptizings excelling, and just statutes for the flesh, lying<sup>o</sup> on them unto the period of reformation.
- <sup>11</sup> Now Christ, coming<sup>o</sup> along a Chief Priest of the impending good things through the greater and more perfect tabernacle not made by hands, that is, not of this
- <sup>12</sup> 'creation; not <sup>v</sup>even through the blood of he-goats and calves, <sup>y</sup>but through His 'own blood, entered once for all time into the holy places, 'finding<sup>o</sup> eonian redemption.
- <sup>13</sup> For if the blood of he-goats and of bulls, and the ashes of a heifer sprinkling the 'contaminated<sup>o</sup>, is hallowing to<sup>d</sup>
- <sup>14</sup> the cleanness of the flesh, how much rather shall the blood of 'Christ, Who, through the eonian spirit -- offers Him-self flawless to 'God, be cleansing your 'conscience from dead works <sup>io</sup>to 'be offering divine service to the living and true God?
- <sup>15</sup> And therefore He is the Mediator of a new covenant, so that at a death occurring<sup>o</sup> <sup>io</sup>for the deliverance of the transgressions of those <sup>on</sup>under the first covenant, 'those who are 'called<sup>o</sup> may be obtaining the promise of the
- <sup>16</sup> eonian enjoyment of the allotment. For where<sup>e</sup> there is a covenant, it is necessary to 'bring<sup>o</sup> in the death of the
- <sup>17</sup> 'covenant<sup>o</sup> victim, for a covenant is confirmed <sup>on</sup>over the dead, since it is not availing at any time when the 'covenant<sup>o</sup> victim is living.
- <sup>18</sup> Whence neither the first has been dedicated<sup>o</sup> apart from
- <sup>19</sup> blood. For, every precept being spoken by Moses to the entire people according to the law, taking the blood of 'calves and of 'he-goats, with water and scarlet wool and hyssop, he sprinkles <sup>ba</sup>both the scroll itself and the entire

<sup>20</sup> people, saying, This is the blood of the covenant which  
<sup>21</sup> 'God directs' <sup>td</sup>for you. Now the tabernacle also, and all  
 the vessels of the ministry he likewise sprinkles with the  
<sup>22</sup> blood. And almost all is being cleansed<sup>o</sup> in blood accord-  
 ing to the law, and apart from bloodshedding is <sup>b</sup>coming<sup>o</sup>  
 no<sup>t</sup> pardon.

<sup>23</sup> It was necessary, then, for the examples, indeed, of  
 that in the heavens to be 'cleansed<sup>o</sup> with these, yet the  
 celestial things themselves with better sacrifices <sup>b</sup>than  
<sup>24</sup> these. For Christ entered not into holy places made by  
 hands, representations of the true, but into 'heaven itself,  
<sup>25</sup> now to be disclosed to the face of 'God for our sakes. Nor  
 yet is it that He may be offering Himself often, even as  
 the chief priest is entering<sup>o</sup> into the holies of 'holies year  
<sup>26</sup> <sup>ac</sup>by year <sup>b</sup>by the blood of others, since then He 'must often  
 be suffering from the disruption of the world, yet now,  
 once, <sup>on</sup>at the conclusion of the eons, <sup>to</sup>for the repudiation  
 of 'sin through His 'sacrifice, is He 'manifest<sup>o</sup>.

<sup>27</sup> And, <sup>ac</sup>in as much as it is 'reserved<sup>o</sup> to the <sup>h</sup>men to be  
<sup>28</sup> dying once, yet after this a judging, thus 'Christ also,  
 being offered once <sup>to</sup>for the bearing of the sins of many,  
 will be 'seen<sup>o</sup> a second time, by 'those awaiting<sup>o</sup> Him,  
 apart from sin, <sup>to</sup>for salvation, through faith.

**10** For the law, having a shadow of the impending good  
 things, not the selfsame image of the matters, they, with  
 their same 'sacrifices which they are offering year <sup>ac</sup>by  
 year, are never 'able<sup>o</sup> to perfect<sup>to</sup> to a 'finality 'those  
<sup>2</sup> approaching<sup>o</sup>. Else would they not cease<sup>o</sup> being offered<sup>o</sup>,  
 because 'those offering divine service, 'having been once  
 cleansed<sup>o</sup>, 'have nothing longer on their conscience as to  
<sup>3</sup> sins? But in them there is a recollection of sins year <sup>ac</sup>by  
<sup>4</sup> year; for it is impossible for the blood of bulls and of he-  
 goats to be eliminating sins.

<sup>5</sup> Wherefore, entering<sup>o</sup> into the world, He is saying,

- Sacrifice and approach present Thou dost not will,  
Yet a body dost Thou adapt to Me.
- 6 In ascent approaches and those concerning sin Thou dost not delight.
- 7 Then said I, "Lo! I am arriving—  
In the summary of the scroll it is 'written' concerning Me—  
'To do Thy 'will, O 'God."
- 8 Further up, when saying that "Sacrifice and approach present and ascent approaches and those concerning sin Thou dost not will, neither dost Thou delight in them"
- 9 (which<sup>a</sup> are being offered<sup>o</sup> according to law), then He has declared, "Lo! I am arriving 'to do Thy 'will, O 'God!" He is despatching the first, that He should be
- 10 establishing the second. 'By which will we are 'hallowed' through the approach present of the body of Jesus Christ once for all time.
- 11 And every chief priest, indeed, 'stands ministering day<sup>ac</sup> by day, and offering often the same sacrifices, which<sup>a</sup>
- 12 never 'can<sup>o</sup> 'take sins from about us. Yet This One, when 'offering one sacrifice for<sup>s</sup> sins, is seated<sup>to</sup> to a 'finality
- 13 'at the right hand of 'God, waiting<sup>o</sup> 'furthermore till His
- 14 'enemies may be 'placed as a footstool for His 'feet. For by one approach present He has perfected<sup>to</sup> to a 'finality 'those who are 'hallowed<sup>o</sup>.
- 15 Now the holy 'spirit also is testifying to us, for after
- 16 'having declared, "This is the covenant which I shall be covenanting<sup>o</sup> 'd with them after those 'days,' the Lord is saying, 'imparting My laws<sup>on</sup> to their hearts, I shall be
- 17 inscribing them on their 'comprehension also, and of their 'sins and their 'lawlessnesses shall I under no circumstances still be 'reminded.'" Now where<sup>e</sup> there is a pardon of these, there is no<sup>f</sup> longer an approach present concerned with sin.

<sup>19</sup> Having then, brethren, boldness <sup>40</sup>for the entrance of  
<sup>20</sup> the holy places <sup>41</sup>by the blood of Jesus, by a recently slain  
and living way which He dedicates for us, through the  
<sup>21</sup> curtain, that is, His <sup>42</sup>flesh, and a great Priest <sup>on</sup>over the  
<sup>22</sup> house of <sup>43</sup>God, we may be approaching<sup>o</sup> with a true heart,  
in the assurance of faith, with <sup>44</sup>hearts <sup>45</sup>sprinkled<sup>o</sup> from a  
wicked conscience, and a <sup>46</sup>body <sup>47</sup>bathed<sup>o</sup> in clean water.

<sup>23</sup> We may be retaining the avowal of the expectation  
without wavering, for faithful is He <sup>48</sup>Who promises<sup>o</sup>.  
<sup>24</sup> And we may be considering one another <sup>49</sup>to incite to  
<sup>25</sup> love and ideal acts, not forsaking the assembling of our-  
selves, according as the custom of <sup>50</sup>some is, but entreating,  
and so much rather as you are observing the day drawing  
near.

<sup>26</sup> For at our sinning voluntarily after <sup>51</sup>obtaining the  
recognition of the truth, it is no<sup>t</sup> longer leaving<sup>o</sup> a sacri-  
<sup>27</sup> fice concerned with sins, <sup>52</sup>but a <sup>53</sup>certain fearful waiting for  
judging and fiery jealousy, <sup>54</sup>about to be eating the hostile.  
<sup>28</sup> Anyone <sup>55</sup>repudiating Moses' law is dying without <sup>56</sup>pity  
<sup>29</sup> on the testimony of two or three witnesses. Of how much  
worse punishment, are you supposing, will he be counted  
<sup>57</sup>worthy <sup>58</sup>who tramples on the Son of <sup>59</sup>God, and deems<sup>o</sup>  
the blood of the covenant <sup>60</sup>by which he is hallowed con-  
<sup>30</sup> taminating, and outrages the spirit of <sup>61</sup>grace? For we are  
<sup>62</sup>acquainted with Him <sup>63</sup>Who is saying, Mine is vengeance!  
I' will <sup>64</sup>repay! the Lord is saying, and again, "The Lord  
<sup>31</sup> will be judging His <sup>65</sup>people." Fearful is it <sup>66</sup>to be falling<sup>t</sup>  
into the hands of the living God!

<sup>32</sup> Now <sup>67</sup>recollect<sup>o</sup> the former days in which, being en-  
<sup>33</sup> lightened, you endure a vast competition of sufferings, in  
this, indeed, being a <sup>68</sup>gazing<sup>o</sup> stock <sup>69</sup>both of reproaches  
and afflictions, yet in this, becoming participants of <sup>70</sup>those  
<sup>34</sup> behaving<sup>o</sup> thus. For you sympathize with my <sup>71</sup>prisoners  
also, and anticipate<sup>o</sup> the pillage of your <sup>72</sup>possessions with



joy, knowing you yourselves 'have better and 'permanent property in the heavens.

- 35 You should not, then, be casting away your 'boldness,  
 36 which<sup>a</sup> is having a great reward, for you 'have need of endurance that, 'doing the will of 'God, you should be  
 37 'requited<sup>o</sup> with the promise. For still how very little, He  
 38 'Who is coming<sup>o</sup> will be arriving and not delaying. Now My "just one <sup>o</sup>by faith shall be living<sup>o</sup>," and "If he should ever be shrinking<sup>o</sup>, My 'soul is not delighting in him."  
 39 Yet we' are not of those shrinking back <sup>o</sup>to destruction, but of faith <sup>o</sup>for the procuring of the soul.

11 Now faith is an assumption of what is being <sup>e</sup>expected<sup>o</sup>, a conviction concerning matters which are not being  
 2 observed<sup>o</sup>; for in this the elders were testified to. ' By faith we are apprehending the eons to 'adjust<sup>o</sup> to a declaration of God, <sup>o</sup>so that 'what is being observed<sup>o</sup> has not <sup>b</sup>come out of 'what is appearing.<sup>o</sup>

4 By faith Abel <sup>o</sup>offers to 'God more of a sacrifice <sup>b</sup>than Cain, through which he was testified to that he is just at 'God's testifying <sup>on</sup>to his 'approach presents, and through it, dying, he is still speaking.

5 By faith Enoch was transferred, so as not <sup>t</sup>to be 'acquainted with death, and was not found<sup>o</sup>, because 'God <sup>o</sup>transfers him. For before his 'transference he is 'attested<sup>o</sup>  
 6 to have pleased 'God well. Now apart from faith it is impossible to be well pleasing, for he 'who is coming<sup>o</sup> to 'God 'must believe that He is, and is becoming<sup>o</sup> a Rewarder of 'those who are seeking Him out.

7 By faith Noah, being apprized concerning 'that which is not as yet being observed<sup>o</sup>, being pious, constructs an ark <sup>o</sup>for the salvation of his 'house, through which he condemns the world, and became<sup>o</sup> an enjoyer of the allotment of the righteousness which accords with faith.

8 By faith Abraham, being called<sup>o</sup>, obeys, coming out into

the place which he was about to 'obtain <sup>40</sup>to enjoy as an allotment, and came out, not 'versed° in where he is coming°. By faith he sojourns <sup>40</sup>in the land of 'promise as in an alien land, dwelling in tabernacles with Isaac and Jacob, the joint enjoyers of the allotment of the same <sup>10</sup>'promise. For he waited° for the city having 'foundations, whose Artificer and Architect is 'God.

<sup>11</sup> By faith Sarah herself also obtained power <sup>40</sup>for the disruption of seed, and brought forth <sup>b</sup>beyond the period of her prime, since she deems° the 'Promiser° faithful; <sup>12</sup>wherefore, also, were begotten 'by one, and these of one who is °deadened°, according as the constellations of 'heaven in 'multitude, and as the sand 'beside the sea 'shore 'innumerable.

<sup>13</sup> <sup>ac</sup>In faith died all these, not being required° with the promises, but perceiving them ahead and °saluting° them, and °avowing that they are strangers and expatriates on <sup>14</sup>the earth. For those who are saying such things are disclosing that they are seeking for a country of their own. <sup>15</sup>And, if, indeed, they remembered that from which they <sup>16</sup>came out, they might have had occasion to go back. Yet now they are craving° a better, that is, a celestial; wherefore 'God is not 'ashamed° of them, to be 'invoked° as their God, for He makes ready for them a city.

<sup>17</sup> By faith Abraham, when undergoing trial°, has offered 'Isaac, and he 'who receives° the promises offered the <sup>18</sup>only-begotten, he to<sup>d</sup> whom it was spoken that "In Isaac <sup>19</sup>shall your seed be 'called," °reckoning° that 'God is 'able to be rousing him °from among the dead also; whence he recovers° him in a parable also.

<sup>20</sup> By faith Isaac blesses 'Jacob and 'Esau concerning that which is impending also.

<sup>21</sup> By faith Jacob, when dying, blesses each of the sons of Joseph, and worships, leaning on the top of his 'staff.

- <sup>22</sup> By faith Joseph, at his 'decease, remembers concerning the exodus of the sons of Israel, and gives directions<sup>o</sup> concerning his 'bones.
- <sup>23</sup> By faith Moses, being born, was hid three months by his 'fathers, because they perceived that the little boy was handsome, and they were not afraid of the mandate of the king.
- <sup>24</sup> By faith Moses, becoming<sup>o</sup> great, disowns<sup>o</sup> the 'term<sup>o</sup>
- <sup>25</sup> "son of Pharaoh's daughter," preferring<sup>o</sup> rather to be 'maltreated<sup>o</sup> with the people of 'God than to 'have a
- <sup>26</sup> temporary enjoyment of sin, 'deeming<sup>o</sup> the reproach of 'Christ greater riches than the treasures of Egypt, for he looked away <sup>to</sup> the reward.
- <sup>27</sup> By faith he left Egypt, not being afraid of the fury of
- <sup>28</sup> the king, for he is staunch as seeing the Invisible. By faith he has the passover made and the pouring of 'blood against the door jambs, lest the 'exterminator of the first-born may come into 'contact with them.
- <sup>29</sup> By faith they crossed the Red Sea as through dry land, attempting which, the Egyptians were swallowed up.
- <sup>30</sup> By faith the walls of Jericho fall, being surrounded on seven days.
- <sup>31</sup> By faith Rahab, the prostitute, perished<sup>o</sup> not with the stubborn, 'receiving<sup>o</sup> the spies with peace.
- <sup>32</sup> And "what still may I be saying? For the time will be lacking for me to 'relate<sup>o</sup> concerning Gideon, Barak, Samson, Jephthah, David, besides Samuel also, and the proph-
- <sup>33</sup> ets, who, through faith, subdue<sup>o</sup> kingdoms, work<sup>o</sup> righteousness, happened on promises, bar the mouths of lions,
- <sup>34</sup> quench the power of fire, fled from the 'edge of the sword, were invigorated from infirmity, became strong in battle,
- <sup>35</sup> rout the camps of aliens, women obtained<sup>o</sup> their 'dead<sup>o</sup> by resurrection.

Now others are flogged, not 'anticipating 'deliverance,

that they may be happening upon a better resurrection.

- <sup>36</sup> Yet <sup>a</sup>others got a trial of scoffings and scourgings, yet  
<sup>37</sup> still more of bonds and jail. They are stoned, they are  
 sawn, they are tried, they died, <sup>1</sup> murdered by the sword;  
 they wandered about in sheepskins, in goatskins, in  
<sup>38</sup> <sup>1</sup> want°, <sup>1</sup> afflicted°, <sup>1</sup> maltreated° (of whom the world was  
 not worthy), straying° <sup>on</sup> in wildernesses and mountains  
 and caves and the holes of the earth.

- <sup>39</sup> And these all, being testified to through <sup>1</sup> faith, are not  
<sup>40</sup> required° with the promise of <sup>1</sup> God concerning us (the  
<sup>1</sup> looking° forward is to <sup>a</sup> something better), that, apart  
 from us, they may not be <sup>1</sup> perfected.

- 12** Surely, in consequence, then, we' also, having so vast  
 a cloud of witnesses encompassing° us, putting° off every  
 impediment and the popular sin, may be racing <sup>th</sup> with  
<sup>2</sup> endurance the contest lying° before us, looking off <sup>to</sup> to  
 the Inaugurator and Perfecter of <sup>1</sup> faith, Jesus, Who, <sup>4d</sup> for  
 the joy lying° before Him, endures a cross, <sup>1</sup> despising the  
 shame, besides is <sup>1</sup> seated° <sup>1</sup> at the right hand of the throne  
 of <sup>1</sup> God.

- <sup>3</sup> For take into account° the One Who <sup>1</sup> has endured such  
 contradiction by <sup>1</sup> sinners while <sup>to</sup> among them, lest you  
 should be faltering°, fainting° in your <sup>1</sup> souls.

- <sup>4</sup> Not as yet unto blood did you repulse, when contend-  
<sup>5</sup> ing° against <sup>td</sup> sin. And you have been oblivious° of the  
 entreaty which<sup>a</sup> is arguing° with you as with sons:

My son, do not <sup>1</sup> disdain the discipline of the Lord,  
 Nor yet <sup>1</sup> faint° when being exposed° by Him.

- <sup>6</sup> For whom the Lord is loving He is disciplining,  
 Yet He is scourging every son to whom He is assent-  
 ing°.

- <sup>7</sup> <sup>to</sup> For discipline are you enduring. As to sons is <sup>1</sup> God  
 bringing° it to you, for <sup>a</sup> what son is there whom the

- <sup>8</sup> father is not disciplining? Now if you are without discipline, of which all have become partakers, consequently
- <sup>9</sup> you are bastards and not sons. Thereafter, indeed, we had the fathers of our 'flesh as discipliners, and we respected<sup>o</sup> them. Yet shall we not much rather be 'subjected to the Father of 'spirits and be living?
- <sup>10</sup> For 'these, indeed, disciplined <sup>td</sup>for a few days <sup>ac</sup>as it 'seemed best to them, yet that One <sup>on</sup>for our 'expedience,
- <sup>11</sup> <sup>wo</sup>for us 'to be partaking of His 'holiness. Now <sup>e</sup>all discipline, indeed, <sup>td</sup>for the present is not seeming to be a thing of joy, but of sorrow, yet subsequently it is rendering the peaceable fruit of righteousness to 'those <sup>e</sup>exercised<sup>o</sup> through it. Wherefore stiffen the 'flaccid<sup>o</sup> hands
- <sup>12</sup> and the <sup>o</sup>'paralyzed<sup>o</sup> knees, and make upright tracks for your 'feet, that the lame one may not 'turn aside, yet rather may be 'healed.
- <sup>14</sup> 'Pursue peace with all, and 'holiness, apart from which
- <sup>15</sup> no<sup>t</sup> one shall be seeing<sup>o</sup> the Lord; supervising, that no <sup>o</sup>one be wanting 'of the grace of 'God, nor any root of bitterness, sprouting up, may be annoying you, and
- <sup>16</sup> through this the majority may be 'defiled, nor any paramour, or profane person, as Esau, who, <sup>td</sup>for one feeding,
- <sup>17</sup> gave<sup>o</sup> up his <sup>st</sup>own 'birthright. For you are 'aware that afterwards also, wanting to enjoy the allotment 'blessing, he is rejected<sup>o</sup>, for he did not find a place of repentance, <sup>+</sup>even <sup>+</sup>seeking it out with tears.
- <sup>18</sup> For you have not come to that which may be 'handled<sup>o</sup> and <sup>o</sup>'burned<sup>o</sup> with fire, and to murkiness, and gloom, and
- <sup>19</sup> tornado, and the blare of a trumpet, and the sound of declarations, which 'those who hear refuse<sup>o</sup>, that no word
- <sup>20</sup> be added to them. For they did not carry out the 'assignment<sup>o</sup>: And if a wild beast should come in 'contact with
- <sup>21</sup> the mountain, it shall be 'pelted with stones. And <sup>ts</sup>so fearful was the 'spectacle<sup>o</sup>, Moses said, Terrified am I, and

<sup>22</sup> in a tremor. But you have come to mount Zion, and the city of the living God, celestial Jerusalem, and to ten  
<sup>23</sup> thousand messengers, to a universal convocation, and to the ecclesia of the <sup>̄</sup>firstborn, <sup>̄</sup>registered<sup>°</sup> in the heavens, and to God, the Judge of all, and to the spirits of the just  
<sup>24</sup> <sup>̄</sup>perfected<sup>°</sup>, and to Jesus, the Mediator of a fresh covenant, and to the blood of sprinkling which is speaking better <sup>̄</sup>than <sup>̄</sup>Abel.

<sup>25</sup> 'Beware! You should not be refusing<sup>°</sup> Him 'Who is speaking! For if those escaped not, <sup>̄</sup>refusing<sup>°</sup> the One apprizing on earth, much rather we, 'who are turning<sup>°</sup>  
<sup>26</sup> from the One from the heavens, Whose 'voice then shakes the earth. Yet now He has promised<sup>°</sup>, saying, Still once more shall I' be quaking, not only the earth, but 'heaven  
<sup>27</sup> also. Now the "Still once more" is making evident the <sup>̄</sup>transference of <sup>̄</sup>that which is being shaken<sup>°</sup>, as of that having been made<sup>°</sup>, that <sup>̄</sup>what is not being shaken<sup>°</sup> should be remaining.

<sup>28</sup> Wherefore, accepting an unshakable kingdom, we may 'have grace through which we may be offering divine service in a way well pleasing to 'God, with piety and  
<sup>29</sup> dread, for our 'God is also a consuming fire.

**13** Let 'brotherly fondness be remaining. <sup>̄</sup>Be not forgetting<sup>°</sup> 'hospitality, for through this <sup>̄</sup>some were oblivious  
<sup>3</sup> when 'lodging messengers. Be mindful<sup>°</sup> of <sup>̄</sup>those bound, as <sup>̄</sup>bound<sup>°</sup> together with them; of <sup>̄</sup>those 'maltreated<sup>°</sup>, as  
<sup>4</sup> being <sup>̄</sup>yourselves also in the body. May 'matrimony be honorable in all, and the bed undefiled, for paramours and adulterers will 'God be judging.

<sup>5</sup> May fondness for money not be your 'manner, being sufficed<sup>°</sup> with <sup>̄</sup>what is 'present, for He' has declared:

Under no circumstances may I be 'lax regarding you,  
 Neither by any means may I be forsaking you.

- <sup>6</sup> So that we have 'courage to 'say, "The Lord is my Helper, and I shall not be 'afraid of °what °man shall be doing to me!"
- <sup>7</sup> Be remembering those of your °"leaders° who° speak to you the word of °God, contemplating the sequel of °their
- <sup>8</sup> behavior, whose °faith be imitating°. Jesus Christ, yesterday and today, is the Same One °for the cons also.
- <sup>9</sup> By varied and strange teachings be not °"carried° aside, for it is ideal to be confirming° the heart by grace, not by foods, °by which °those who walk were not benefited.
- <sup>10</sup> We °have an altar °from which they °have no° right to be eating, °who offer divine °service in the tabernacle.
- <sup>11</sup> For the animals whose °blood is °carried° into the holy places °by the chief priest concerning sin, of these the bodies are °burned° up outside the camp.
- <sup>12</sup> Wherefore Jesus also, that He should be hallowing the people through °His own blood, suffered outside the gate.
- <sup>13</sup> Now then, we may be coming° out to° Him outside the
- <sup>14</sup> camp, carrying His °reproach. For here we are not having a °permanent city, but we are seeking for the one which is
- <sup>15</sup> impending. Through Him, then, we may be offering up the sacrifice of praise to °God continually, that is, the fruit of lips avowing His °name.
- <sup>16</sup> Now of °well doing and contributing be not forgetful°,
- <sup>17</sup> for with such sacrifices °God is well °pleased°. Be °persuaded° by your °"leaders°, and be deferring to them, for they° are °vigilant for the sake of your °souls, as having to render an account, that they may be doing this with joy, and not with groaning, for this is disadvantageous for you.
- <sup>18</sup> °Pray° concerning us, for we are °persuaded° that we °have an ideal conscience, in all wanting to °behave°
- <sup>19</sup> ideally. Now more exceedingly am I entreating you to do this, that I may be °restored to you more quickly.

- <sup>20</sup> Now may the God of 'peace, 'Who is leading up our  
'Lord Jesus, the great 'Shepherd of the sheep, °from  
among the dead 'by the blood of the eonian covenant,  
<sup>21</sup> be adapting you 'to every good work <sup>to</sup> 'to do His 'will,  
doing in us 'what is well pleasing in His sight, through  
Jesus Christ, to Whom be 'glory <sup>to</sup> for the eons of the eons.  
Amen!
- <sup>22</sup> Now I am entreating you, brethren, 'bear° with the  
word of 'entreaty, for I write the epistle to you <sup>th</sup>by bits  
<sup>23</sup> also. 'Know that our 'brother Timothy 'has been released°,  
with whom, if he should be coming° more quickly, I  
shall be seeing° you.
- <sup>24</sup> Greet° all your 'leaders°, and all the saints. 'Those from  
'Italy are greeting° you.
- <sup>25</sup> 'Grace be with you all. Amen!



## JAMES TO THE TWELVE TRIBES

James, a slave of God and of the Lord Jesus Christ, to  
2 the twelve tribes 'in the dispersion. 'Rejoice! 'All joy  
deem° it, my brethren, whenever you should be falling  
3 into various trials, knowing that the testing of your 'faith  
4 is producing° endurance. Now let 'endurance 'have its  
perfect work, that you may be perfect and unimpaired,  
lacking° in nothing.

5 Now if anyone of you is lacking° wisdom, let him be  
requesting it °from God, 'Who is giving to all generously  
6 and is not reproaching, and it shall be 'given to him. Yet  
let him be requesting in faith, doubting° nothing, for he  
'who is doubting° °simulates a surge of the sea, driven by  
7 the 'wind° and 'tossed°. For let not that °man be sur-  
mising that he shall be obtaining° anything °from the  
8 Lord—a man double-souled, turbulent in all his 'ways.

9 Now let the humble 'brother be glorying° in his 'exalta-  
10 tion, yet the rich in his 'humiliation, 'for, as the flower of  
11 grass, shall he 'pass° by. For the sun rises, together with  
the scorching heat, and withers the grass, and its 'flower  
falls off, and the comeliness of its 'aspect perished°. Thus  
the rich also in his 'goings shall be caused to 'fade.

12 Happy is the man who is enduring trial, 'for, becoming°  
qualified, he will be obtaining° the wreath of 'life, which  
13 He promises° to 'those loving Him. Let no one, under-  
going trial°, be saying that "From God am I undergoing  
trial°," for 'God is not tried by evils, yet He' is trying no°  
one.

14 Now each one is undergoing trial° when he is 'drawn°

<sup>15</sup> away and 'lured° by 'his own desire. Thereafter, the desire, conceiving, is bringing forth sin. Now 'sin, fully 'consummated, is teeming forth death.

<sup>16</sup> Be not 'deceived°, my beloved brethren! <sup>17</sup><sup>e</sup>All good giving and every perfect gratuity is from above, descending from the Father of 'lights, <sup>b</sup>in Whom there is not <sup>18</sup>mutation or shadow from revolving motion. By 'intention, He teems forth us by the word of truth, <sup>10</sup>for us 'to be <sup>a</sup>some firstfruit of His <sup>sf</sup>own 'creatures.

<sup>19</sup> Now you are 'aware, my beloved brethren! Yet let <sup>20</sup>every <sup>h</sup>man be swift <sup>10</sup>to hear, tardy <sup>10</sup>to speak, tardy <sup>10</sup>to anger, for the anger of man is not working° the righteousness of God. Wherefore, putting° off <sup>e</sup>all filthiness and superabundance of evil, receive° <sup>1</sup>with meekness the implanted word, 'which is 'able° to save your 'souls.

<sup>22</sup> Now 'become° doers of the word, and not only listeners, <sup>23</sup>beguiling° yourselves. 'For if anyone is a listener to the word and not a doer, this one <sup>o</sup>simulates a man considering the face he 'inherited in a mirror; for he considers himself and has come away, and immediately forgot° <sup>25</sup>what kind he was. Now he 'who peers into the perfect law, 'that of 'freedom, and abides, not becoming° a forgetful listener, but a doer of the work, this one will be happy in his 'doing.

<sup>26</sup> If anyone is seeming to be a ritualist, not bridle his tongue, but seducing his heart, the ritual of this one is vain, for ritual clean and undefiled <sup>b</sup>with 'God 'the Father is this: to be visiting° the bereaved and widowed in their 'affliction, to be keeping oneself unspotted from the world.

<sup>2</sup> My brethren, not <sup>1</sup>with partialities be having the faith of our 'Lord Jesus Christ of 'glory. For if there should be entering into your 'synagogue a man with a gold ring, in splendid attire, yet there should be entering a poor

- 3 man also, in filthy attire, and you should be looking<sup>on</sup> on the one wearing the splendid attire and be saying, "You 'sit<sup>o</sup> ideally here," and to the poor one be saying, "You 'stand there," or, "Sit here under my 'footstool," were you not discriminating among yourselves, and did you not become<sup>o</sup> judges with wicked reasonings?
- 5 Hear, my beloved brethren! Does not 'God choose<sup>o</sup> the poor in the world, rich in faith and enjoyers of the allotment of the kingdom which He promises<sup>o</sup> to 'those who are loving Him? Yet you' dishonor the poor one. Are not the rich tyrannizing over you? And they' are drawing you 'to tribunals. Are not they' blaspheming the ideal name 'which is being invoked<sup>on</sup> over you?
- 8 Howbeit, if you are discharging the royal law, according to the scripture, "You shall be loving your 'associate as yourself," you are doing ideally. Yet if you are showing partiality, you are working<sup>o</sup> sin, being exposed<sup>o</sup> by the law as transgressors. For anyone who should be keeping the whole law, yet should be tripping in one thing, has become liable for all. For He 'Who is saying, You should not be committing adultery, said, You should not be murdering, also. Now if you are not committing adultery, yet are murdering, you have become a transgressor of law. Thus be speaking and thus be doing, as those 'about to be 'judged<sup>o</sup> 'th by a law of freedom. For the judging is merciless to him 'who does not exercise mercy. Vaunting<sup>o</sup> is mercy against judging.
- 14 "What is the benefit, my brethren, if anyone should be saying he 'has faith, yet may 'have no works? The faith 15 'can<sup>o</sup> not save him. If a brother or sister should 'be belonging to the naked, and lacking<sup>o</sup> nourishment for the day, yet 16 'someone 'from among you may be saying to them, "Go away in peace, be 'warmed<sup>o</sup> and 'satisfied<sup>o</sup>," yet you may not be giving them the requisites for the

<sup>17</sup> body, "what is the benefit? Thus, also, is 'faith, if it should not 'have works: it is dead "by itself.

<sup>18</sup> But "someone will be declaring, "You' 'have faith and I' 'have works." Show me your 'faith apart from the works and I' shall be showing you my 'faith "by my  
<sup>19</sup> 'works. You' are believing that 'God is one. Ideally are you doing. The demons also are believing and are shuddering.

<sup>20</sup> Now are you wanting to know, O empty "man, that  
<sup>21</sup> 'faith apart from 'works is dead? Abraham, our 'father, was he not justified "by works when "offering up his  
<sup>22</sup> 'son Isaac on the altar? You are observing that 'faith worked together with his 'works, and "by 'works was  
<sup>23</sup> 'faith perfected. And fulfilled was the scripture 'which is saying, Now "Abraham believes 'God, and it is reckoned to him "for righteousness," and he was called "the  
<sup>24</sup> friend of God." You 'see that "by works a "man is being justified", and not "by faith only.

<sup>25</sup> Now likewise, was not Rahab the prostitute also justified "by works when "entertaining" the messengers and  
<sup>26</sup> ejecting them by a different way? For even as the body apart from spirit is dead, thus also 'faith apart from works is dead.

**3** Not many should 'become" teachers, my brethren, being  
<sup>2</sup> "aware that we shall be getting" greater judgment. For we all are tripping much. If anyone is not tripping in word, this one is a perfect man, able to bridle the whole  
<sup>3</sup> body also. Now if we are thrusting the horses' 'bits into 'their mouths, "so that they are 'yielding" to us, we are  
<sup>4</sup> steering their whole 'body also with it. 'Lo"! the ships also, being of such proportions, and 'driven" by hard winds, are being steered" by the least rudder, wherever  
<sup>5</sup> the impulse of the 'helmsman is intending". Thus the tongue, also, is a little member and is 'grandiloquent.

- Lo°!** What amount of fire is kindling what amount of  
6 material! And the tongue is a fire, a 'world of 'injustice.  
The tongue is 'constituted° among our 'members 'that  
which is spotting the whole body, and setting the wheel  
of our 'lineage aflame, and is set 'aflame° by 'Gehenna.
- 7 For every nature, <sup>bs</sup>both of wild beasts and flying crea-  
tures, <sup>bs</sup>both of reptiles and those of the salt sea, is 'tamed°  
8 and has been tamed° by 'human 'nature. Yet the tongue  
'can° not <sup>th</sup>man tame—a turbulent evil, distended with  
9 death-carrying venom. 'With it we are blessing the Lord  
and Father, and 'with it we are cursing° <sup>th</sup>men 'who 'have  
come to be in accord with God's likeness.
- 10 Out of the same mouth is coming° forth blessing and  
cursing. There is no' need, my brethren, for <sup>th</sup>this to 'be-  
11 come° thus. No<sup>a</sup> 'spring out of the same hole is venting  
12 the sweet and the bitter. No fig tree, my brethren, 'can°  
<sup>do</sup>produce olives, nor a grapevine figs. Thus neither does  
brine <sup>do</sup>produce sweet water.
- 13 "Who is wise and an adept among you? Let him show  
his 'works° by an 'ideal behavior in meekness of wisdom.  
14 Now if you are having bitter jealousy and faction in your  
'heart, are you not vaunting° against and falsifying° the  
15 truth? This is not the wisdom coming° down from above,  
16 but terrestrial, soulish, demoniacal. For wherever jealousy  
and faction are, there is turbulence also, and every bad  
practice.
- 17 Now the wisdom from above is first, indeed, pure,  
thereupon peaceable, lenient, compliant, bulging with  
mercy and good fruits, indiscriminating, unfeigned.  
18 Now the fruit of righteousness is being sown° in peace  
for 'those making peace.
- 4** Whence are the battles and whence the fightings  
among you? Are they not hence: °from your 'gratifica-  
2 tions 'warring° in your 'members? You are coveting and

'have not. You are murdering and are 'jealous, and you 'can° not 'encounter it. You are fighting° and battling,  
 3 and you 'have not, because of not 'requesting°. You are requesting and not obtaining, because you are requesting° evilly, that you should be spending it 'on your 'gratifications.

4 Adulterers and adulteresses! Are you not °aware that the friendship of this 'world is enmity with 'God? Who-soever, then °should 'intend to be a friend of the world is  
 5 'constituted° an enemy of 'God. Or are you supposing that the scripture is saying this for naught? Is the spirit  
 6 which dwells in us longing to<sup>d</sup> envy? Yet greater is the grace He is giving. Wherefore He is saying, 'God "the proud is resisting°, yet to the humble He is giving grace."

7 You may be 'subject, then, to 'God, yet withstand the  
 8 Adversary, and he will be fleeing° from you. Draw near to 'God, and He will be drawing near to you. Cleanse your hands, you sinners, and purify your hearts, double-souled!  
 9 Be wretched and mourn and lament. Let your 'laughter be 'converted into mourning, and 'joy into dejection.  
 10 Be 'humbled, then, in the Lord's sight, and He shall be exalting you.

11 Do not be speaking against one another, brethren. He 'who is speaking against a brother, or judging his 'brother, is speaking against law and is judging law. Now if you are judging law, you are not a doer of law, but a judge.  
 12 One is 'Lawgiver and Judge, 'Who is 'able° to save and to destroy. Now "who are you' 'who are judging an 'associate?

13 'Come now, you 'who are saying, "Today or tomorrow we will be going° into 'this °or 'that city and should be<sup>do</sup> spending a year there, and we will be trafficking° and  
 14 getting gain"—who<sup>a</sup> are not 'versed° in 'that which is the morrow's, for what is your 'life? For a vapor are you,

‘which is appearing<sup>o</sup>’<sup>td</sup> briefly and thereupon disappear-  
15 ing<sup>o</sup>—instead of your ‘saying, “If the Lord should ever be  
willing, and we shall be living, we also shall be doing this  
16 or that.” Yet now you are vaunting<sup>o</sup> in your ‘ostentations.  
17 ‘All such boasting is wicked. Then to one ‘perceiving  
how to be doing the ideal and not doing it, to him it is  
sin.

5 ‘Come now, you ‘rich, lament, howling<sup>on</sup> for your  
2 ‘wretchedness ‘which is coming<sup>o</sup> on you! Your ‘riches  
have rotted and your ‘garments have become food for  
3 moths. Your ‘gold and ‘silver ‘corrode<sup>o</sup> and their ‘venom  
will be ‘for a testimony against you, and the venom will  
be eating<sup>o</sup> your ‘flesh as fire. You hoard in the last days.  
4 ‘Lo<sup>o</sup>! the wage of the workers, ‘who mow your ‘country  
places, ‘which ‘has been withheld<sup>o</sup> ‘by you, is crying, and  
the ‘imploring of the reapers has entered into the ears of  
5 the Lord of hosts. You luxuriate on the earth, and squander.  
You nourish your ‘hearts as in a day of slaughter.  
6 You convict, you murder the just; he is not resisting<sup>o</sup> you.  
7 Be patient, then, brethren, till the presence of the Lord.  
‘Lo<sup>o</sup>! the farmer is waiting<sup>o</sup> for the precious fruit of the  
land, being patient<sup>on</sup> about it, till he should be getting  
8 the early and late fruit. You’ also, then, be patient;  
establish your ‘hearts, ‘for the presence of the Lord is  
‘near.

9 Be not groaning, brethren, against one another, lest you  
may be ‘judged. ‘Lo<sup>o</sup>! the Judge ‘stands before the doors.  
10 Be taking, my brethren, the example of ‘suffering evil  
and ‘patience you ‘have<sup>o</sup>: the prophets who speak in the  
11 name of the Lord. ‘Lo<sup>o</sup>! we are counting those happy  
‘who endure. You hear of the endurance of Job, and you  
perceived the consummation of the Lord, ‘for very com-  
passionate and pitiful is the Lord.

12 Now before all, my brethren, do not be swearing,

neither by 'heaven, nor by the earth, nor any other oath. Now let your "yes" be "yes," and "no" be "no," lest you should be falling under judging.

<sup>13</sup> Is anyone suffering evil among you? Let him 'pray°.

<sup>14</sup> Is anyone 'cheerful? Let him 'play music. Is anyone 'infirm among you? Let him call° to him the elders of the ecclesia, and let them pray° <sup>on</sup>over him, 'rubbing him

<sup>15</sup> with olive oil in the name of the Lord. And the vow of 'faith will be saving the faltering and the Lord will be rousing him up, and, if he should 'have done sins, it will

<sup>16</sup> be 'forgiven him. Then 'confess° 'sins to one another and 'pray° for° one another, so that you may be 'healed.

The operative° petition of the just is availing much.

<sup>17</sup> Elijah was a <sup>h</sup>man of like emotions with us, and he prays° in prayer for it not 'to rain, and it does not rain on

<sup>18</sup> the land three years and six months. And again he prays°, and 'heaven -° gives a shower and the earth germinates her 'fruit.

<sup>19</sup> My brethren, if anyone among you should be led 'astray from the way of the truth, and <sup>a</sup>someone should be turn-

<sup>20</sup> ing him back, let him 'know that he 'who turns back a sinner out of the deception of his way will be saving his soul °from death and will be covering a multitude of sins.



## PETER TO THE DISPERSION (I)

Peter, an apostle of Jesus Christ, to the chosen expatriates of the dispersion of Pontus, Galatia, Cappadocia,  
2 the province of Asia, and Bithynia, according to the foreknowledge of God, the Father, in holiness of spirit, <sup>40</sup>for obedience and sprinkling of the blood of Jesus Christ:

May grace and peace be 'multiplied to you!

3 Blessed is the God and Father of our 'Lord Jesus Christ, 'Who, according to His vast 'mercy, regenerates us into a living expectation, through the resurrection of  
4 Jesus Christ <sup>o</sup>from among the dead, <sup>40</sup>for the enjoyment of an allotment incorruptible and undefiled and unfading, <sup>o</sup>kept<sup>o</sup> in the heavens <sup>40</sup>for you, 'who are 'garrisoned<sup>o</sup>  
5 'by the power of God, through faith, <sup>40</sup>for salvation  
6 ready to be revealed in the last era, in which you are exulting<sup>o</sup>; briefly at present, if it 'must be, being sorrowed  
7 'by various trials, that the testing of your 'faith, much more precious than gold 'which is perishing<sup>o</sup>, yet, being tested<sup>o</sup> <sup>40</sup>by fire, may be 'found <sup>40</sup>for applause and glory  
8 and honor 'at the unveiling of Jesus Christ, Whom, not perceiving, you are loving; <sup>40</sup>in Whom, not seeing at present, yet believing, you are exulting<sup>o</sup> with joy unspeakable and <sup>o</sup>glorious<sup>o</sup>, being requited<sup>o</sup> with the consummation of your 'faith, the salvation of your souls.  
10 Concerning which salvation the prophets seek out and search out, 'who prophesy concerning the grace which  
11 is <sup>40</sup>for you, searching into <sup>40</sup>what or what manner of era the spirit of Christ in them made evident, when testifying<sup>o</sup> beforehand to the sufferings pertaining <sup>40</sup>to Christ and

- <sup>12</sup> the glories after these. To whom it was revealed that, not to themselves, <sup>v</sup>but to you they dispensed them, of which you were now informed through <sup>t</sup>those who are bringing the evangel<sup>o</sup> to you by holy spirit <sup>d</sup>dispatched from heaven, into which messengers are yearning to peer.
- <sup>13</sup> Wherefore, <sup>g</sup>girding<sup>o</sup> up the loins of your <sup>c</sup>comprehension, being sober, expect perfectly <sup>on</sup>the grace which is being brought<sup>o</sup> to you <sup>a</sup>at the unveiling of Jesus Christ.
- <sup>14</sup> As obedient children, not configuring<sup>o</sup> to the former
- <sup>15</sup> desires, in your <sup>i</sup>ignorance, but, according as He <sup>W</sup>Who calls you is holy, <sup>s</sup>you<sup>t</sup> also <sup>b</sup>become holy in <sup>e</sup>all behavior,
- <sup>16</sup> because it is <sup>w</sup>written<sup>o</sup> that, Holy shall you be, <sup>f</sup>for I am holy.
- <sup>17</sup> And if you are invoking<sup>o</sup> the Father, <sup>W</sup>Who is judging impartially according to each one's <sup>w</sup>work, you may <sup>b</sup>have, for the time of your <sup>s</sup>sojourn, <sup>w</sup>with fear, being <sup>a</sup>aware that not with corruptible things, with silver or gold, were you ransomed <sup>f</sup>from your vain <sup>b</sup>behavior,
- <sup>19</sup> handed down by tradition from the fathers, but with the precious blood of Christ, as of a flawless and unspotted
- <sup>20</sup> lamb, <sup>f</sup>foreknown<sup>o</sup>, indeed, before the disruption of the world, yet <sup>m</sup>manifested <sup>on</sup>in the last times <sup>t</sup>because of you,
- <sup>21</sup> <sup>w</sup>who through Him are believing <sup>i</sup>in God, <sup>W</sup>Who rouses Him <sup>f</sup>from among the dead and is giving Him glory, so that your <sup>f</sup>faith and expectation is to be <sup>i</sup>in God.
- <sup>22</sup> Having purified your <sup>s</sup>souls, <sup>b</sup>by the obedience of <sup>t</sup>truth, <sup>f</sup>for unfeigned fondness for the brethren, love one another
- <sup>23</sup> out of a true heart earnestly, having been regenerated<sup>o</sup>, not <sup>o</sup>of corruptible seed, but of incorruptible, through the
- <sup>24</sup> word of God, living and <sup>p</sup>permanent, because

<sup>e</sup>All flesh is grass,

And <sup>e</sup>all its glory is as the flower of grass.

Withered is the grass,

And the flower falls off...

- 25 Yet the declaration of the Lord is remaining <sup>40</sup>for the con.

Now this is the declaration which is being brought <sup>40</sup>to you in the evangel.

- 2 Putting<sup>o</sup> off, then, <sup>e</sup>all malice and <sup>e</sup>all guile and hypoc-  
2 risies and envies and all vilifications, as recently born  
babes, long for the unadulterated milk of the word that  
3 'by it you may be growing into salvation, if so be that you  
4 taste<sup>o</sup> that the Lord is kind: <sup>4d</sup>Whom approaching<sup>o</sup>, a  
living Stone, having been rejected<sup>o</sup> indeed by <sup>h</sup>men, yet  
5 chosen <sup>b</sup>by God, held in honor, <sup>s</sup>'you', also, as living stones,  
are being built<sup>o</sup> up a spiritual house, into a holy priest-  
hood, to <sup>o</sup>offer up spiritual sacrifices, most acceptable to  
'God through Jesus Christ.

- 6 Because of this it is 'included in the scripture: 'Lo<sup>o</sup>! I  
am laying in Zion a corner capstone, chosen, held in  
honor, and he 'who is believing on it may by no means  
be 'disgraced.

- 7 To you, then, 'who are believing, is the honor, yet to  
the unbelieving: "A Stone which is rejected by the 'build-  
8 ers, this came to be <sup>40</sup>for the head of the corner," and a  
stumbling stone and a snare rock; who are stumbling also  
at the word, being stubborn, <sup>40</sup>to which they were  
appointed also.

- 9 Yet you are a chosen race, a "royal priesthood," a "holy  
nation," a <sup>40</sup>procured people, so that you should be re-  
counting the virtues of Him 'Who calls you out of dark-  
10 ness into His marvelous 'light, 'who once were "not a  
people" yet now are the people of God, 'who "have not  
enjoyed mercy<sup>o</sup>," yet now are "being shown mercy."

- 11 Beloved, I am entreating you, as sojourners and ex-  
patriates, to be abstaining<sup>o</sup> from the fleshly lusts which<sup>a</sup>

<sup>12</sup> are warring<sup>o</sup> against the soul, having your 'behavior among the nations ideal, that in that in which they are speaking against you as of evildoers, <sup>o</sup>by being spectators of 'ideal acts they should be glorifying 'God in the day of visitation.

<sup>13</sup> You may be 'subject to every human creation because  
<sup>14</sup> of the Lord, whether to the king, as a superior, or to governors, as being sent<sup>o</sup> <sup>th</sup>by him <sup>io</sup>for vengeance on evildoers, <sup>15</sup> yet for the applause of doers of good. 'For thus it is the will of 'God, by doing good to be muzzling the ignorance  
<sup>16</sup> of 'imprudent <sup>h</sup>men; as free, and not as having 'freedom  
<sup>17</sup> for a cover over 'evil, but as God's slaves. Honor all; 'love the brotherhood; 'fear<sup>o</sup> 'God; 'honor the king.

<sup>18</sup> 'Domestics may do it by being subject<sup>o</sup> to your 'owners, 'with <sup>e</sup>all fear, not only to the good and lenient, but to the  
<sup>19</sup> crooked also; for this is grace, if, because of conscience toward God, anyone is undergoing sorrows, suffering un-  
<sup>20</sup> justly. For what credit is it if, sinning and being buffeted<sup>o</sup>, you will be enduring it? But if, doing good and suffering, you will be enduring, this is grace <sup>b</sup>with God.

<sup>21</sup> For <sup>io</sup>for this were you called, seeing that Christ also suffered for your sakes, leaving you a copy, that you  
<sup>22</sup> should be following up in the footprints of Him Who  
<sup>23</sup> does no<sup>t</sup> sin, neither was guile found in His 'mouth; Who, being reviled<sup>o</sup>, reviled not again; suffering, threatened not,  
<sup>24</sup> yet gave it over to Him 'Who is judging justly, Who Himself <sup>o</sup>carries up our 'sins in His 'body on to the pole, that, coming<sup>o</sup> away from 'sins, we should be living for  
<sup>25</sup> 'righteousness; by Whose 'welt you were healed. For you were as straying<sup>o</sup> sheep, but now you turned back <sup>on</sup>to the Shepherd and Supervisor of your 'souls.

**3** Likewise 'wives may do it by being subject<sup>o</sup> to 'their own husbands, that, if any are 'stubborn also, as to the word, they will be 'gained without a word, through the

<sup>2</sup> behavior of 'their wives, 'being spectators of your pure  
<sup>3</sup> 'behavior in fear, whose adornment, let it not be the out-  
side, of braiding aught into the 'hair and of decking with  
<sup>4</sup> gold, or putting on of garments, but the hidden human  
of the heart, in the incorruptibility of a 'meek and quiet  
<sup>5</sup> spirit, which, in 'God's sight, is costly. For thus once the  
holy women also, 'whose 'expectation was <sup>40</sup>in God,  
adorned themselves, being subject<sup>o</sup> to 'their own hus-  
<sup>6</sup> bands (as Sarah obeys 'Abraham, calling him "lord,"  
whose children you became), doing good and not fear-  
ing<sup>o</sup> dismay in "anything.

<sup>7</sup> 'Husbands, likewise, may do it by making a home with  
them according to knowledge, awarding honor to the  
feminine as to the weaker vessel, as to those who are also  
joint enjoyers of the allotment of the varied grace of life,  
<sup>40</sup>that your 'prayers 'be not 'hindered<sup>o</sup>.

<sup>8</sup> Now the finish: Be all of a like disposition, sympathetic,  
fond of the brethren, tenderly compassionate, of a humble  
<sup>9</sup> disposition, not rendering evil <sup>4d</sup>for evil, or reviling <sup>4d</sup>for  
reviling, <sup>4b</sup>but, on the contrary, blessing, seeing that you  
were called <sup>40</sup>for this, that you should be enjoying the  
allotment of blessing, for

<sup>10</sup> He 'who is wanting to 'love life and be 'acquainted  
with good days,

Let his 'tongue cease from evil

And his lips 'speak no guile.

<sup>11</sup> Now let him avoid 'evil and do good.

Let him seek peace and pursue it.

<sup>12</sup> 'For the eyes of the Lord are on the just

And His ears are <sup>40</sup>for their petition,

Yet the face of the Lord is on evil 'doers.

<sup>13</sup> And is there anyone 'who will be illtreating you, if you  
should 'become<sup>o</sup> zealous of 'good?

<sup>14</sup> Yet if you may be suffering also because of righteousness, happy are you. Now you may not be 'afraid with  
<sup>15</sup> their 'fear, nor yet be 'disturbed, yet hallow the Lord Christ in your 'hearts, ever ready <sup>td</sup>with a defense for everyone 'who is demanding from you an account concerning the expectation in you, but with meekness and  
<sup>16</sup> fear, having a good conscience, that, in what they are speaking against you as of evildoers, they may be 'mortified, 'who 'traduce your 'good behavior in Christ.

<sup>17</sup> For it is better to be suffering for doing good, if the will  
<sup>18</sup> of 'God may be willing, than for doing evil, seeing that Christ also, for our sakes, once died concerning sins, the just for the sake of the <sup>u</sup>unjust, that He may be leading us to 'God; being put to death, indeed, in flesh, yet 'vivi-  
<sup>19</sup> fied in spirit, in which, being gone to the spirits in jail  
<sup>20</sup> also, He heralds to those once <sup>u</sup>stubborn, when the patience of 'God awaited<sup>o</sup> in the days of Noah while the ark was being constructed<sup>o</sup>, <sup>to</sup>in which a few, that is, eight souls,  
<sup>21</sup> were brought safely <sup>th</sup>through water, the representation of which, baptism, is now saving you also (not the putting off of the filth of the flesh, but the inquiry of a good conscience <sup>to</sup>to God), through the resurrection of Jesus Christ,  
<sup>22</sup> Who is 'at 'God's right hand, being gone into heaven, messengers and authorities and powers being subjected to Him.

**4** Christ, then, having suffered for our sakes in flesh, you' also arm<sup>o</sup> yourselves with the same thought, 'for he  
<sup>2</sup> 'who is suffering in flesh has ceased<sup>o</sup> his sins, <sup>to</sup>by no means still 'to spend the rest of his lifetime in the flesh in  
<sup>3</sup> human desires, but in the will of God. For sufficient is the time which 'has passed by to have effected<sup>o</sup> the intention of the nations, having gone<sup>o</sup> on in wantonness, lusts, debauches, revelries, drinking bouts, and illicit idolatries,  
<sup>4</sup> while they are thinking it strange<sup>o</sup> of you not to 'race

- together into the same puddle of 'profligacy, calumniating  
5 you; who shall be rendering an account to Him 'Who is  
holding Himself in readiness to judge the living and the  
6 dead. For "for this an evangel is brought to the dead  
also, that they may be 'judged, indeed, according to <sup>h</sup>men  
in flesh, yet should be living according to God, in spirit.
- 7 Now the consummation of all is °near. Be sane, then,  
8 and sober <sup>to</sup>for prayers, before all, having earnest 'love  
<sup>to</sup>among yourselves, 'for love is covering a multitude of  
9 sins. Be hospitable <sup>to</sup>to one another without murmuring.  
10 Each, according as he obtained a gracious gift, be dis-  
pensing it <sup>to</sup>among yourselves, as ideal administrators of  
11 the varied grace of God; if anyone is speaking, as the  
oracles of God; if anyone is dispensing, as out of the  
strength which 'God is furnishing; that in all 'God may be  
'glorified°, through Jesus Christ, to Whom is the glory  
and the might <sup>to</sup>for the eons of the eons. Amen!
- 12 Beloved, do not think 'strange° the conflagration among  
you, which is becoming° a trial to<sup>d</sup> you, as of some-  
13 thing strange befalling you, but, according as <sup>to</sup>you are  
participating in the sufferings of 'Christ, 'rejoice, that you  
may be rejoicing, exulting° in the unveiling of His 'glory  
14 also. If you are being reproached° in the name of Christ,  
happy are you, 'for the spirit of 'glory and 'power, and  
'that of 'God, has come to rest° on you.
- 15 For let not any of you be suffering as a murderer, or a  
thief, or an evildoer, or as an interferer in other's affairs;  
16 yet if as a Christian, let him not be 'ashamed°, yet let him  
17 be glorifying 'God in this 'name, seeing that it is the era  
for the judgment 'to begin° from the house of 'God. Now  
if first from us, "what is the consummation of 'those who  
18 are 'stubborn as to 'God's 'evangel? And, "If the just one  
is hardly being saved°, where will the irreverent and the  
19 sinner 'appear°?" So that, let 'those also who are suffering

according to the will of 'God 'commit<sup>o</sup> their 'souls to a faithful Creator in the doing of good.

- 5** The elders, then, among you I am entreating ('who am a fellow elder and a witness of the sufferings of 'Christ, and a 'participant of the glory 'about to be 'revealed<sup>o</sup>),  
**2** 'Shepherd the flocklet of 'God among you, supervising, not of compulsion, but voluntarily, according to God; nor  
**3** yet avariciously, but eagerly; nor yet as lording it over the allotments, but becoming<sup>o</sup> models for the flocklet,  
**4** and, when the Chief Shepherd is 'manifested, you shall be 'requited<sup>o</sup> with an 'unfading wreath of 'glory.

- 5** Likewise, younger men may be 'subject to the elder, yet all wear<sup>o</sup> the servile apron of 'humility with one another, 'for 'God "is resisting<sup>o</sup> the proud, yet is giving grace to  
**6** the humble." Be 'humbled, then, under the mighty hand  
**7** of 'God, that He should be exalting you in season, 'tossing your entire 'worry on Him, 'for He is caring concerning you.

- 8** Be sober! Watch! 'For your 'plaintiff, the Adversary, is walking about as a roaring<sup>o</sup> lion, seeking "someone to  
**9** 'swallow up; whom withstand, solid in the faith, having perceived the same 'sufferings being completed<sup>o</sup> in your 'brotherhood in the world.

- 10** Now the God of 'all grace, 'Who calls you into His conian 'glory in 'Christ, while briefly suffering, He' will  
**11** be adjusting, establishing, firming, founding you. To Him be 'glory and 'might<sup>to</sup> for the eons of the eons. Amen!

- 12** Through Silvanus, a 'faithful brother, as I am reckoning<sup>o</sup>, I write<sup>th</sup> briefly to you, entreating and deposing that this is the true grace of 'God, <sup>to</sup>in which you are to 'stand.

- 13** Greeting<sup>o</sup> you is the ecclesia in Babylon, chosen together  
**14** with you, and Mark, my 'son. Greet<sup>o</sup> one another 'with a kiss of love. Peace to you all 'that are in Christ. Amen!



## PETER TO THE DISPERSION (II)

Simeon Peter, a slave and an apostle of Jesus Christ, to 'those who are chancing upon an equally precious faith with us, in the righteousness of our 'God, and the Saviour, Jesus Christ:

- <sup>2</sup> May grace and peace be 'multiplied to you in the recognition of 'God and of Jesus Christ, our 'Lord!
- <sup>3</sup> So 'has 'all of His 'divine power, 'that tends to<sup>d</sup> life and devoutness, been presented<sup>o</sup> to us through the recognition of Him 'Who calls us to His own glory and
- <sup>4</sup> virtue; through which have been presented<sup>o</sup> to us the precious and greatest promises, that through these you may 'become<sup>o</sup> participants of the divine nature, fleeing from the corruption which is in the world 'by lust.
- <sup>5</sup> Now for this same thing also, 'employing<sup>e</sup> all diligence, in your 'faith supply 'virtue, yet in 'virtue 'knowledge,
- <sup>6</sup> yet in 'knowledge 'self-control, yet in 'self-control 'endurance, yet in 'endurance 'devoutness, yet in 'devoutness
- <sup>7</sup> 'brotherly fondness, yet in 'brotherly fondness 'love. For your possessing these and increasing is constituting you not idle nor yet unfruitful 'to in the recognition of our
- <sup>8</sup> 'Lord, Jesus Christ. For he in whom these are not 'present is blind, closing his eyes, getting oblivious of the cleansing from the penalties of his 'sins of old.
- <sup>9</sup>
- <sup>10</sup> Wherefore, rather, brethren, endeavor 'through 'ideal acts to 'make<sup>o</sup> confirm your 'calling and choice; for, doing these things, you should under no circumstances be tripping
- <sup>11</sup> at any time. For thus will be richly 'supplied to you

the entrance into the eonian kingdom of our Lord and Saviour Jesus Christ.

- <sup>12</sup> Wherefore I shall ever be 'about to be reminding you concerning these things, + even though you are °aware of, <sup>13</sup> and 'have been established° in, the 'present truth. Now I am deeming° it just, °nfor as much time as I am in this <sup>14</sup> 'tabernacle, to be rousing you 'by a 'reminder, being °aware that my 'tabernacle is to be 'put off swiftly according as <sup>15</sup> our Lord, Jesus Christ, also makes evident to me. Yet I shall 'endeavor to 'have you, after my 'exodus, to 'make° 'mention of these things, ever and anon, also.

- <sup>16</sup> For not by 'following° °wisely° made myths do we make known to you the power and presence of our Lord, Jesus Christ, but by becoming spectators of 'His 'magnificence. <sup>17</sup> For He 'got °from God, the Father, the honor and glory of the voice, being carried to Him in such a way by the Glory Magnifical: "This is My 'Son, the Beloved, °in <sup>18</sup> Whom I' delight!" And this 'voice we' hear being carried out of 'heaven, being together with Him in the holy 'mountain.

- <sup>19</sup> And we are having the prophetic word more confirmed, which you, doing ideally, are heeding (as to a lamp appearing in a dingy place, till °w the day should be breaking and the morning star should be rising) in your 'hearts, <sup>20</sup> knowing this first, that no° prophecy of scripture at °all <sup>21</sup> is becoming° its own explanation. For not by the will of °hman was prophecy carried on at any time, but, being carried° on by holy spirit, holy °hmen of God speak.

- 2** Yet there came° to be false prophets also among the people, as among you also there will be false teachers who° will be smuggling in destructive sects, +even disowning° the Owner Who buys them, bringing on themselves swift <sup>2</sup> destruction. And many will be following out their 'wantonness, because of whom the glory of the truth will be

<sup>3</sup> 'calumniated, and in greed, with suave words, they will 'traffic° in you, whose 'judgment of old is not idling, and their 'destruction is not nodding.

<sup>4</sup> For if 'God spares° not 'sinning messengers, but 'thrusting them into the gloomy caverns of Tartarus, °gives them up to be 'kept °for chastening° judging; and spares° not the ancient world, but guards Noah, an eighth, a herald of righteousness, 'bringing a deluge on the world of the irreverent; and condemns the cities of Sodom and Gomorrah, 'reducing them to cinders by an overthrow, having placed them as an example for those 'about to be <sup>7</sup> 'irreverent; and rescues° the just man, Lot, 'harried° by <sup>8</sup> the behavior of the dissolute in their wantonness (for the just man dwelling among them, in observing and hearing from day °to day, tormented his just soul by their lawless <sup>9</sup> acts), the Lord is °acquainted with the 'rescue° of the devout out of trial, yet is keeping the unjust for chastening° <sup>10</sup> °in the day of judging, yet specially 'those going° after the flesh in defiling lust and despising lordship.

Audacious, given to self-gratification, they are not <sup>11</sup> trembling when calumniating glories, where° messengers, being greater in strength and power, are not bringing against them a calumniating judging °before the Lord. <sup>12</sup> Now these, as irrational animals, °born° naturally °for capture and corruption, calumniating that in which they are 'ignorant in their 'corruption, also shall be corrupting°, <sup>13</sup> being required° with the wages of injustice.

Deeming° gratification 'by day a 'luxury, they are spots and flaws, luxuriating in their 'love feasts, carousing° <sup>14</sup> together with you, having the distended eyes of an adulteress, and that do not stop from sin, luring unstable souls, having a heart °exercised° by greed, children of a curse.

<sup>15</sup> Leaving the straight path, they were led astray, 'follow-

- ing out the path of 'Balaam of 'Beor, who loves the wages  
 16 of injustice, yet <sup>had</sup> was exposed for his own outlawry. A voiceless yoke-beast, 'uttering° 'with a human voice, forbids the insanity of the prophet.
- 17 These are waterless springs, and mists 'driven° by a storm, for whom the gloom of 'darkness has been kept°.
- 18 For, uttering° pompous vanity, they are luring 'by the lusts of the flesh, in wantonness, 'those who are scarcely fleeing from 'those who are behaving° 'with deception;
- 19 promising° them freedom, they are 'inherently slaves of 'corruption; for by whom anyone is 'discomfited°, to this
- 20 one he has been enslaved° also. For if, while fleeing from the defilements of the world 'by the recognition of our 'Lord and Saviour Jesus Christ, yet, being again involved in these, they are being discomfited°, their 'last state has
- 21 become worse than the first. For it were better for them not to have recognized the way of 'righteousness, than, recognizing it, to go back <sup>to</sup>to 'what was behind, from the
- 22 holy precept 'given over to them. Now 'that in the true proverb has befallen them: "A cur 'turning <sup>ab on</sup>to its 'own vomit," and "A bathed° sow <sup>to</sup>to her wallowing in the mire."
- 3 This is already, beloved, the second epistle I am writing to you in which I am rousing your sincere 'comprehension
- 2 'by a reminder to remind you of the declarations which 'have been declared° before by the holy prophets, and of the precept of your 'apostles of the Lord and Saviour,
- 3 knowing this first, that <sup>on</sup>in the last days scoffers will be coming° 'with scoffing, going° according to their 'own
- 4 desires and saying, "Where is the promise of His 'presence? For since the fathers were put to repose, all is continuing thus from the beginning of creation."
- 5 For they 'want to be 'oblivious of this, that there were heavens of old, and an earth 'cohering out of water and

<sup>6</sup> through water, by the word of 'God; through which the  
<sup>7</sup> then world, being deluged by water, perished°. Yet the heavens now, and the earth, by the same word, are 'stored° with fire, being kept° <sup>40</sup>for the day of the judging and destruction of 'irreverent <sup>h</sup>men.

<sup>8</sup> Now of this one thing you are not to be 'oblivious, beloved, that one day <sup>b</sup>with the Lord is as a thousand  
<sup>9</sup> years and a thousand years as one day. The Lord is not 'tardy as to the promise, as <sup>a</sup>some are deeming° tardiness, but is 'patient because of you, not intending° any to 'perish°, but all to make room <sup>40</sup>for repentance.

<sup>10</sup> Now the day of the Lord will be arriving° as a thief, in which the heavens shall be passing° by with a booming noise, yet the elements shall be 'dissolved by 'combustion°,  
<sup>11</sup> and the earth and the works in it shall be 'found. At these all, then, dissolving°, to what manner of men 'must  
<sup>12</sup> you 'belong in holy <sup>h</sup>behavior and <sup>h</sup>devoutness, hoping for and hurrying the presence of 'God's 'day, because of which the heavens, being on fire°, will be 'dissolved, and  
<sup>13</sup> the elements 'decompose° by 'combustion°! Yet we, according to His 'promises, are hoping for new heavens and a new earth, in which righteousness is dwelling.

<sup>14</sup> Wherefore, beloved, hoping for these things, endeavor to be found by Him in peace, unspotted and flawless.  
<sup>15</sup> And be deeming° the patience of our 'Lord salvation, according as our 'beloved brother Paul also writes to you,  
<sup>16</sup> according to the wisdom 'given to him, as also in all the epistles, speaking in them concerning these things, in which are <sup>a</sup>some things hard to apprehend, which the unlearned and unstable are twisting, as the rest of the scriptures also, to<sup>d</sup> their 'own destruction.

<sup>17</sup> You', then, beloved, knowing this before, be on your 'guard° lest, being led away with the deception of the dissolute, you should be falling from your 'own steadfast-

<sup>18</sup> ness. Yet be growing in grace and in the knowledge of our Lord and Saviour Jesus Christ.

To Him be 'glory now, as well as <sup>to</sup>for the day of the con. Amen!

## FIRST EPISTLE OF JOHN

- That which was from the beginning, which we have heard, which we have seen with our 'eyes, at which we gaze° and our 'hands handle, is concerned with the word of 'life. And the life was manifested, and we have seen and are testifying and reporting to you the life 'eonian which<sup>a</sup> was toward the Father and was manifested to us.
- 3 That which we have seen and heard we are reporting to you also, that you' too may be having fellowship with us, and yet 'this fellowship of 'ours is with the Father and
- 4 with His 'Son, Jesus Christ. And these things we' are writing, that our 'joy may be 'full°.
- 5 And this is the message which we have heard from Him and are informing you, that 'God is light, and darkness in Him there<sup>n</sup> is none.
- 6 If we should be saying that we are having fellowship with Him and should be walking in 'darkness, we are
- 7 lying° and are not doing the truth. Yet if we should be walking in the light as He' is in the light, we are having fellowship with one another, and the blood of Jesus, His 'Son, is cleansing us from every sin.
- 8 If we should be saying that we 'have no' sin we are
- 9 deceiving ourselves, and the truth is not in us. If we should be avowing our 'sins, He is faithful and just that He may be pardoning us our 'sins and should be cleansing
- 10 us from<sup>e</sup> all injustice. If we should be saying that we have not sinned, we are making Him a liar, and His 'word is not in us.
- 2 My little children, these things am I writing to you

that you may not be sinning. And if anyone should be sinning, we 'have an Entreater <sup>ta</sup>with the Father, Jesus  
2 Christ, the Just. And He' is the propitiatory shelter concerned with our 'sins, yet not concerned with 'ours only, but concerned with the whole world also.

3 And in this we 'know that we 'know Him, if we should  
4 be keeping His 'precepts. He 'who is saying that "I 'know Him" and is not keeping His 'precepts, is a liar, and the  
5 truth of 'God is not in this one. Yet whoever may be keeping His 'word, truly in this one the love of 'God is  
'perfected°.

6 In this we 'know that we are in Him: he 'who is saying that he is remaining in Him 'ought also himself to be  
7 walking according as 'He' walks. Beloved, I am not writing a new precept to you, but an old precept, which you had from the beginning. The old 'precept is the word which you hear.

8 Again, a new precept am I writing to you, which is true in Him and in you, 'for the darkness is passing° by, and  
9 the true 'light already is appearing. He 'who is saying that he is in the light and is hating his 'brother is a liar and  
10 is in 'darkness hitherto. He 'who is loving his 'brother is remaining in the light, and there is no' snare in him.  
11 Yet he 'who is hating his 'brother is in 'darkness and in 'darkness is walking, and is not °aware whither he is going, 'for the darkness blinds his 'eyes.

12 I am writing to you, little children, seeing that your  
13 'sins have been forgiven° you <sup>bc</sup>through His 'name. I am writing to you, fathers, seeing that you 'know Him 'Who is from the beginning. I am writing to you, youths, seeing that you have conquered the wicked one. I write to  
14 you, little children, seeing that you 'know the Father. I write to you, fathers, seeing that you 'know Him 'Who is from the beginning. I write to you, youths, seeing that



you are strong and the word of 'God is remaining in you, and you have conquered the wicked one.

- 15 Be not loving the world, neither 'that which is in the world. If ever anyone is loving the world, the love of the  
16 Father is not in him, 'for everything 'that is in the world, the desire of the flesh, and the desire of the eyes, and the ostentation of 'living, is not ° of the Father, but is ° of the  
17 world. And the world is passing ° by, and its 'desire, yet he 'who is doing the will of 'God is remaining ° for the eon.

- 18 Little children, it is the last hour, and, according as you hear that the antichrist is coming °, now also there have come to be many antichrists, whence we 'know that it  
19 is the last hour. Out ° of us they come, but they were not ° of us, for if they were ° of us, they would have remained with us. But it was that they may be 'manifested that  
20 they are not all ° of us. And you 'have an anointing from the Holy One, and you all are ° aware.

- 21 I write not to you seeing that you are not ° acquainted with the truth, but that you are ° acquainted with it, and  
22 that no' lie at ° all is ° of the truth. "Who is the liar, if not he 'who is denying °, saying that "Jesus is not the Christ"? This one is the antichrist, 'who is disowning ° the Father  
23 and the Son. Everyone 'who is disowning ° the Son, neither 'has the Father. He 'who is avowing the Son 'has the Father also.

- 24 Let that which you' hear from the beginning be remaining in you. If ever that which you hear from the beginning should be remaining in you, you', also, will be remaining in the Son and in the Father. And this is the promise which He' promises ° us: the life °onian.

- 26 These things I write to you concerning 'those who are  
27 deceiving you. And the anointing which you' obtained from Him is remaining in you, and you 'have no' need

that anyone may be teaching you, but as His 'anointing is teaching you concerning all, and is true, and is no<sup>t</sup> lie, according as it teaches you also, 'remain in Him.

- 28 And now, little children, 'remain in Him, that, if He should be 'manifested, we should be having boldness and  
29 not be put to 'shame 'by Him in His 'presence. If you should be perceiving that He is just, you 'know that everyone also 'who is doing 'righteousness is 'begotten<sup>o</sup> of Him.

- 3 'Perceive what manner of love the Father has given us, that we may be 'called children of God! And we are! Therefore the world does not 'know us, 'for it did not  
2 know Him. Beloved, now are we children of God, and it was not as yet manifested 'what we shall be. We are 'aware that, if He should be 'manifested, we shall be like  
3 Him, 'for we shall 'see<sup>o</sup> Him according as He is. And everyone 'who 'has this 'expectation <sup>on</sup>in Him is purifying himself, according as 'He' is pure.

- 4 Everyone 'who is doing 'sin is doing 'lawlessness also,  
5 and 'sin is 'lawlessness. And you are 'aware that 'He' was manifested that He should be taking away our 'sins, and  
6 in Him is no<sup>t</sup> sin. Everyone 'who is remaining in Him is not sinning. Everyone 'who is sinning 'sees Him not, neither 'knows Him.

- 7 Little children, let no one be deceiving you. He 'who is doing 'righteousness is just, according as 'He' is just.  
8 Yet he 'who is doing 'sin is<sup>o</sup> of the Adversary, 'for from the beginning is the Adversary sinning. <sup>o</sup>For this was the Son of 'God manifested, that He should be annulling  
9 the acts of the Adversary. Everyone 'who is 'begotten<sup>o</sup> of 'God is not doing sin, 'for His seed is remaining in him, and he 'can<sup>o</sup> not be sinning, 'for he is 'begotten<sup>o</sup> of  
10 'God. In this are apparent the children of 'God and the children of the Adversary: everyone 'who is not doing righteousness is not<sup>o</sup> of 'God, and 'who is not loving his

- <sup>11</sup> 'brother. 'For this is the message which you hear from the  
<sup>12</sup> beginning, that we may be loving one another, not according as Cain was ° of the wicked one and slays his 'brother. And on behalf of °what does he slay him? Seeing that his 'acts were wicked, yet 'those of his 'brother, just.
- <sup>13</sup> 'Marvel not, brethren, if the world is hating you. <sup>14</sup> 'We' are °aware that we have proceeded out of 'death into 'life, 'for we are loving our 'brethren. He 'who is not  
<sup>15</sup> loving is remaining in 'death. Everyone 'who is hating his 'brother is a °man-killer, and you are °aware that no° 'man-killer at °all 'has life conian remaining in him.
- <sup>16</sup> 'By this we °know 'love, seeing that 'He', for our sakes, °lays down His 'soul. We' also 'ought to lay down our 'souls for the sake of the brethren.
- <sup>17</sup> Now whoever may be having a 'livelihood in 'this world, and may be beholding his 'brother having need, and should be locking his 'compassions from him—how is  
<sup>18</sup> the love of 'God remaining in him? Little children, we °should not be loving in word, neither in 'tongue, but in act and truth.
- <sup>19</sup> And in this shall we be knowing° that we are ° of the truth and shall be persuading our 'hearts in front of Him,  
<sup>20</sup> seeing that, if our 'heart should be censuring us, ° 'God is  
<sup>21</sup> greater than our 'heart, and He 'knows all. Beloved, if our 'heart should not be censuring us, we 'have boldness  
<sup>22</sup> toward 'God, and whatsoever we may be requesting, we are obtaining from Him, 'for we are keeping His 'precepts and are doing °what is pleasing in His sight.
- <sup>23</sup> And this is His 'precept, that we should be believing in the name of His 'Son, Jesus Christ, and may be loving  
<sup>24</sup> one another according as He ° gives us a precept. And he 'who is keeping His 'precepts is remaining in Him, and He in him. And in this we 'know that He is remaining in us, °by the spirit which He ° gives us.

**4** Beloved, do not 'believe every spirit, but 'test the spirits to see if they are ° of 'God, 'for many false prophets have  
2 come out into the world. In this you 'know the spirit of 'God: every spirit which is avowing Jesus Christ, having  
3 come in flesh, is ° of 'God, and every spirit which is not avowing 'Jesus the Lord having come in flesh is not ° of 'God. And this is 'that of the antichrist, of which you have heard that it is coming°, and is now already in the  
4 world. You' are ° of 'God, little children, and you have conquered them, 'for greater is He 'Who is in you than  
5 he 'who is in the world. 'They' are ° of the world; therefore they are speaking ° of the world, and the world is  
6 hearing them. We' are ° of 'God. He 'who 'knows 'God is hearing us. He who is not ° of 'God is not hearing us. °By this we 'know the spirit of 'truth and the spirit of 'deception.

7 Beloved, we "should be loving one another, 'for 'love is ° of 'God, and everyone 'who is loving 'God is 'begotten°  
8 ° of 'God, and 'knows 'God. He 'who is not loving knew  
9 not 'God, 'for 'God is love. In this was manifested the love of 'God among us, that 'God has dispatched His 'only-begotten 'Son into the world that we should be living  
10 through Him. In this is 'love, not that we' love 'God, but that He' loves us, and dispatches His 'Son, a propitiatory shelter concerned with our 'sins.

11 Beloved, if thus 'God loves us, we' also 'ought to be  
12 loving one another. No' one has ever gazed° upon God. If we should be loving one another, 'God is remaining in  
13 us, and His 'love is °perfected° in us. In this we 'know that we are remaining in Him, and He in us, 'for He has  
14 given us ° of His 'spirit. And we' have gazed° upon Him, and are testifying that the Father has dispatched the Son,  
15 the Saviour of the world. Whoever should be avowing that Jesus is the Son of 'God, 'God is remaining in him,

- <sup>16</sup> and he in 'God. And we' °know and °believe the love which 'God 'has in us. 'God is love, and he 'who is remaining in 'love is remaining in 'God, and 'God is remaining in him.
- <sup>17</sup> In this is 'love °perfected° with us, that we may 'have boldness in the day of 'judging, seeing that, according as
- <sup>18</sup> 'He' is, so are we' also in this 'world. Fear is not in 'love, but 'perfect love is casting out 'fear, 'for 'fear 'has chastening. Now he 'who is fearing° is not °perfected° in 'love.
- <sup>19</sup> We' are loving 'God, 'for He' first loves us. <sup>20</sup> If anyone should be saying that "I am loving 'God," and should be hating his 'brother, he is a liar; for he 'who is not loving his 'brother whom he has seen 'can° not be loving 'God
- <sup>21</sup> Whom he has not seen. And this 'precept 'have we from Him, that he 'who is loving 'God may be loving his 'brother also.
- 5** Everyone 'who is believing that Jesus is the Christ is 'begotten° of 'God. And everyone 'who is loving Him 'Who begets is loving him also 'who is 'begotten° °by
- <sup>2</sup> Him. In this we 'know that we are loving the children of 'God, whenever we may be loving 'God and may be
- <sup>3</sup> doing His 'precepts. For this is the love of 'God, that we may be keeping His 'precepts. And His 'precepts are not
- <sup>4</sup> heavy, 'for 'all that is 'begotten° of 'God is conquering the world. And this is the conquest 'that conquers the world: our 'faith.
- <sup>5</sup> Now °who is he 'who is conquering the world if not he
- <sup>6</sup> 'who is believing that Jesus is the Son of 'God? This is He 'Who is coming through water and blood and spirit—Jesus Christ—not in the water only, but in the water and in the blood. And the spirit it is 'which is testifying, 'for
- <sup>7</sup> the spirit is the truth, seeing that three there are 'that are
- <sup>8</sup> testifying, the spirit, and the water, and the blood, and the three are °for the one thing.

- <sup>9</sup> If we are obtaining the testimony of <sup>h</sup>men, the testimony of <sup>o</sup>God is greater; <sup>o</sup>for this is the testimony of <sup>o</sup>God, that He has testified concerning His <sup>o</sup>Son. He <sup>o</sup>who is believing <sup>o</sup>in the Son of <sup>o</sup>God <sup>o</sup>has the testimony in himself; he <sup>o</sup>who is not believing <sup>o</sup>God has made Him a liar, <sup>o</sup>for he has not believed <sup>o</sup>in the testimony which <sup>o</sup>God <sup>o</sup>has testified concerning His <sup>o</sup>Son. And this is the testimony, that <sup>o</sup>God <sup>o</sup>gives us life <sup>o</sup>eonian, and this <sup>o</sup>life is in <sup>o</sup>His <sup>o</sup>Son. He <sup>o</sup>who <sup>o</sup>has the Son <sup>o</sup>has the life; he <sup>o</sup>who <sup>o</sup>has not the Son of <sup>o</sup>God <sup>o</sup>has not the life.
- <sup>13</sup> These things I write to you that you <sup>o</sup>who are believing <sup>o</sup>in the name of the Son of <sup>o</sup>God may be perceiving that <sup>o</sup>you <sup>o</sup>have life <sup>o</sup>eonian. And this is the boldness which we <sup>o</sup>have toward Him, that if we should be requesting<sup>o</sup> anything according to His <sup>o</sup>will, He is hearing us. And if ever we are <sup>o</sup>aware that He is hearing us, whatever we may be requesting<sup>o</sup>, we are <sup>o</sup>aware that we <sup>o</sup>have the requests which we have requested from Him.
- <sup>16</sup> If anyone should be perceiving his <sup>o</sup>brother sinning a sin not to<sup>d</sup> death, he shall be requesting, and He will be giving him life for <sup>o</sup>those sinning not to<sup>d</sup> death. There is a sin to<sup>d</sup> death: I am not saying that he should be asking <sup>o</sup>concerning that. <sup>o</sup>All injustice is sin, and there is a sin not to<sup>d</sup> death.
- <sup>18</sup> We are <sup>o</sup>aware that everyone <sup>o</sup>who <sup>o</sup>has been begotten<sup>o</sup> <sup>o</sup>of <sup>o</sup>God is not sinning, but he <sup>o</sup>who is <sup>o</sup>begotten<sup>o</sup> <sup>o</sup>of <sup>o</sup>God is keeping himself, and the wicked one is not touching<sup>o</sup> <sup>o</sup>him. We are <sup>o</sup>aware that we are <sup>o</sup>of <sup>o</sup>God, and the whole <sup>o</sup>world is lying<sup>o</sup> in the wicked one. Yet we are <sup>o</sup>aware that the Son of <sup>o</sup>God is arriving, and has given us a comprehension, that we <sup>o</sup>know the True One, and we are in the True One, in His <sup>o</sup>Son, Jesus Christ. This One is the true God and life <sup>o</sup>eonian.
- <sup>21</sup> Little children, guard yourselves from <sup>o</sup>idols!

## SECOND EPISTLE OF JOHN

- The elder to the chosen lady and her 'children, whom I  
am loving in truth, and not I only, but all also 'who  
2 'know the truth, because of the truth 'which is remaining  
in us, and will be with us <sup>to</sup>for the eon.
- 3 With us will be grace, mercy, peace <sup>b</sup>from God, the  
Father, and <sup>b</sup>from the Lord Jesus Christ, the Son of the  
Father, in truth and love.
- 4 I rejoiced very much that I have found<sup>o</sup> your 'children  
walking in truth, according as we obtained a precept  
5 <sup>b</sup>from the Father. And now I am asking you, lady, not  
as writing a new precept to you, but a precept which we  
have from the beginning, that we may be loving one  
6 another. And this is 'love, that we may be walking  
according to His 'precepts. This is the precept, according  
as <sup>you</sup>hear from the beginning, that <sup>you</sup>may be walk-  
7 ing in it; 'for many deceivers came out into the world,  
'who are not avowing Jesus Christ coming<sup>o</sup> in flesh. This  
8 is the deceiver and the antichrist. Be looking to your-  
selves, that <sup>you</sup>should not be destroying that for which  
<sup>you</sup>work<sup>o</sup>, but <sup>you</sup>may be getting full wages.
- 9 Everyone 'who is taking the lead and not remaining in  
the teaching of 'Christ 'has not God. He 'who is remain-  
ing in the teaching, this one 'has the Father as well as the  
10 Son. If anyone is coming<sup>o</sup> to<sup>d</sup> <sup>you</sup>and is not bringing  
this 'teaching, be not taking him into your home, and  
11 'say not to him, "Rejoice!" For he 'who is saying to him  
12 to be rejoicing is participating in his 'wicked 'acts. Hav-  
ing much to 'write to <sup>you</sup>, I resolved not to do it <sup>th</sup>with

paper and ink, but I am expecting to <sup>"b</sup>come<sup>o</sup> to<sup>d</sup> <sup>=</sup>you and  
to speak mouth to<sup>d</sup> mouth, that <sup>=</sup>your <sup>'</sup>joy may be <sup>'</sup>full<sup>o</sup>.

<sup>13</sup> The children of your <sup>'</sup>chosen <sup>'</sup>sister are greeting<sup>o</sup> you.



### THIRD EPISTLE OF JOHN

The elder, to Gaius, the beloved, whom I am loving in  
2 truth: Beloved, concerning all I am wishing° that you be  
prospering° and 'sound, according as your 'soul is prosper-  
3 ing°. For I rejoiced very much at the brethren's coming°  
and testifying to your 'truth, according as you' are walking  
4 in truth. I am having no' greater joy than °this, that I am  
hearing of my 'children walking in the truth.

5 Beloved, you are doing a faithful thing whatsoever you  
should 'work° °for the brethren, and this for strangers,  
6 who testify to your 'love in the sight of the ecclesia, to  
whom you will be doing ideally by °sending them forward  
7 worthily of 'God, for they come out for the sake of the  
8 Name, getting nothing from 'those of the nations. We',  
then, 'ought to be taking up 'such, that we may 'become°  
fellow workers in the truth.

9 I write °somewhat to the ecclesia, but Diotrephes, 'who  
is fond of being foremost among them, is not receiving° us.  
10 Therefore, if I should be coming, I shall be reminding him  
of his 'acts which he is doing, with wicked words gossip-  
ing about us, and not being sufficed° °with these, neither  
is he' receiving° the brethren, and 'those who are intend-  
ing° to he is forbidding, and is casting them° out of the  
ecclesia.

11 Beloved, do not be imitating° the evil, but the good.  
He 'who is doing good is° of 'God. He 'who is doing  
12 evil has not seen 'God. Demetrius has been attested° by  
all, and by the truth itself. Now we' also are testifying,  
and you are °aware that our 'testimony is true.

- <sup>13</sup> Much had I to write to you, but I do not 'want to 'write  
<sup>14</sup> to you <sup>th</sup>with ink and pen. Yet I am expecting to 'bsee  
you immediately, and we will be speaking mouth to<sup>d</sup>  
mouth.
- <sup>15</sup> Peace be to you! 'The friends are greeting° you. 'Greet°  
the friends <sup>ac</sup>by name.

## THE EPISTLE OF JUDE

Judas, a slave of Jesus Christ, yet a brother of James, to 'those who are called, 'beloved° in God the Father, and 'kept° by Jesus Christ:

- 2 May mercy and peace and love be 'multiplied to you!
- 3 Beloved, <sup>do</sup>giving° <sup>e</sup>all diligence to be writing to you concerning our 'common salvation and life, I have had the necessity to write to you, entreating you to be contending°
- 4 for the faith once 'given over to the saints. For <sup>a</sup>some 'men slip in 'who long ago 'have been written° beforehand <sup>for</sup>this 'judgment; irreverent, bartering the grace of our 'God <sup>for</sup>wantonness, and disowning° our 'only Owner and Lord, Jesus Christ.
- 5 Now I am intending° to remind you, you who once are <sup>a</sup>aware of all, that the Lord, when 'saving the people out of the land of Egypt, 'secondly destroys 'those who believe not. Besides, messengers 'who keep not 'their <sup>s/</sup>own sovereignty, but 'leave 'their own habitation, He has kept in imperceptible bonds under gloom <sup>for</sup>the judging
- 7 of the great day. As Sodom and Gomorrah and the cities about them in 'like manner to these 'committing ultra-prostitution, and coming away after <sup>d</sup>other flesh, are lying° before us, a specimen, experiencing the justice of fire conian.
- 8 Howbeit, these 'dreamers° also, likewise are indeed defiling the flesh, yet are repudiating lordship <sup>and</sup>calumniating glories. Now when 'Michael, the chief messenger, doubting° the Adversary, argued° concerning the body
- 9

- of Moses, he dares not <sup>o</sup>bring on a calumniating judging,  
<sup>10</sup> but said, "May the Lord 'rebuke you!" Yet these indeed  
 are calumniating whatever they are not <sup>o</sup>acquainted with,  
 yet in whatever they are naturally 'adept<sup>o</sup>, as the irrational  
 animals, in these things they are corrupting<sup>o</sup>.
- <sup>11</sup> Woe to them! 'for they went in the way of 'Cain, and in  
 the deception of 'Balaam's wages were they poured out,  
 and in the contradiction of 'Korah they perished<sup>o</sup>.
- <sup>12</sup> These are the reefs in your 'love feasts, carousing<sup>o</sup> with  
 you fearlessly, shepherding themselves; waterless clouds  
 'carried<sup>o</sup> aside by winds; trees that are sear, unfruitful,  
<sup>13</sup> twice dying, 'uprooted; wild billows of the sea, frothing  
 forth 'their <sup>s</sup>'own shame; straying stars, for whom the  
<sup>14</sup> gloom of 'darkness has been kept<sup>o</sup> <sup>w</sup>for an eon. Now  
 Enoch, the seventh from Adam, prophesies to these also,  
 saying, "Lo<sup>o</sup>! the Lord came among ten thousand of His  
<sup>15</sup> saints, to do judging against all, and to expose all the  
 irreverent concerning all their irreverent 'acts in which  
 they are irreverent, and concerning all the hard words  
<sup>16</sup> which irreverent sinners speak against Him." These are  
 murmurers, complainers, going<sup>o</sup> according to their 'de-  
 sires, and their 'mouth is speaking pompous things, mar-  
 veling at the aspect of things, on behalf of benefit.
- <sup>17</sup> Yet you', beloved, 'remember the declarations 'which  
 'have been declared<sup>o</sup> before by the apostles of our 'Lord  
<sup>18</sup> Jesus Christ, that they said to you, <sup>o</sup>"In the last time will  
 be coming<sup>o</sup> scoffers, going<sup>o</sup> according to 'their <sup>s</sup>'own  
<sup>19</sup> 'irreverent desires. These are 'those who 'isolate them-  
 selves, soulish, not having the spirit.
- <sup>20</sup> Now you', beloved, building yourselves up in your 'most  
<sup>21</sup> holy faith, praying<sup>o</sup> in holy spirit, keep yourselves in the  
 love of God, anticipating<sup>o</sup> the mercy of our 'Lord Jesus  
<sup>22</sup> Christ <sup>w</sup>for life eonian. And to <sup>w</sup>those, indeed, who are  
<sup>23</sup> doubting<sup>o</sup>, be 'merciful, yet <sup>w</sup>others be saving, snatching

them out of the fire, yet to <sup>w</sup>others be 'merciful 'with fear,  
hating <sup>t</sup>even the tunic <sup>°</sup>spotted<sup>°</sup> 'by the flesh.

- <sup>24</sup> Now to Him 'Who is 'able<sup>°</sup> to guard you from tripping,  
and to stand you flawless in sight of His 'glory, in exulta-  
<sup>25</sup> tion, to the only God, our Saviour, through Jesus Christ  
our 'Lord, be glory, majesty, might and authority before  
the entire eon, now, as well as <sup>w</sup>for all the eons. Amen!

## THE UNVEILING OF JESUS CHRIST [REVELATION]

The Unveiling of Jesus Christ, which 'God ° gives to Him, to show to His 'slaves what 'must 'occur° 'swiftly; and He signifies it, °dispatching through His 'messenger  
2 to His 'slave John, who testifies to the word of 'God and the testimony of Jesus Christ, whatever he perceived.

3 Happy is he 'who is reading and 'those who are hearing the word of the prophecy, and who are keeping 'that which is °written° in it, for the era is near.

4 John, to the seven ecclesias 'which are in the province of Asia: Grace to you and peace from Him 'Who 'is and 'Who was and 'Who is coming°, and from the seven  
5 spirits 'which are °before His 'throne, and from Jesus Christ, the Faithful 'Witness, the Firstborn of the dead, and the Suzerain of the kings of the earth.

To Him 'Who is loving us and looses us °from our 'sins  
6 'by His 'blood and makes us a kingdom and priests to His 'God and Father, to Him be 'glory and 'might °for the eons of the eons! Amen!

7 'Lo! He is coming° with 'clouds, and every eye shall be seeing° Him—those, also, who° stab Him—and all the tribes of the land shall be grieving° °over Him. Yea! Amen!

8 "I am the Alpha and the Omega," the Lord 'God is saying, "°Who 'is and 'Who was and 'Who is coming°, the Almighty."

9 I, John, your 'brother and joint participant in the affliction and kingdom and endurance in Jesus Christ, came° to be in the island °called° Patmos, because of the word

of 'God, and because of the testimony of Jesus Christ.

<sup>10</sup> I came<sup>o</sup> to be, in spirit, in the Lord's day, and I hear  
<sup>11</sup> behind me a voice, loud as a trumpet, saying, "What you are observing write into a 'scroll and send it to the seven ecclesias: <sup>to</sup>to Ephesus and <sup>to</sup>to Smyrna and <sup>to</sup>to Pergamum and <sup>to</sup>to Thyatira and <sup>to</sup>to Sardis and <sup>to</sup>to Philadelphia and <sup>to</sup>to Laodicea."

<sup>12</sup> And I turn about to 'look for the voice which<sup>a</sup> spoke with me. And, 'turning about, I perceived seven golden  
<sup>13</sup> lampstands, and in the midst of the seven lampstands One like a son of mankind, 'dressed<sup>o</sup> in a garment reaching to the feet, and 'girded<sup>o</sup> about <sup>td</sup>at the breasts with a  
<sup>14</sup> golden girdle. Now His 'head and 'hair are white as  
<sup>15</sup> white wool, as snow, and His 'eyes as a flame of fire, and His 'feet like white bronze, as 'fired<sup>o</sup> in a furnace, and His  
<sup>16</sup> voice is as the sound of many waters. And He 'has in His 'right hand seven stars, and out of His 'mouth a sharp two-edged blade is issuing<sup>o</sup>, and His 'countenance is as the sun appearing in its 'power.

<sup>17</sup> And when I perceived Him, I fall <sup>td</sup>at His 'feet as dead. And He 'places His 'right hand on me, saying, "Do not  
<sup>18</sup> 'fear<sup>o</sup>! I 'am the First and the Last, and the Living One: and I became<sup>o</sup> dead, and 'lo<sup>o</sup>! living am I <sup>to</sup>for the cons of the cons. (Amen!) And I 'have the keys of 'death and of  
<sup>19</sup> the unseen. Write then, what you perceived, and what they are, and what is 'about to be occurring<sup>o</sup> after these  
<sup>20</sup> things: the secret of the seven stars which you perceived in My 'right hand, and the seven 'golden lampstands. The seven stars are messengers of the seven ecclesias, and the seven 'lampstands are seven ecclesias.

**2** "To the messenger of the ecclesia in Ephesus write: 'Now 'this He is saying 'Who is holding the seven stars in His 'right hand, 'Who is walking in the midst of the seven 'golden lampstands:

2     ““I am °aware of your ‘acts, and your ‘toil, and your  
‘endurance, and that you ‘can° not bear evil men, and  
you try ‘those saying that they themselves are apostles, and  
3     they are not, and you found them false; and you ‘have  
endurance, and you bear because of My ‘name, and are  
4     not wearied. But I ‘have against you that you °leave  
5     your ‘first ‘love. ‘Remember, then, whence you have fallen,  
and repent, and do the former acts. Yet if not, I am com-  
ing° to you, and shall be moving your ‘lampstand out of  
6     its ‘place, if ever you should not be repenting. But this  
you ‘have, that you are hating the acts of the Nicolaitans,  
which I°, also, am hating.

7     “““Who ‘has an ear, let him hear °what the spirit is  
saying to the ecclesias.

“““To the one who is conquering, to him will I be  
granting to be eating° of the log of ‘life which is in the  
center of the paradise of ‘God.””

8     “And to the messenger of the ecclesia in Smyrna write:  
‘Now ‘this He is saying Who is the First and the Last,  
Who became° dead, and lives:

9     “““I am °aware of your ‘acts and ‘affliction and ‘poverty  
(but you are rich) and the calumny ° of ‘those saying  
that they themselves are Jews, and they are not, but are  
10    a synagogue of ‘Satan. ‘Fear° nothing °that you are ‘about  
to be suffering. ‘Lo°! the Adversary is ‘about to be casting  
some° of you into jail that you may be ‘tried, and you  
will be having affliction ten days. ‘Become° faithful until  
death, and I shall be giving you the wreath of ‘life.

11    “““Who ‘has an ear, let him hear °what the spirit is  
saying to the ecclesias.

“““The one who is conquering may under no circum-  
stances be ‘injured °by the second ‘death.””

12    “And to the messenger of the ecclesia in Pergamum  
write: ‘Now ‘this He is saying ‘Who ‘has the sharp ‘two-  
edged ‘blade:



- 13 ““I am °aware where you are dwelling—where° the throne of ‘Satan is—and you are holding My ‘name, and do not disown° My ‘faith in the days in which Antipas, My ‘faithful ‘witness, °was killed °among you, where°
- 14 ‘Satan is dwelling. But I ‘have a few things against you, that you ‘have there those holding the teaching of Balaam, who taught ‘Balak to ‘cast a snare °before the sons of Israel, to be eating idol sacrifices, and to commit prostitution.
- 15 Thus you’, also, ‘have those holding the teaching of the Nicolaitans, likewise. Repent then! Yet if not, I
- 16 am coming° to you swiftly and shall be battling with them ‘with the blade of My ‘mouth.
- 17 ““Who ‘has an ear, let him hear °what the spirit is saying to the ecclesias.
- ““To the one who is conquering, to him will I be giving °of the ‘hidden° ‘manna, and I shall be giving him a white pebble and on the pebble a new name °written°, of which no° one is °aware except the one who is obtaining it.”’
- 18 “And to the messenger of the ecclesia in Thyatira write: ‘Now ‘this the Son of ‘God is saying, ‘Who ‘has His ‘eyes as a flame of fire, and His ‘feet like white bronze:
- 19 ““I am °aware of your ‘acts and ‘love and ‘faith and ‘service and your ‘endurance, and your ‘last ‘acts are
- 20 more than the former. But I ‘have much against you, seeing that you °pardon that woman of yours, Jezebel, ‘who ‘says that she is a prophetess, and is teaching and deceiving My ‘slaves so as to commit prostitution and to be
- 21 eating idol sacrifices. And I °give her time that she should be repenting, and she is not willing to repent° of
- 22 her ‘prostitution. ‘Lo°! I will ‘cast her into a couch, and ‘those committing adultery with her into great affliction,
- 23 if ever they will not be repenting° of her ‘acts. And her ‘children shall I be killing ‘with death, and all the eccle-

sias shall 'know° that I' am He 'Who is searching the kidneys and hearts. And I will be giving to each of you  
 24 in accord with your 'acts. Now to you am I saying, to the rest 'in Thyatira, whoever 'have not this 'teaching, who° do not know 'the deep things of 'Satan,' as they are saying, that I will be casting on you no' other burden.  
 25 Moreover, what you 'have, hold until °that time whenever I should be arriving.

26 ““And to the one who is conquering and 'keeping My 'acts until the consummation, to him will I be giving  
 27 authority °over the nations; and he shall be shepherding them 'with an iron club, as 'vessels of 'pottery are being  
 28 crushed°, as I' also have obtained °from My 'Father. And I will 'give him the morning 'star.  
 29 ““Who 'has an ear, let him hear °what the spirit is saying to the ecclesias.””

**3** “And to the messenger of the ecclesia in Sardis write: 'Now 'this He is saying 'Who 'has the seven spirits of 'God and the seven stars:

““I am °aware of your 'acts, that you 'have a name  
 2 that you are living, and are dead. 'Become° 'watchful, and establish the rest who were about to be dying; for I have not found your 'acts °completed° in the sight of My  
 3 'God. 'Remember, then, how you have obtained, and hear; 'keep it and repent. If ever, then, you should not be watching, I shall be arriving on you as a thief, and under no circumstances will you be knowing what hour  
 4 I shall be arriving on you. But you 'have a few names in Sardis which do not pollute their 'garments, and they shall 'walk with Me in white, 'for they are worthy.

5 ““The one who is conquering, he' shall be 'clothed° in white garments, and under no circumstances will I be erasing his 'name °from the scroll of 'life, and I will be avowing his 'name in front of My 'Father and °before His 'messengers.

- 6 ““Who 'has an ear, let him hear "what the spirit is saying to the ecclesias.””
- 7 “And to the messenger of the ecclesia in Philadelphia write: 'Now 'this is saying the True, the Holy One, 'Who 'has the key of 'David, and 'Who is opening and no' one shall be locking, and locking and no' one shall be opening:
- 8 ““I am °aware of your 'acts. 'Lo°! °Before you have I granted an °open° door, which no' one is 'able° to lock °, 'for you 'have a little power, and you keep My °word and
- 9 you do not disown° My °name. 'Lo°! I have granted to those ° of the synagogue of °Satan, (°who are saying that they themselves are Jews, and are not, but are lying°)— 'Lo°! I shall be making them that they will be arriving and worshipping °before your °feet, and they may °know
- 10 that I° love you. Seeing that you keep the word of My °endurance, I°, also, will be keeping you out of the hour of °trial °which is °about to be coming° on the whole °in-
- 11 habited° earth to try °those dwelling on the earth. I am coming° swiftly! °Hold what you °have, that no one may be taking your °wreath.
- 12 ““The one who is conquering, him will I be making a pillar in the temple of My °God, and he may be coming out °nevermore, and I will be writing on him the name of My °God, and the name of the city of My °God, the new Jerusalem, °which is descending out of °heaven from My °God, and My °new °name.
- 13 ““Who 'has an ear, let him hear "what the spirit is saying to the ecclesias.””
- 14 “And to the messenger of the ecclesia in Laodicea write: 'Now 'this is saying the Amen, the Faithful and °True °Witness, and °God's °creative °Original:
- 15 ““I am °aware of your °acts, that neither cool are you
- 16 nor zealous! Would that you were cool or zealous! Thus,

- seeing that you are indifferent, and are neither zealous nor cool, I am 'about to spew you out of My 'mouth.
- 17 Seeing that you are saying that 'Rich am I!' and 'Rich have I become, and of nothing 'have I need!' and you are not 'aware that you' are 'wretched and 'forlorn and poor
- 18 and blind and naked, I am advising you to buy 'of Me gold 'refined° 'by the fire, that you should be 'rich, and white garments, that you may be 'clothed° and the shame of your 'nakedness may not be made 'manifest, and eye-salve to anoint your 'eyes, that you may be observing.
- 19 "“Whosoever I' may be 'fond of, I am exposing and
- 20 disciplining. Be 'zealous, then, and repent! 'Lo! I 'stand<sup>on</sup> at the door and am knocking. If ever anyone should be hearing My 'voice and opening the door, I will also be coming° 'in to<sup>d</sup> him and dining with him, and he with Me.
- 21 "“The one who is conquering, to him will I be granting to be seated with Me 'on My 'throne as I', also, conquer, and am seated with My 'Father 'on His 'throne.
- 22 "“Who 'has an ear, let him hear °what the spirit is saying to the ecclesias.””
- 4 After these things I perceived, and 'lo! a door is °open° in 'heaven, and 'lo! the first 'sound which I hear is as a trumpet speaking with me, saying, “Come up here! and I will be showing you what 'must be occurring° after these things.”
- 2 Now immediately I came° to be in spirit, and 'lo!° a throne, located° in 'heaven, and on the throne One sitting°.
- 3 And He 'Who is sitting° is, to my vision, like a jasper stone and a carnelian. And a rainbow around the throne is, to my vision, like an emerald.
- 4 And around the throne I perceived twenty-four thrones, and on the twenty-four thrones elders sitting°, °clothed° in white garments, and on their 'heads golden wreaths.

- 5 And out of the throne are issuing° lightnings and voices and thunders. And seven torches of fire are burning°  
“before the throne, which are the seven spirits of ‘God.  
6 And “before the throne it is as a glassy sea, like crystal.

And in the center of the throne and around the throne are four animals ‘replete with eyes in front and behind.

- 7 And the first ‘animal is like a lion, and the second animal is like a calf, and the third animal ‘has a ‘face like as a human being, and the fourth animal is like a flying°  
8 vulture. And the four animals, each one of them having six wings apiece, around and inside are ‘replete with eyes.  
And they ‘have no‘ rest day and night, saying,

“Holy! holy! holy!

Lord ‘God ‘Almighty,

‘Who wast and ‘Who ‘art and ‘Who art coming°!”

- 9 And whenever the animals should be giving glory and honor and thanks to Him ‘Who is sitting° on the throne,  
10 ‘Who is living °for the eons of the eons (Amen!), the twenty-four elders, also, will be falling° “before Him ‘Who is sitting° on the throne and will be worshipping Him ‘Who is living °for the eons of the eons (Amen!). And they are casting their ‘wreaths “before the throne, saying,

- 11 “Worthy art Thou, O Lord, our ‘Lord and ‘God,  
To ‘get ‘glory and ‘honor and ‘power;  
‘For Thou‘ dost create ‘all,  
And because of Thy ‘will they were, and are created.”

- 5 And I perceived on the right hand of Him ‘Who is sitting° on the throne a scroll, °written° in front and on  
2 the back, and °sealed° up with seven seals. And I perceived a strong messenger heralding ‘with a loud voice:  
““Who is worthy to open the scroll, and to loose its ‘seals?”

<sup>3</sup> And no' one in 'heaven, nor yet on 'earth, nor yet under-  
neath the earth, was able<sup>o</sup> to open the scroll, neither to  
<sup>4</sup> 'look at it. And I lamented much that no' one was found  
<sup>5</sup> worthy to open the scroll, neither to 'look at it. And  
one<sup>o</sup> of the elders is saying to me, "Do not 'lament! 'Lo!  
He conquers! The Lion 'out of the tribe of Judah, the  
Root of David, is to open the scroll and to loose its 'seven  
seals!"

<sup>6</sup> And I perceived, in the center of the throne and of the  
four animals, and in the center of the elders, a Lambkin  
'standing, as though 'slain<sup>o</sup>, having seven horns, and  
seven eyes which are the seven spirits of 'God, 'com-  
<sup>7</sup> missioned<sup>o</sup> 'for the entire earth. And It came and has  
taken the scroll out of the right hand of Him 'Who is  
sitting<sup>o</sup> on the throne.

<sup>8</sup> And when It took the scroll, the four animals and the  
twenty-four elders fall <sup>si</sup>before the Lambkin, each having  
a lyre, and golden bowls brimming with incenses, which  
<sup>9</sup> are the prayers of the saints. And they are singing a new  
song, saying,

"Worthy art Thou to be taking the scroll and to open  
its 'seals,

'For Thou wast slain and dost buy us for 'God 'by  
Thy 'blood.

Out of every tribe and language and people and na-  
tion

<sup>10</sup> Thou dost also make them a kingdom and a priest-  
hood for our 'God,

And they shall be reigning on the earth."

<sup>11</sup> And I perceived, and I hear a sound as of many messen-  
gers around the throne and the animals and the elders,  
and their 'number was ten thousand ten thousand and a

<sup>12</sup> 'thousand 'thousand, saying with a loud voice,

“Worthy is the Lambkin °slain°  
To 'get 'power and riches and wisdom and strength  
And honor and glory and blessing!”

- <sup>13</sup> And every creature 'which is in 'heaven and on the earth and underneath the earth and on the sea, and 'all in them, I hear also saying,

“To Him 'Who is sitting° on the throne—  
To the Lambkin—  
Be 'blessing and 'honor and 'glory and 'might  
°For the cons of the cons!”

- <sup>14</sup> And the four animals said, “Amen!” And the elders fall and worship.

- 6** And I perceived when the Lambkin opens one° of the seven seals; and I hear one° of the four animals saying, as with a voice of thunder, “Come°!”

- <sup>2</sup> And I perceived, and 'lo°! a white horse, and he 'who is sitting° on it 'has a bow, and to him was given a wreath. And he came forth conquering and that he should be conquering.

- <sup>3</sup> And when It opens the second 'seal, I hear the second  
<sup>4</sup> animal saying, “Come°!” And forth came another horse, fiery-red, and to him 'who is sitting° on it was given to 'take 'peace out of the earth, and that they should be slaying one another. And a huge sword was given to him.

- <sup>5</sup> And when It opens the third 'seal, I hear the third animal saying, “Come°!” And I perceived and 'lo°! a black horse, and he 'who is sitting° on it 'has a pair of  
<sup>6</sup> balances in his 'hand. And I hear as it were a voice in the midst of the four animals saying, “A choenix of wheat a denarius, and three choenix of °barley a denarius, and the oil and the wine you should not be injuring!”

- <sup>7</sup> And when It opens the fourth 'seal, I hear the voice of

<sup>8</sup> the fourth animal saying, "Come!" And I perceived, and 'lo°! a greenish horse, and the name of him 'who is sitting° upon it is 'Death, and the Unseen followed him. And jurisdiction was given them °n over the fourth of the earth, to kill 'with the blade and 'with famine and 'with death and by the wild beasts of the earth.

<sup>9</sup> And when It opens the fifth seal, I perceived underneath the altar the souls of 'those who 'have been slain° because of the word of 'God and because of the testimony  
<sup>10</sup> which they had. And they cry with a loud voice, saying, "Till when, O 'Owner, 'holy and true, art Thou not judging and avenging our 'blood °on 'those dwelling on the  
<sup>11</sup> earth?" And to each of them was given a white robe, and it was declared to them that they should be resting° still a little time, till their number should be 'completed by their 'fellow slaves also, and their 'brethren, 'who are 'about to be 'killed° +even as they were.

<sup>12</sup> And I perceived, when It opens the sixth 'seal, and a great cataclysm occurred°, and the sun became° black as sackcloth of hair, and the whole moon became° as  
<sup>13</sup> blood, and the stars of 'heaven fall on the earth as a fig tree is casting its 'shriveled figs, quaking° °y under a great wind.

<sup>14</sup> And 'heaven recoils as a scroll rolling° up, and every  
<sup>15</sup> mountain and island was moved out of °its °place. And the kings of the earth, and the magnates, and the captains, and the rich, and the strong, and every slave and freeman, hide themselves °in the caves and °in the rocks of the  
<sup>16</sup> mountains. And they are saying to the mountains and to the rocks, "Fall on us and hide us from the face of Him 'Who is sitting° on the throne, and from the indignation  
<sup>17</sup> of the Lambkin, 'for the great 'day of Their 'indignation came, and "who is 'able° to stand?"

**7** And after this I perceived four messengers °standing



on at the four corners of the earth, holding the four winds of the earth, that the wind may not be blowing on the land, nor on the sea, nor on any tree.

- 2 And I perceived another messenger ascending from the orient, having the seal of the living God. And he cries with a loud voice to the four messengers to whom it was given for them to injure the land and the sea, saying,  
3 "You shall not be injuring the land, nor yet the sea, nor yet the trees, until we should be sealing the slaves of our  
4 'God on their 'foreheads." And I hear the number of 'those °sealed°: a hundred forty-four thousand. °Sealed° out  
5 of every tribe of the sons of Israel are: out of the tribe of Judah twelve thousand are °sealed°; out of the tribe of Reuben twelve thousand; out of the tribe of Gad twelve  
6 thousand; out of the tribe of Asher twelve thousand; out of the tribe of Naphtali twelve thousand; out of the tribe  
7 of Manasseh twelve thousand; out of the tribe of Simeon twelve thousand; out of the tribe of Levi twelve thousand;  
8 out of the tribe of Issachar twelve thousand; out of the tribe of Zebulon twelve thousand; out of the tribe of Joseph twelve thousand; out of the tribe of Benjamin twelve thousand are °sealed°.

- 9 After these things I perceived, and 'lo°! a vast throng which no' one was able° to number°, out of every nation and out of the tribes and peoples and languages, °standing°  
10 "before the throne and °before the Lambkin, °clothed° in white robes and with palm fronds in their 'hands. And they are crying with a loud voice, saying,

"Salvation be our 'God's,  
'Who is sitting° on the throne,  
And the Lambkin's!"

- 11 And all the messengers °stood around the throne and the elders and the four animals. And they fall on their

<sup>12</sup> 'faces <sup>si</sup>before the throne and worship 'God, saying, "Amen! 'Blessing and 'glory and 'wisdom and 'thanks and 'honor and 'power and 'strength be our 'God's <sup>o</sup>for the eons of the eons. Amen!"

<sup>13</sup> And one <sup>o</sup>of the elders answered, saying to me, "These <sup>o</sup>clothed<sup>o</sup> in 'white 'robes, <sup>o</sup>who are they, and whence

<sup>14</sup> came they?" And I have declared to him: "My lord, you' are <sup>o</sup>aware." And he said to me, "These are 'those coming<sup>o</sup> out of the great 'affliction. And they rinse their 'robes, and they whiten them in the blood of the Lambkin.

<sup>15</sup> Therefore they are <sup>si</sup>before the throne of 'God and are offering divine service to Him day and night in His 'temple. And He 'Who is sitting<sup>o</sup> on the throne will be

<sup>16</sup> tabernacling <sup>on</sup>over them. They shall not be hungering longer, nor yet shall they be thirsting any longer; no, neither should the sun be falling on them, nor <sup>o</sup>any heat,

<sup>17</sup> seeing that the throne-centered 'Lambkin shall be shepherding them, and shall be guiding them <sup>on</sup>to living springs of <sup>o</sup>water, and every tear shall 'God be brushing away <sup>o</sup>from their 'eyes."

**8** And when It opens the seventh 'seal, a hush occurred<sup>o</sup> in 'heaven as it were half an hour.

<sup>2</sup> And I perceived the seven messengers who <sup>o</sup>stand <sup>si</sup>before 'God, and seven trumpets were given to them.

<sup>3</sup> And another messenger came and was standing <sup>on</sup>at the altar, having a golden thurible. And much <sup>o</sup>incense was given him that he shall be imparting to the prayers of all

<sup>4</sup> the saints, on the golden 'altar <sup>si</sup>before the throne. And the fumes of the <sup>o</sup>incense with the prayers of the saints ascended out of the messenger's hand <sup>si</sup>before 'God.

<sup>5</sup> And the messenger has taken the thurible, and he crams it <sup>o</sup>with the fire of the altar and casts it into the earth. And thunders and voices and lightnings and an earthquake occurred<sup>o</sup>.

- <sup>6</sup> And the seven messengers 'who 'have the seven trumpets make themselves ready that they should be trumpeting.
- <sup>7</sup> And the first trumpets. And there came<sup>o</sup> to be hail and fire °mixed° 'with blood, and it was cast into the earth, and a 'third of the earth was burned up, and a 'third of the trees were burned up, and °all green grass was burned up.
- <sup>8</sup> And the second messenger trumpets. And as it were a huge mountain burning° with fire was cast into the sea,
- <sup>9</sup> and a 'third of the sea became° blood, and a 'third of the creatures 'in the sea, 'which 'have a soul, died, and a 'third of the ships decayed.
- <sup>10</sup> And the third messenger trumpets. And a large star falls out of 'heaven, burning° as a torch. And it falls on
- <sup>11</sup> a 'third of the rivers and on the springs of °water. And the name of the star is 'said° to be 'Absinth. And a 'third of the waters became° °absinth, and many of °mankind died° of the waters, seeing that they were made bitter.
- <sup>12</sup> And the fourth messenger trumpets. And a 'third of the sun and a 'third of the moon and a 'third of the stars were eclipsed, that a 'third of them may be 'darkened, and the day may not be appearing for a 'third of it, and the night likewise.
- <sup>13</sup> And I perceived, and I hear one vulture flying° in mid-heaven, saying with a loud voice, "Woe! woe! woe! to 'those dwelling on the earth °as a result of the rest of the soundings of the trumpets of the three messengers 'who are 'about to be trumpeting!"
- <sup>9</sup> And the fifth messenger trumpets. And I perceived a star °fallen out of 'heaven into the earth. And to him was
- <sup>2</sup> given the key of the well of the submerged chaos. And he opens the well of the submerged chaos, and fumes ascended out of the well as the smoke of a large furnace,

and the sun and the air are darkened <sup>o</sup>by the fumes of the  
3 well. And out of the fumes came out locusts into the  
earth, and license was granted them as the scorpions of  
4 the earth 'have license. And it was declared to them that  
they should not be injuring the grass of the earth, nor  
<sup>e</sup>any green thing, nor <sup>e</sup>any tree, except 'those of <sup>ƒ</sup>mankind  
5 who<sup>a</sup> 'have not the seal of 'God on 'their foreheads. And  
it was granted to them, not that they should be killing  
them, but that they shall be 'tormented five months; and  
their 'torment is as the torment of a scorpion, whenever  
6 it should be striking a <sup>h</sup>man. And in those 'days <sup>h</sup>men  
will be seeking 'death, and under no circumstances shall  
they be finding it. And they will be yearning to 'die, and  
7 'death is fleeing from them. And the likenesses of the  
locusts are like horses made 'ready<sup>o</sup> <sup>o</sup>for battle, and on  
their 'heads are as it were wreaths like gold, and their  
8 'faces are as it were <sup>ƒ</sup>human faces, and they had <sup>ƒ</sup>hair as  
the <sup>ƒ</sup>hair of women, and their 'teeth are as if they were  
9 lions'. And they had cuirasses, as it were cuirasses of iron,  
and the sound of their 'wings is as the sound of many  
10 chariot horses racing into battle. And they 'have tails like  
scorpions, and stings, and their 'license is to injure <sup>ƒ</sup>man-  
11 kind five months 'with their 'tails. They 'have a king  
<sup>on</sup>over them—the messenger of the submerged chaos. His  
Hebrew name is Abaddon, and in 'Greek he 'has the  
name Apollyon.

12 'One 'woe passed away. 'Lo<sup>o</sup>! Coming<sup>o</sup> still are two  
woes after these.

13 And the sixth messenger trumpets. And I hear one  
voice out of the horns of the golden 'altar 'which is <sup>a</sup>'before  
14 'God, saying to the sixth messenger 'who 'has the trumpet,  
"Loose the four messengers 'who are 'bound<sup>o</sup> <sup>on</sup>at the  
15 great 'river Euphrates." And loosed were the four mes-  
sengers, 'made 'ready<sup>o</sup> <sup>o</sup>for the hour, and day, and month,

and year, that they <sup>m</sup>should be killing a <sup>3</sup>third of <sup>2</sup>man-kind. And the number of the troops of <sup>16</sup>cavalry was <sup>17</sup>two hundred millions—I hear their <sup>1</sup>number. And thus I perceived the horses in the vision, and <sup>1</sup>those sitting<sup>o</sup> on them, having cuirasses fiery and amethystine and sulphurous; and the heads of the horses are as the heads of lions, and out of their <sup>1</sup>mouths is issuing<sup>o</sup> fire and fumes <sup>18</sup>and sulphur. <sup>1</sup>By these <sup>1</sup>three calamities were killed a <sup>1</sup>third of <sup>2</sup>mankind: <sup>o</sup>by the fire and the fumes and the sulphur <sup>19</sup>which is issuing<sup>o</sup> out of their <sup>1</sup>mouths. For the license of the horses is in their <sup>1</sup>mouths and in their <sup>1</sup>tails; for their <sup>1</sup>tails are like serpents, having heads, and <sup>20</sup>with them they are injuring. And the rest of <sup>2</sup>mankind, who were not killed in these <sup>1</sup>calamities, repent not <sup>1</sup>of the acts of their <sup>1</sup>hands—that they will not be worshipping the demons and <sup>1</sup>idols of <sup>1</sup>gold and <sup>1</sup>silver and <sup>1</sup>copper and <sup>1</sup>stone and <sup>1</sup>wood, which are neither <sup>1</sup>able<sup>o</sup> to be observing <sup>21</sup>nor to be hearing nor to be walking—and they repent not <sup>o</sup>of their <sup>1</sup>murders, nor <sup>o</sup>of their <sup>1</sup>enchantments, nor <sup>o</sup>of their <sup>1</sup>prostitution, nor <sup>o</sup>of their <sup>1</sup>thefts.

**10** And I perceived another strong messenger descending out of <sup>1</sup>heaven, <sup>o</sup>clothed<sup>o</sup> with a cloud, and the rainbow on his <sup>1</sup>head, and his <sup>1</sup>face as the sun, and his <sup>1</sup>feet as pillars <sup>2</sup>of fire, and having in his <sup>1</sup>hand a tiny <sup>o</sup>open<sup>o</sup> scroll. And he <sup>2</sup>places his <sup>1</sup>right <sup>1</sup>foot on the sea, yet the left on the <sup>3</sup>land. And he cries with a loud voice, even as a lion is bellowing<sup>o</sup>.

And when he cries, the seven thunders speak with <sup>4</sup>their <sup>1</sup>own voices. And when the seven thunders speak, I was about to be writing. And I hear a voice out of <sup>1</sup>heaven saying, “Seal what things the seven thunders speak,” and “Them you should not be writing.”

<sup>5</sup> And the messenger whom I perceived <sup>o</sup>standing on the <sup>6</sup>sea and on the land lifts his <sup>1</sup>right <sup>1</sup>hand <sup>to</sup>to <sup>1</sup>heaven and

swears 'by Him 'Who is living <sup>40</sup>for the eons of the eons, Who creates 'heaven and 'that which is in it, and the earth and 'that which is in it, and the sea and 'that which is in  
7 it, that there will be no' longer a time of delay, but in the days of the seventh messenger's 'voice, whenever he may be 'about to be trumpeting, the secret of 'God is consummated also, as He evangelizes to 'His <sup>8</sup>own slaves and the prophets.

8 And the voice which I hear out of 'heaven 'speaks again with me, and is saying, "'Go, 'get the tiny scroll '°open° in the hand of the messenger '°standing on the sea and  
9 on the land.'" And I came away to<sup>d</sup> the messenger, saying to him to give me the tiny scroll. And he is saying to me, "'Take it and 'devour it; and it will be making your  
10 'bowels bitter, but in your 'mouth it will be sweet as honey.'" And I got the tiny scroll out of the hand of the messenger, and devoured it. And in my 'mouth it was  
11 bitter. And they are saying to me, "You 'must prophesy again <sup>on</sup>over peoples and nations and languages and many kings."

11 And a reed like a rod was given me, and one 'said, "'Rouse, 'measure the temple of 'God and the altar and 'those worshipping in it. And the court 'outside of the temple 'cast  
2 outside, and you should not be measuring it, 'for it was given to the nations, and the holy 'city will they be  
3 treading forty-two months. And I will be endowing My 'two witnesses and they will be prophesying a thousand  
4 two hundred sixty days, '°clothed° in sackcloth.'" These are the two olive trees, and the two lampstands 'which '°stand  
5 "°before the Lord of the earth. And if anyone is wanting to injure them, fire is issuing° out of their 'mouth and is devouring their 'enemies. And if anyone should be want-  
6 ing to injure them, thus 'must he be killed. These 'have

- 'authority to lock 'heaven, that there may be no shower of 'rain for the days of their 'prophecy. And they 'have authority <sup>on</sup>over the waters to be turning them into blood, and to smite the land 'with every calamity, as often as
- 7 they <sup>sh</sup>'will. And whenever they should be finishing their 'testimony, the wild beast 'which is ascending out of the submerged chaos will be doing battle with them and will
- 8 be conquering them and killing them. And their 'corpses will be <sup>on</sup>at the square of the great 'city which<sup>a</sup>, spiritually, is being called<sup>o</sup> Sodom and Egypt, where<sup>e</sup> their 'Lord, also,
- 9 was crucified. And those out of the peoples and tribes and languages and nations are observing their 'corpses three days and a half, and they are not letting their 'corpses be
- 10 placed into a tomb. And 'those dwelling on the earth are rejoicing <sup>on</sup>over them and are making merry<sup>o</sup>, and will be sending approach presents to one another, seeing that these 'two prophets torment 'those dwelling on the earth.
- 11 And after the three days and a half the spirit of life out of 'God entered into them, and they stand on their 'feet. And
- 12 great fear falls <sup>on</sup>on 'those beholding them. And they hear a loud voice out of 'heaven saying to them, "Ascend here!" And they ascended into 'heaven in a 'cloud, and
- 13 their 'enemies behold them. And in that 'hour occurred<sup>o</sup> a great earthquake, and a 'tenth of the city falls, and there were seven thousand names of the <sup>h</sup>men killed in the earthquake. And the rest became<sup>o</sup> affrighted and <sup>o</sup>give glory to the God of 'heaven.
- 14 The second 'woe passed away. 'Lo<sup>o</sup>! the third 'woe is coming<sup>o</sup> swiftly!
- 15 And the seventh messenger trumpets. And loud voices occurred<sup>o</sup> in 'heaven, saying, "The kingdom of 'this world became<sup>o</sup> our 'Lord's and His 'Christ's, and He shall be reigning <sup>io</sup>for the eons of the eons! Amen!"
- 16 And the twenty-four elders who are sitting<sup>o</sup> on their

- 'thrones <sup>s</sup>'before 'God 'fall on their 'faces and worship  
17 'God, saying, "We are thanking Thee, Lord 'God 'Almighty, 'Who 'art and 'Who wast, 'for Thou hast taken  
18 Thy 'great 'power and dost reign. And the nations are angered, and Thy 'indignation came, and the era for the dead to be judged, and to give 'their wages to Thy 'slaves, the prophets, and to the saints and to 'those fearing<sup>o</sup> Thy 'name, the small and the great, and to blight 'those who are blighting the earth."
- 19 And opened was the temple of 'God 'in 'heaven, and seen was the ark of 'God's 'covenant in His 'temple, and lightnings and voices and thunders and an earthquake and a great hail occurred<sup>o</sup>.
- 12 And a great sign was seen in 'heaven: a woman 'clothed<sup>o</sup> with the sun, and the moon underneath her 'feet, and on  
2 her 'head a wreath of twelve stars. And, being pregnant, 'she is crying, travailing and 'tormented<sup>o</sup> to be bringing forth.
- 3 And seen was another sign in 'heaven, and 'lo<sup>o</sup>! a great fiery-red dragon, having seven heads and ten horns, and  
4 on its 'heads seven diadems. And its 'tail is dragging a 'third of the stars of 'heaven, and casts them into the earth. And the dragon 'stands <sup>s</sup>'before the woman 'who is 'about to be bringing forth, that it may be devouring  
5 her 'child whenever she may be bringing forth. And she brought forth a son, a male, who is 'about to be shepherding all the nations 'with an iron club. And her 'child is  
6 snatched away to<sup>d</sup> 'God and to<sup>d</sup> His 'throne. And the woman fled into the wilderness, there where<sup>e</sup> she 'has a place made 'ready<sup>o</sup> 'by 'God, that there they may be nourishing her a thousand two hundred sixty days.
- 7 And a battle occurred<sup>o</sup> in 'heaven. 'Michael and his 'messengers 'battle with the dragon, and the dragon  
8 battles, and its 'messengers. And they are not strong



enough <sup>td</sup>for him, neither was their place still found in 'heaven.

- 9 And the great 'dragon was cast out, the ancient 'serpent 'called<sup>o</sup> Adversary and 'Satan, 'who is deceiving the whole 'inhabited<sup>o</sup> earth. It was cast into the earth, and its  
10 'messengers were cast with it. And I hear a loud voice in 'heaven saying, "Just now <sup>b</sup>came<sup>o</sup> the salvation and the power and the kingdom of our 'God, and the authority of His 'Christ, 'for the accuser of our 'brethren was cast out, 'who was accusing them <sup>st</sup>before our 'God day and  
11 night. And they' conquer him <sup>bc</sup>through the blood of the Lambkin, and <sup>bc</sup>through the word of their 'testimony, and they love not their 'soul, until death. Therefore,  
12 make 'merry<sup>o</sup>, ye heavens, and 'those tabernacling in them! Woe <sup>to</sup>to the land and the sea, 'for the Adversary descended to<sup>d</sup> you having great fury, being <sup>o</sup>aware that brief is the season that he 'has."

- 13 And when the dragon perceived that it was cast into the earth, it persecutes the woman who<sup>a</sup> brought forth  
14 the male. And given to the woman were the two wings of a 'large 'vulture, that she may be flying<sup>o</sup> into the wilderness into her 'place, there where<sup>e</sup> she is 'nourished<sup>o</sup> a season, and seasons, and half a season, from the face of the  
15 serpent. And the serpent casts water as a river out of its 'mouth after the woman, that she should be <sup>tdo</sup>carried  
16 away by its current. And the earth helps the woman, and the earth opens its 'mouth and swallowed the river which  
17 the dragon casts out of its 'mouth. And the dragon is angry <sup>on</sup>with the woman, and came away to do battle with the rest of her 'seed, 'who are keeping the precepts of 'God and who 'have the testimony of Jesus.

- 13 And it was standing on the sand of the sea. And I perceived a wild beast ascending out of the sea, having ten horns and seven heads, and on its 'horns ten diadems,

- <sup>2</sup> and on its 'heads blasphemous names. And the wild beast which I perceived was like a leopardess, and its 'feet were as a bear's, and its 'mouth as the mouth of a lion. And the dragon °gives it its 'power and its 'throne
- <sup>3</sup> and great authority. And I perceived one ° of its 'heads as if it 'had been slain °<sup>to</sup> death, and its 'death 'blow was cured, and the whole earth marvels after the wild beast.
- <sup>4</sup> And they worship the dragon, seeing that it °gives 'authority to the wild beast. And they worship the wild beast, saying, "°Who is like the wild beast?" and "°Who is 'able° to battle with it?" And to it was given a mouth speaking great things and blasphemies. And to it was given authority to do what it 'wills forty-two months.
- <sup>6</sup> And it opens its 'mouth °in blasphemies toward 'God, to blaspheme His 'name and His 'tabernacle, and 'those
- <sup>7</sup> tabernacling in 'heaven. And to it was given to do battle with the saints and to conquer them. And authority was given to it °nover every tribe and people and language
- <sup>8</sup> and nation. And all 'who are dwelling on the earth will be worshipping it, everyone whose 'name is not °written° in the scroll of 'life of the Lambkin °slain° from the disruption of the world.
- <sup>9</sup> If anyone 'has an ear, let him hear. ° If anyone is °for captivity, into captivity he is going. If anyone will be killing 'with the sword, he 'must 'with the sword be killed. Here is the endurance and 'faith of the saints.
- <sup>11</sup> And I perceived another wild beast ascending out of the land, and it had two horns like a lambkin's, and it
- <sup>12</sup> spoke as a dragon. And it is °exercising °all the authority of the first wild beast in its sight, and making the earth and 'those dwelling in it ° to be worshipping the first 'wild beast, whose 'death 'blow was cured.
- <sup>13</sup> And it is doing great signs, that it may be making fire, also, 'descend out of 'heaven into the earth in the sight of

- <sup>14</sup> <sup>is</sup> mankind. And it is deceiving those dwelling on the earth because of the signs which were given it to do in the sight of the wild beast, saying to those dwelling on the earth to make an image to the wild beast which has
- <sup>15</sup> the blow of the sword and lives. And it was given to it to give spirit to the image of the wild beast, that the image of the wild beast should be speaking also, and should be <sup>do</sup>causing that whosoever should not be worshiping the image of the wild beast may be killed.
- <sup>16</sup> And it is <sup>do</sup>causing all, the small and the great, and the rich and the poor, and the free and the slaves, that they may be giving them an emblem on their right hand, or
- <sup>17</sup> on their forehead, and that no one may be able to buy or sell except the one having the emblem of the wild beast, or its name, or the number of its name.
- <sup>18</sup> Here is wisdom. Let him who has a mind calculate the number of the wild beast, for it is the number of mankind, and its number is six hundred sixty-six.
- 14** And I perceived, and lo! the Lambkin standing on mount Zion, and with It a hundred forty-four thousand, having Its name and Its Father's name written on their
- <sup>2</sup> foreheads. And I hear a sound out of heaven as the sound of many waters and as the sound of loud thunder, and the sound which I hear is as lyre singers <sup>lyre</sup> playing on their lyres. And they are singing a new song <sup>si</sup>before the throne and <sup>si</sup>before the four animals and <sup>si</sup>before the elders. And no one was able to learn the song except the hundred forty-four thousand, who have been bought
- <sup>4</sup> from the earth. These are they who were not polluted with women, for they are celibates. These are those who are following the Lambkin wherever It should be going. These are bought from mankind, a firstfruit to God
- <sup>5</sup> and the Lambkin. And in their mouth falsehood was not found, for they are flawless.

<sup>6</sup> And I perceived another messenger flying<sup>o</sup> in mid-heaven, having an eonian evangel to <sup>ev</sup>bring<sup>o</sup> <sup>on</sup>to 'those 'situated<sup>o</sup> on the earth, and <sup>on</sup>to every nation and tribe  
<sup>7</sup> and language and people, saying 'with a loud voice, "Be ye 'afraid of 'God and 'give glory to Him, 'for the hour of His 'judging came; and worship the 'Maker of 'heaven and the land and the sea and the springs of <sup>=</sup>water."

<sup>8</sup> And another, a second messenger, follows, saying, "It falls! It falls! Babylon the great has made all 'nations drink <sup>o</sup> of the wine of the fury of her 'prostitution!"

<sup>9</sup> And another, a third messenger, follows them, saying 'with a loud voice, "If anyone is worshiping the wild beast and its 'image, and is getting an emblem on his  
<sup>10</sup> 'forehead or on his 'hand, he', also, is drinking<sup>o</sup> of the wine of the fury of 'God, 'blended<sup>o</sup> undiluted in the cup of His 'indignation, and he shall be 'tormented in fire and sulphur in the sight of the holy messengers and in the sight of the Lambkin.

<sup>11</sup> "And the fumes of their 'torment are ascending <sup>to</sup>for the cons of the cons. And they are having no<sup>t</sup> rest day and night, 'those worshiping the wild beast and its 'image,  
<sup>12</sup> and if anyone is getting the emblem of its 'name. Here is the endurance of the saints, 'who are keeping the precepts of 'God and the faith of Jesus."

<sup>13</sup> And I hear a voice out of 'heaven, saying, "Write: 'Happy are the dead 'who are dying in the Lord henceforth! Yea, the spirit is saying that they will be resting<sup>o</sup> <sup>o</sup>from their <sup>=</sup>toil, for their 'acts are following with them.'"

<sup>14</sup> And I perceived, and 'lo<sup>o</sup>! a white cloud, and on the cloud One sitting<sup>o</sup> like a son of mankind, having a golden  
<sup>15</sup> wreath on His 'head, and a sharp sickle in His 'hand. And another messenger came out<sup>o</sup> of the temple, crying 'with a loud voice to Him 'Who is sitting<sup>o</sup> on the cloud, "Send

in Thy 'sickle and reap! 'for the hour came to reap, 'for the harvest of the earth is dried."

16 And He 'Who is sitting<sup>o</sup> on the cloud casts His 'sickle on the earth, and the earth is reaped.

17 And another messenger came<sup>o</sup> out of the temple 'which

18 is in 'heaven, he, also, having a sharp sickle. And another messenger came<sup>o</sup> out of the altar, having jurisdiction<sup>on</sup> over the fire. And he shouts with a loud voice to him 'who 'has the sharp 'sickle, saying, "Send in your 'sharp 'sickle, and pick the clusters of the earth's 'grapevine, 'for

19 its 'grapes are dead ripe." And the messenger casts his 'sickle into the earth, and picks the grapevine of the earth, and he casts them into the great 'trough of the fury of<sup>o</sup> God. And the trough was trodden outside the city, and blood came<sup>o</sup> out of the trough up to the bits of the horses, 'for a thousand six hundred stadia.

15 And I perceived another sign in 'heaven, great and marvelous, seven messengers having the last seven calamities—'for in them is consummated the fury of 'God.

2 And I perceived as it were a glassy sea, 'mixed<sup>o</sup> with fire, and 'those who come off 'conquerors<sup>o</sup> from the wild beast, and<sup>o</sup> from its 'image, and<sup>o</sup> from the number of its 'name, 'standing on the glassy 'sea, having the lyres of the<sup>o</sup> Lord 'God. And they are singing the song of Moses, the slave of 'God, and the song of the Lambkin, saying,

"Great and marvelous are Thy 'acts, Lord 'God 'Almighty!

Just and true are Thy 'ways, 'King of the eons!

4 "Who may by no means be 'afraid of Thee, Lord, And<sup>sh</sup> 'glorify Thy 'name?

'For Thou only art benign.

'For all the nations shall 'arrive

And 'worship<sup>s</sup> 'before Thee,

'For Thy 'just awards were made manifest."

5 And after these things I perceived, and opened was the  
6 temple of the tabernacle of the testimony in 'heaven. And  
°out of the temple came the seven messengers who 'have  
the seven calamities, °dressed° in clean, resplendent linen,  
7 and °girded° about 'their chests with golden girdles. And  
one° of the four animals °gives to the seven messengers  
seven golden bowls brimming with the fury of 'God,  
8 'Who is living °for the eons of the eons. (Amen!) And  
the temple is dense with the fumes° of the glory of 'God  
and °of His 'power. And no' one was able° to 'enter into  
the temple until the seven calamities of the seven messen-  
16 gers should be 'consummated. And I hear a loud voice  
out of the temple, saying to the seven messengers, "Go  
and 'pour out the seven bowls of the fury of 'God into  
the land."

2 And forth came the first, and he pours out his 'bowl  
into the land. And an evil and malignant ulcer °came°  
on 'those of °mankind 'who 'have the emblem of the wild  
beast, and "worship its 'image.

3 And the second pours out his 'bowl into the sea. And  
it became° blood as if of a dead man. And every living  
soul died 'which is in the sea.

4 And the third pours out his 'bowl into the rivers and the  
5 springs of °water. And it became° blood. And I hear the  
messenger of the waters saying, "Just art Thou, 'Who  
'art, and 'Who wast, 'Benign One, seeing that Thou  
6 judgest these, 'for they shed the °blood of saints and  
prophets, and Thou dost °give them blood to 'drink,  
7 even 'what they are deserving!" And I hear the altar  
saying, "Yea, Lord 'God 'Almighty, true and just are Thy  
'judgings!"

8 And the fourth messenger pours out his 'bowl on the  
sun. And it was given to him to scorch °mankind 'with  
9 fire. And °mankind is scorched with great heat, and they

blaspheme the name of 'God, 'Who 'has the jurisdiction  
°over these 'calamities, and they do not repent, to give  
Him glory.

10 And the fifth pours out his 'bowl on the throne of the  
wild beast. And its 'kingdom became° °dark°; and they  
11 gnawed° their 'tongues °for 'misery and blaspheme the  
God of 'heaven °for their 'miseries and °for their 'ulcers;  
and they do not repent° of their 'acts.

12 And the sixth pours out his 'bowl on the great 'river  
Euphrates. And its 'water is dried up that the road of  
13 the kings 'from the orient may be made 'ready. And I  
perceived, out of the mouth of the dragon, and out of the  
mouth of the wild beast, and out of the mouth of the false  
14 prophet, three unclean spirits, as if frogs (for they are  
spirits of demons, doing signs), which are going° out  
°to the kings of the whole 'inhabited° earth, to be mobil-  
izing them °for the battle of the great 'day of 'God 'Al-  
15 mighty. ("Lo! I am coming° as a thief! Happy is he  
'who is watching and keeping his 'garments, that he may  
not be walking naked and they may be observing his  
16 'indecentcy!") And they mobilized them °at the place  
'called°, in Hebrew, "Armageddon."

17 And the seventh messenger pours out his 'bowl on the  
air. And a loud voice came° out of the temple of 'God,  
18 saying, "It has occurred!" And lightnings and voices  
and thunders occurred°. And a great earthquake oc-  
curred°, such as did not occur° since °mankind came° to  
be on the earth; of such proportions was the quake and °so  
19 great. And the great 'city came° to be divided into three  
parts; and the cities of the nations fall. And Babylon the  
great is brought to remembrance in the sight of 'God, to  
give her the cup of the wine of the fury of His 'indigna-  
20 tion. And every island fled, and the mountains were not  
21 found. And hail, large as a talent weight, is descending

out of 'heaven on <sup>15</sup>mankind. And <sup>16</sup>men blaspheme 'God  
 °as a result of the calamity of 'hail, 'for great is its 'calami-  
 ty—tremendous!

- 17** And one °from among the seven messengers 'who 'have  
 the seven bowls came, and he speaks with me, saying,  
 "Hither! I shall be showing you the sentence of the great  
<sup>2</sup> 'prostitute 'who is sitting° on many waters, with whom  
 the kings of the earth commit prostitution, and 'those  
 dwelling on the earth are made drunk °with the wine of  
<sup>3</sup> her 'prostitution." And he °carries me away, in spirit,  
 into a wilderness. And I perceived a woman sitting° on  
 a scarlet wild beast 'replete with names of blasphemy,  
<sup>4</sup> and having seven heads and ten horns. And the woman  
 was °clothed° with purple and scarlet, and °gilded° with  
 gold and precious stones and pearls, having a golden cup  
 in her 'hand, brimming with abominations and the un-  
<sup>5</sup> cleannesses of the prostitution of her and the earth. And  
 on her 'forehead is °written° a name:

Secret  
 Babylon the Great  
 the mother of the prostitutes  
 and the abominations  
 of the earth.

- <sup>6</sup> And I perceive the woman, 'drunk °with the blood of the  
 saints and °with the blood of the witnesses of Jesus.  
 And I marvel at perceiving her. The marvel is great!  
<sup>7</sup> And the messenger said to me, "Wherefore do you mar-  
 vel? I' shall be declaring to you the secret of the woman  
 and of the wild beast 'which is bearing her, 'which 'has  
<sup>8</sup> the seven heads and the ten horns. The wild beast which  
 you perceived was, and is not, and is 'about to be ascend-  
 ing out of the submerged chaos, and to be going away  
 into destruction. And 'marvel° shall 'those dwelling on



the earth, whose 'names are not 'written° on the scroll of 'life from the disruption of the world, when they 'observe the wild beast, seeing that it was, and is not, and will be present.

9 "Here is the mind 'which 'has wisdom. The seven heads are seven mountains where° the woman is sitting°  
10 on them, and they are seven kings. 'Five fall, 'one is, the other came not as yet; and whenever he may be coming,  
11 he 'must remain briefly. And the wild beast which was, and is not, it' also is the eighth, and is °from among the seven, and is going away into destruction.

12 "And the ten horns which you perceived are ten kings who° obtained no' kingdom as yet, but are obtaining  
13 authority as kings one hour with the wild beast. These 'have one opinion, and they are giving their 'power and  
14 'authority to the wild beast. These will be battling with the Lambkin, and the Lambkin will be conquering them, seeing that It is Lord of lords and King of kings, and 'those with It are called and chosen and faithful."

15 And he is saying to me, "These 'waters which you perceived, where the prostitute is sitting°, are peoples and  
16 throngs and nations and languages. And the ten horns which you perceived, and the wild beast, these will be hating the prostitute, and they will be making her °desolate° and naked, and they will be eating° her 'flesh, and  
17 they will be burning her up 'with fire, for 'God °imparts °to their 'hearts to °of form His 'opinion, and to °of form one opinion, and to give their 'kingdom to the wild beast, until the words of 'God shall be 'accomplished.

18 "And the woman whom you perceived is the great 'city 'which 'has a kingdom °n over the kings of the earth."

**18** After these things I perceived another messenger descending out of 'heaven, having great authority. And the  
2 earth is illuminated °by his 'glory. And he cries 'with a

- strong voice, saying, "It falls! It falls! Babylon the great! And it became<sup>o</sup> the dwelling place of demons and the jail of every unclean spirit and the cage of every unclean  
 3 and 'hateful' bird, 'for, 'as a result of the wine of the fury of her 'prostitution have all the nations fallen. And the kings of the earth commit prostitution with her, and the merchants of the earth are rich 'as a result of her 'power to 'indulge."
- 4 And I hear another voice out of 'heaven, saying, "Come<sup>o</sup> out of her, My 'people, lest you should be joint 'participants in her 'sins, and lest you should be getting<sup>o</sup> of her  
 5 'calamities, 'for her 'sins were piled up to 'heaven, and 'God remembers her 'injuries.
- 6 "Pay her as she' also 'pays, and double the doubles, in accord with her 'acts. In her 'cup in which she blends,  
 7 blend double for her. As much as she glorifies herself and indulges, so much torment and mourning be giving her, 'for she is saying in her 'heart, 'I am sitting<sup>o</sup> a queen, and am no' widow, and mourning I may by no means 'see.'
- 8 Therefore in one day shall her 'calamities be arriving: death and mourning and famine. And she shall be 'burned up 'with fire, 'for strong is the Lord 'God 'Who judges her.
- 9 "And the kings of the earth, 'who commit prostitution and indulge with her, will be lamenting<sup>o</sup> and grieving<sup>o</sup>  
 10 <sup>on</sup>over her whenever they may be observing the smoke of her 'conflagration, 'standing afar 'off because of the fear of her 'torment, saying, 'Woe! Woe! 'that great 'city! Babylon, the strong 'city! 'for in one hour your 'judging came.'
- 11 "And the merchants of the earth are lamenting and mourning <sup>on</sup>over her, 'for no' one is buying their 'cargo  
 12 <sup>nt</sup> any longer: a cargo of gold, and of silver, and of precious stones, and of pearls; and of cambric, and of purple, and

- of silk, and of scarlet; including also every kind of citron wood; and every ivory utensil, and every utensil<sup>o</sup> of most valuable wood and of copper and of iron and of marble;
- <sup>13</sup> including also cinnamon, and ginger, and incenses, and attar, and frankincense; and wine, and oil, and flour, and grain; and beasts, and sheep, and made up of horses, and of coaches, and of bodies, including also human souls.
- <sup>14</sup> 'And the fruition of your 'yearning 'soul passed away from you, and all 'that is <sup>3</sup>sumptuous and <sup>4</sup>splendid perished<sup>o</sup> from you, and they will be finding them no' longer
- <sup>15</sup> under any circumstances.' The merchants of these things, 'who are rich 'through her, will be standing<sup>o</sup> afar 'off because of the fear of her 'torment, lamenting and mourn-
- <sup>16</sup> ing, saying, 'Woe! woe! the great 'city '°clothed<sup>o</sup> in cambric and purple and scarlet, and °gilded<sup>o</sup> 'with gold and
- <sup>17</sup> precious stones, and pearl, 'for in one hour was desolated 'so much riches!

"And every navigator, and every one 'who is sailing<sup>on</sup> at the place, and mariners and whoever are working<sup>o</sup>

<sup>18</sup> on the sea, stand afar 'off, and, observing the smoke of her 'conflagration, they cried, saying, 'Is there any like

<sup>19</sup> 'this great 'city?' And they cast soil on their 'heads, and cried, lamenting and mourning, saying, 'Woe! Woe! the 'great city, 'by which all 'who 'have 'ships 'on the sea are rich °as a result of its 'preciousness, 'for in one hour it was desolated!

- <sup>20</sup> "Make 'merry<sup>o</sup> <sup>on</sup>over her, O heaven, and ye 'saints and 'apostles and 'prophets, seeing that 'God judges by passing your 'sentence °upon her."

- <sup>21</sup> And one strong messenger lifts a stone, as large as a millstone, and casts it into the sea, saying that "Thus Babylon, the great city, will be 'hurled down, and never-
- <sup>22</sup> more<sup>m</sup> be found in it. And the sound of lyre singers and entertainers, and of flutists and trumpeters should be

'heard in you nevermore; and every artificer of every trade may be 'found in you nevermore; and the sound of  
23 a millstone should be 'heard in you nevermore; and the light of a lamp may be appearing in you nevermore; and the voice of the bridegroom and bride should be 'heard in you nevermore; 'for your 'merchants were the magnates of the earth, 'for 'by your 'enchantment all 'nations were deceived."

24 And in it the blood of prophets and of saints was found, and of all of 'those 'slain<sup>o</sup> upon the earth.

19 After these things I hear as it were the loud voice of a vast throng in 'heaven, saying, "Hallelujah! 'Salvation  
2 and 'glory and 'power is of our 'God, 'for true and just is His 'judging, 'for He judges the great 'prostitute who<sup>a</sup> corrupts the earth 'with her 'prostitution, and avenges  
3 the blood of His 'slaves<sup>o</sup> at her hand." And a second time have they declared, "Hallelujah!" And her 'smoke is ascending<sup>4o</sup> for the cons of the cons.

4 And the twenty-four elders and the four animals fall and worship 'God, 'Who is sitting<sup>o</sup> on the throne, saying,  
5 "Amen! Hallelujah!" And a voice came out from the throne, saying, "Praise our 'God, all His 'slaves, and 'those who are fearing<sup>o</sup> Him, the small and the great."

6 And I hear as it were the voice of a vast throng, and as it were the sound of many waters, and as it were the sound of strong thunders, saying, "Hallelujah! 'for the  
7 Lord our 'God, the Almighty, reigns! We may be re-joicing and exulting and will be giving 'glory to Him, 'for the wedding of the Lambkin came, and Its 'bride  
8 makes herself ready." And to her it was granted that she may be 'clothed<sup>o</sup> in clean, resplendent cambric, for the cambric is the just awards of the saints.

9 And he is saying to me, "Write: 'Happy are 'those 'invited<sup>o</sup> to the wedding 'dinner of the Lambkin.'" And

- he is saying to me, "These are the true sayings of 'God."
- <sup>10</sup> And I fall in front of his 'feet to worship him. And he is saying to me, "See! No! A fellow slave of yours am I, and of your 'brethren 'who 'have the testimony of Jesus. Worship 'God! for the testimony of Jesus is the spirit of 'prophecy."
- <sup>11</sup> And I perceived 'heaven° open°, and 'lo°! a white horse. And He 'Who is sitting° on it is 'called° "Faithful and True," and in righteousness is He judging and battling.
- <sup>12</sup> Now His 'eyes are a flame of fire, and on His 'head are many diadems, having names° written° of which no' one
- <sup>13</sup> except Himself is° aware, and He is° clothed° in a cloak° 'dipped° in blood, and His 'name is° called° "The Word
- <sup>14</sup> of 'God." And the armies in 'heaven, 'dressed° in cambric, white and clean, followed Him on white horses.
- <sup>15</sup> And out of His 'mouth a sharp blade is issuing°, that 'with it He should be smiting the nations. And He' will be shepherding them 'with an iron club. And He' is treading the wine 'trough of the fury of the indignation of 'God,
- <sup>16</sup> the Almighty. And on His 'cloak and on His 'thigh He 'has a name° written°: "King of kings and Lord of lords."
- <sup>17</sup> And I perceived another messenger,° standing in the sun. And he cries 'with a loud voice, saying to all the birds° which are flying° in mid-heaven, "Hither! Be
- <sup>18</sup> 'gathered° for the great 'dinner of 'God, that you may be eating the flesh of kings, and the flesh of captains, and the flesh of the strong, and the flesh of horses and of 'those sitting° on them, and the flesh of all freemen as well as slaves, and of small and of great."
- <sup>19</sup> And I perceived the wild beast and the kings of the earth and their 'armies,° gathered° to do 'battle with Him
- <sup>20</sup> 'Who is sitting° on the horse and with His 'army. And the wild beast is arrested, and with it the false prophet 'who does the signs in its sight, 'by which he deceives

'those getting the emblem of the wild beast, and 'those worshipping its 'image. Living, the two were cast into the  
21 lake of 'fire 'burning° 'with sulphur. And the rest were killed 'with the blade 'which is coming° out of the mouth of Him 'Who is sitting° on the horse. And all the birds are satisfied °with their 'flesh.

20 And I perceived a messenger descending out of 'heaven, having the key of the submerged chaos and a large chain  
2 °in his 'hand. And he lays hold of the dragon, the ancient 'serpent, who is the Adversary and 'Satan, and  
3 binds him a thousand years. And he casts him into the submerged chaos and locks it, and seals it over him (lest he should still be deceiving the nations) until the thousand years should be 'finished. After these things he 'must be loosed a little time.

4 And I perceived thrones, and they are seated on them, and judgment was granted to them. And the souls of 'those °executed° because of the testimony of Jesus and because of the word of 'God, and those who<sup>a</sup> do not worship the wild beast °or its 'image, and did not get the emblem on their 'forehead and on their 'hand—they also  
5 live and reign with 'Christ a thousand years. (The rest of the dead do not live until the thousand years should be 'finished.) This is the former 'resurrection.

6 Happy and holy is he 'who is having part in the former 'resurrection! °Over these the second death 'has no° jurisdiction, but they will be priests of 'God and of 'Christ, and they will be reigning with Him the thousand years.

7 And whenever the thousand years should be 'finished,  
8 'Satan will be 'loosed out of his 'jail. And he will be coming° out to deceive all the nations 'which are in the four corners of the earth, 'Gog and 'Magog, to be mobilizing them °for 'battle, °w their 'number being as the sand

<sup>9</sup> of the sea. And they went up <sup>on</sup> over the breadth of the earth, and surround the citadel of the saints and the <sup>beloved</sup> city. And fire descended from <sup>God</sup> out of <sup>heaven</sup> and devoured them. And the Adversary <sup>who</sup> is deceiving them was cast into the lake of <sup>fire</sup> and sulphur, where <sup>e</sup> the wild beast and where <sup>e</sup> the false prophet are also. And they shall be <sup>tormented</sup> day and night <sup>for</sup> for the eons of the eons.

<sup>11</sup> And I perceived a great white throne, and Him <sup>Who</sup> is sitting <sup>upon</sup> upon it, from Whose <sup>face</sup> earth and <sup>heaven</sup> fled, and no <sup>place</sup> place was found for them.

<sup>12</sup> And I perceived the dead, the great and the small, <sup>standing</sup> before the throne. And scrolls were opened. And another scroll was opened which is the scroll of life. And the dead were judged <sup>by</sup> that which is <sup>written</sup> in the scrolls in accord with their <sup>acts</sup>.

<sup>13</sup> And the sea <sup>gives up</sup> the dead <sup>in</sup> in it, and <sup>death</sup> and the unseen <sup>give up</sup> the dead <sup>in</sup> in them. And they were <sup>condemned</sup>, each in accord with their <sup>acts</sup>. And <sup>death</sup> and the unseen were cast into the lake of <sup>fire</sup>. This is <sup>the second</sup> death—the lake of <sup>fire</sup>. And if anyone was not found <sup>written</sup> in the scroll of <sup>life</sup>, he was cast into the lake of <sup>fire</sup>.

**21** And I perceived a new heaven and a new earth, for the former heaven and the former earth pass away, and the sea is no <sup>more</sup>.

<sup>2</sup> And I perceived the holy <sup>city</sup>, new Jerusalem, descending out of <sup>heaven</sup> from <sup>God</sup>, made <sup>ready</sup> as a bride <sup>adorned</sup> for her <sup>husband</sup>. And I hear a loud voice out of the throne saying, “Lo! the tabernacle of <sup>God</sup> is with <sup>mankind</sup>, and He will be tabernacling with them, and they <sup>will</sup> be His peoples, and <sup>God</sup> Himself will be with <sup>them</sup>. And He will be brushing away every tear <sup>from</sup> their <sup>eyes</sup>. And <sup>death</sup> will be no <sup>more</sup>, nor mourning,

nor clamor, nor misery; they will be no<sup>t</sup> more,—for the former things passed away.”

- 5 And He ‘Who is sitting<sup>o</sup> on the throne said, “Lo<sup>o</sup>! New am I making all!” And He is saying, “Write, ‘for these  
6 ‘sayings are faithful and true.” And He said to me, “I have become the Alpha and the Omega, the Origin and the Consummation. To him ‘who is thirsting I shall be  
7 giving<sup>o</sup> of the spring of the water of ‘life gratuitously. He ‘who is conquering shall be enjoying<sup>o</sup> this allotment, and I  
8 shall be a God to him and he<sup>t</sup> shall be a son to Me. Yet the timid, and unbelievers, and the ‘abominable<sup>o</sup>, and murderers, and paramours, and enchanters, and idolaters, and all the false—their ‘part is in the lake ‘burning<sup>o</sup> with fire and sulphur, which is the second ‘death.”

- 9 And one<sup>o</sup> of the seven messengers ‘who ‘have the seven bowls ‘brimming with the last ‘seven calamities came, and he speaks with me, saying, “Hither! I shall be showing  
10 you the bride, the wife of the Lambkin.” And he ‘carries me away, in spirit, on a mountain, huge and high, and shows me the holy ‘city, Jerusalem, as it is descending out  
11 of ‘heaven from ‘God, having the glory from ‘God. Her ‘luminosity is like a stone most precious, as a ‘crystalline  
12 jasper gem, having a wall, huge and high, having twelve portals, and <sup>on</sup>at the portals twelve messengers, and their names ‘inscribed<sup>o</sup>, which are the names of the twelve  
13 tribes of the sons of Israel. From the east are three portals, and from the north three portals, and from the  
14 south three portals, and from the west three portals. And the wall of the city ‘has twelve foundations, and on them the twelve names of the twelve apostles of the Lambkin.

- 15 And he ‘who is speaking with me had a measure, a golden reed, that he should be measuring the city, and its  
16 ‘portals, and its ‘wall. And the city is lying<sup>o</sup> four square:



- and its 'length' is as much as the breadth. And he measures the city with the reed <sup>on</sup>to twelve thousand stadia.
- <sup>17</sup> Its 'length and breadth and height are equal. And he measures its 'wall of a hundred forty-four cubits of a
- <sup>18</sup> human measure, which is that of the messenger. And the building material in its 'wall is jasper, and the city is
- <sup>19</sup> clear gold, like clear glass. The foundations of the wall of the city are 'adorned° with every precious stone, the first 'foundation with jasper, the second lapis lazuli, the
- <sup>20</sup> third chalcedony, the fourth emerald, the fifth sardonyx, the sixth carnelian, the seventh topaz, the eighth beryl, the ninth peridot, the tenth chrysoprase, the eleventh
- <sup>21</sup> amethyst, the twelfth garnet. And the twelve portals are twelve pearls. Each one of the portals was respectively° of one pearl. And the square of the city is gold, clear as translucent glass.
- <sup>22</sup> And a temple I did not perceive in it, for the Lord 'God
- <sup>23</sup> 'Almighty is its temple, and the Lambkin. And the city 'has no' need of the sun nor of the moon, that they should be appearing in it, for the glory of 'God illuminates it, and its 'lamp is the Lambkin.
- <sup>24</sup> And the nations shall be walking <sup>th</sup>by means of its 'light, and the kings of the earth are carrying their 'glory
- <sup>25</sup> into it. And its 'portals should under no circumstances be 'locked by day; for there shall be no' night there.
- <sup>26</sup> And they shall be carrying the glory and the honor of the
- <sup>27</sup> nations into it, and under no circumstances may <sup>e</sup>anything contaminating, <sup>\*</sup> or one who is making an abomination and a lie be entering into it, except 'those 'written° in the Lambkin's 'scroll of 'life.
- 22** And he shows me a river of water of life, resplendent as crystal, issuing° out of the throne of 'God and the Lamb-
- <sup>2</sup> kin. In the center of its 'square, and on either side of the river, is the log of life, <sup>do</sup>producing twelve fruits, render-

ing its 'fruit in accord with each month. And the leaves of the log are <sup>to</sup>for the cure of the nations.

- 3 And there shall be no' more 'any doom, and the throne of 'God and of the Lambkin shall be in it. And His  
4 'slaves shall be offering divine service to Him. And they shall be seeing<sup>o</sup> His 'face, and His 'name shall be on their  
5 'foreheads. And night shall be no' more, and they 'have no' need of lamplight and sunlight, <sup>to</sup>for the Lord 'God shall be illuminating<sup>on</sup> them. And they shall be reigning <sup>to</sup>for the eons of the eons.

- 6 And he said to me, "These 'sayings are faithful and true. And the Lord, the God of the spirits of the prophets, commissions His 'messenger to show to His 'slaves what  
7 'must 'occur<sup>o</sup> 'swiftly. And 'lo<sup>o</sup>! I am coming<sup>o</sup> 'swiftly! Happy is he 'who is keeping the sayings of the prophecy of this 'scroll."

- 8 And I, John, am the one hearing and observing these things. And when I hear and observe, I fall to worship in front of the feet of the messenger 'who is showing me  
9 these things. And he is saying to me, "See! No! A fellow slave of yours am I, and of your 'brethren, the prophets and 'those keeping the sayings of this 'scroll. Worship 'God!"

- 10 And he is saying to me, "You should not be sealing the sayings of the prophecy of this 'scroll, for the era is near.  
11 Let the 'injurer injure still; and let the filthy one be 'filthy still; and let the just one do righteousness still; and let the holy one be 'hallowed still."

- 12 "Lo<sup>o</sup>! I am coming<sup>o</sup> 'swiftly, and My 'wage is with Me,  
13 to pay each one as his 'work is. I am the Alpha and the Omega, the First and the Last, the Origin and the Consummation. Happy are 'those who are rinsing their 'robes, that it will be their 'license<sup>on</sup> to the log of 'life, and they  
15 may be entering the portals into the city. Outside are 'curs,

and 'enchanters, and 'paramours, and 'murderers, and 'idolaters, and everyone <sup>do</sup> fabricating and fondling falsehood.

- <sup>16</sup> "I, Jesus, send My 'messenger to testify these things to you <sup>on</sup> in the ecclesias. I' am the root and the race of David,
- <sup>17</sup> the resplendent 'morning 'star. And the spirit and the bride are saying, "Come<sup>o</sup>!" and let him 'who is hearing say, "Come<sup>o</sup>!" And let him 'who is thirsting 'come<sup>o</sup>. Let him 'who 'will, 'take the water of life gratuitously.
- <sup>18</sup> "I' am testifying to everyone 'who is hearing the words of the prophecy of this 'scroll: If ever anyone may be appending <sup>on</sup> to them, 'God shall be appending <sup>on</sup> to him
- <sup>19</sup> the calamities '°written° in this 'scroll. And if ever anyone should be eliminating from the words of the scroll of this 'prophecy, 'God shall be eliminating his 'part from the log of 'life, and out of the holy 'city, 'that is '°written° in this 'scroll.
- <sup>20</sup> "He 'Who is testifying these things is saying, 'Yea, I am coming<sup>o</sup> swiftly.'"
- "Amen! 'Come<sup>o</sup>, Lord Jesus!"
- <sup>21</sup> The grace of the Lord Jesus be with all the saints! Amen!





## EXPLANATORY INTRODUCTION

GOD'S WORD is mankind's most precious possession. What are all the treasures in the world compared with it? Do they even begin to approach the riches which are brought to us by the knowledge of His mind, the appreciation of His love? Indeed, it is God Himself Who is revealed in the Sacred Scrolls. They alone are the channel of His light, and His life, and His love. Is it not the object of all creation and all revelation to lead us to a knowledge of the Deity? And is it not the finest and most fruitful work in the world to bring God's great gift nearer to earth's peoples in its original purity, preciousness, and power, and to seek methods of making their access to this boon as easy and practicable as possible? Every human undertaking, and every translation of the Scriptures, fails and falls short of perfection. Our finite understanding, our faulty opinions as to the meaning of words in the ancient languages of inspiration cannot be fully evaded. To reduce this baneful influence to a minimum should be our earnest endeavor.

No mortal can fully comprehend or even sound the depths of God's marvelous message to mankind. We never reach the point where we cannot find new light and fresh treasures in divine revelation. Since men can carry over the truth into another language only so far as they grasp it themselves, no translation can be fully satisfactory. The compiler of the Concordant Version, the late A. E. Knoch, was painfully aware of his shortcomings in this regard. He therefore sought to emphasize the necessity of shielding himself against his personal views, his inherited tendencies and traditional

errors. Consequently he and his assistants labored strenuously to avoid these by using a special system, which is explained in this Introduction.

It has pleased God to give us His revelation in languages not our own. He chose the tongues of the ancients, which He refined, to suit them for this purpose. The most tremendous task that can occupy the mind and heart of a mortal is to convey to the people of today the impression produced on the native reader of that day by the Hebrew, the Chaldee and the Greek Original. This is what we endeavor to do. In this work we strive to solve the problem of reproducing the Scriptures in a scientific way, so that the divine elements may be preserved and the intrusion of human opinion largely avoided.

#### THE SCRIPTURES ARE INSPIRED

The only possible apology for such a method of translating the Scriptures is the profound conviction that they are the very words of God. It is a fact that considerable portions record the thoughts of God's enemies, and are not His sayings or declarations. But, while these are not themselves divine, the *record* of them is, for they serve as a foil for the positive revelations from the mouth of the Deity.

All Scripture is inspired by God (2 Tim. 3:16). Since the SPIRIT imparts life, we understand that the Sacred Writings are superior to other literature in the same way that God's living creatures surpass the inventions of man. The Word of God is living; man's writings are dead. As, in nature, God alone can bridge the gulf between the organic and inorganic or living and non-living, so He has given us His words, which are spirit and are life, and which alone can impart life to dead humanity. No other book has the vitality and vivifying power of the Book of books.

The Concordant Version acknowledges the inspiration or vitality of the Sacred Scriptures by using a method of

translation based on the denial of human ability to sound its depths or scale its heights, and by insisting on its superhuman perfection even to the minutest detail. It is not the reiteration of any formula of "verbal" inspiration which counts with God, but the actual attitude of the heart, which confesses its own inability to transcribe His thoughts. An intelligent appreciation of His words requires consideration of every element and listens to every letter.

#### THE CONCORDANT METHOD

As an earnest Bible student, desiring to understand the Word of God, the compiler discovered that practically all solid progress in the recovery of truth during the last century had come through the use of concordances. He found that those of his friends who based their study on a concordance made the surest and speediest advance in their knowledge of God. Hence he also began to test and correct his ideas as to the meaning of Bible words by tracing them through all their occurrences. The immense profit and pleasure of this plan awoke in him a strong desire to do all in his power to assist others in this safe and satisfactory method of assuring themselves of the real revelation which God has given.

Thus it was that the idea of a Concordant Version suggested itself to his mind. Instead of correcting current translations occasionally by a concordance, why not make a version which is already concordant? Indeed, such a version might do far more to bring the reader into accord with the facts than would be possible by the patient and prolonged study of a concordance.

The Concordant Version is not another burden for the student to bear. He does not need to study a concordance of the Original to find out the exact meaning of any word. In this Version he already *has* the nearest English equivalent. The greatest benefit will come, not only to the serious student, but also to the humble



reader who will prayerfully *use* the version and allow the contexts to color each word and define its force for him.

The concordant method of studying the Scriptures uses a concordance to discover the meaning of a word, not in any version, but in the Original. The aim is to discover the usage and fix its signification by its inspired associations. It is in line with the linguistic law that the meaning of a word is decided by its usage. In this version the efficiency and value of this method has been greatly multiplied by extending it to the elements of which the Greek words are composed and by combining with it the vocabulary method, which deals with each word as a definite province of the realm of thought which must be carefully kept within its own etymological and contextual boundaries.

*Uniformity* and *consistency* is the keynote. This is attained by the use of a standard English expression for every Greek element of the Original, and variants which correspond to the words, and form the basis of the Version. All is *uniform* when possible, and *consistent* when uniformity is impracticable.

The Concordant is not a "modern" version. Neither is it archaic. The method is such that little regard could be paid to the outward embellishment of thought. All appearances are subordinated to accuracy. Truth is itself both desirable and beautiful. The living Word was not clothed in sumptuous garb to entice the eye. He had no form nor comeliness. There was no beauty, that they should desire Him. Thus is the written Word.

#### WEYMOUTH'S RESULTANT GREEK TEXT

Before a version of the Scriptures can be made we must have a settled Greek text. The three most ancient and almost complete manuscripts are Alexandrinus, Vaticanus, and Sinaiticus, generally referred to as A, B, and s. They agree in the main, yet there are many

ε Ln Tr Ti A  
B WH R

KATA ΛΟΥΚΑΝ

1. 14-25.

ἡ γυνή σου Ἐλισάβετ γεννήσει υἱόν σοι, καὶ καλέσεις τὸ  
ὄνομα αὐτοῦ Ἰωάννην. καὶ ἔσται χαρὰ σοι καὶ ἀγαλ- 14  
λίας, καὶ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χαρήσονται.  
ἔσται γὰρ μέγας ἐνώπιον [τοῦ] Κυρίου, καὶ οἶνον καὶ 15  
σίκερα οὐ μὴ πῖν, καὶ Πνεύματος Ἁγίου πλησθήσεται ἐπὶ  
ἐκ κοιλίας μητρὸς αὐτοῦ. καὶ πολλοὺς τῶν υἱῶν Ἰσρα- 16  
ὴλ ἐπιστρέψει ἐπὶ Κύριον τὸν Θεὸν αὐτῶν. καὶ αὐτὸς 17  
προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει  
Ἡλίας, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα καὶ ἀπειθεῖς  
ἐν φρονήσει δικαίων, ἐτοιμάσαι Κυρίῳ λαὸν κατεσκευ-  
ασμένον. καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον, Κατὰ 18  
τί γινώσκω τοῦτο; ἐγὼ γάρ εἰμι πρεσβύτης, καὶ ἡ γυνή  
μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς. καὶ ἀποκρι- 19  
θεὶς ὁ ἄγγελος εἶπεν αὐτῷ, Ἐγὼ εἰμι Γαβριὴλ ὁ παρε-  
στηκὼς ἐνώπιον τοῦ Θεοῦ· καὶ ἀπεστάλην λαλῆσαι πρὸς  
σε καὶ εὐαγγελίσασθαί σοι ταῦτα. καὶ ἰδοὺ ἔσθι σιω- 20  
πῶν καὶ μὴ δυνάμενος λαλῆσαι ἄχρι τῆς ἡμέρας γένηται  
ταῦτα· ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου, οὕτως  
πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν. καὶ ἦν ὁ λαὸς 21  
προσδοκῶν τὸν Ζαχαρίαν, καὶ ἐθαύμαζον ἐν τῷ χρονίζειν  
αὐτὸν ἐν τῷ ναῷ. ἐξελθὼν δὲ οὐκ ἐδύνατο λαλῆσαι 22  
αὐτοῖς· καὶ ἐπέγνωσαν ὅτι ὄπτασίαν ἑώρακεν ἐν τῷ ναῷ·  
καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενεν κωφός.  
Καὶ ἐγένετο ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας 23  
αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.

Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἐλισάβετ ἡ 24  
γυνὴ αὐτοῦ, καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε, λέγουσα  
ὅτι Οὕτως μοι πεποίηκεν Κύριος ἐν ἡμέραις αἷς ἐπέιδεν 25  
ἀφελεῖν ὄνειδος μου ἐν ἀνθρώποις.

14 γενέσει] γεννήσει ε 15 τοῦ] ins ε Ln[Tr]A(B)WHm: E\*Ti\*WH\*

17 προελεύσεται] προσελ. WHmKm Ἡλίας] -ου ε LnTr(a.m.)A

21 αὐτόν] post ἐν τῷ ναῷ TrmWH 22 ἐδύνατο] ἡδύν. ε WHa

23 λειτουργίας] λιτ. WHa 25 Κύριος] πρὸς [A](B)WHa ἐπέιδεν]

ἐφείδεν WHa ὄνειδος] pr τὸ ε Ln[A]

minor variations. Opinions vary as to which is the original reading.

Long years of research resulted in compiling a Greek text which gives *all* of the readings of the three most ancient codices, and all the worthwhile readings from other sources. As it would be impossible to collate all the hundreds of later manuscripts, we decided to base our comparisons on Weymouth's *Resultant Greek Text*, which gives the result of the labors of the greatest scholars who have engaged in this work—Tischendorf, Lachmann, Tregelles, Alford, Westcott & Hort, etc., and to consult the readings of another school, headed by Scrivener.

The work was done as follows: Photographic facsimiles of each of the ancient manuscripts were carefully collated with a copy of Weymouth's *Resultant Greek Text*, and every variation was noted in it. Then another copy of Weymouth's text was cut up and pasted, line for line, on large sheets which were bound into a book. Much space was left between each line, so that all the variations could be entered in place, above the words, in case Weymouth's text was considered incorrect. If another reading was chosen, the text was altered, and the notation above the line was changed accordingly. The principles on which this text was constructed are explained in the Introduction to the *Concordant Greek Text*. This volume of the Concordant Library contains every word and letter of A, B, s, Codex Vaticanus 2066 (046) for the Apocalypse, and some recently discovered fragments of Papyri. Differences between manuscripts are shown in the superlinear. A uniform, literal word-for-word sublinear translation is given below the Greek text, which is printed in the ancient uncial letters as we find them in the most ancient manuscripts.

The manuscripts used by us, A, B, s, were evidently written by professional scribes, with comparative accuracy, and carefully corrected, having been designed

for monasteries, libraries or public use. There were doubtless many copies in circulation in those days, especially of parts of the Scriptures, made by amateurs for private use, on cheaper material, and often full of errors. Fragments of such copies are being found, some of which are apparently even older than the manuscripts we use, but they are not always completely reliable.

## DICTION

The Authorized Version has, in some of its most popular passages, introduced into English many Greek and Hebrew forms of expression. Today they are no longer looked upon as foreign. On the contrary, these very phrases, which were once uncouth, are now considered especially fine and forceful. We have gone even further in this direction. We try to follow the Original as closely as possible, and feel confident that, in time, this will be found to be a style worthy of an English Bible. For example, one of the features of the original tongues is to start a sentence with the word on which particular stress is to be laid. Even in English we can say, "*Fulfilled* is the era, and *near* is the kingdom of God!" (Mark 1:15). Once our attention is directed to this order of words, and we become accustomed to it, we find it far more forceful than the usual arrangement, for it reveals the point of the passage, and this is of inestimable value.

## EXACTITUDE RATHER THAN EUPHONY

The most discouraging feature of our method is that it is not always possible to use expressions which please our ears, or those which have become endeared to us by long usage and tender associations. We are compelled to be consistent and exact rather than fluent and euphonious. We trust that all who really wish to know what God has said will not take undue offense at the sound so long as the sense is correct. Tickling the hearing is condemned in the Scriptures (2 Timothy 4:3),

and should not be the determining factor in the transmission of a divine revelation. Yet we assure our friends that words and sentences which may offend at first, soon lose their strangeness. When once accustomed to them we no longer find them odd. When we use them often they become indispensable as the means of expressing precious truth. For instance, "God so loved the world" (John 3:16) has such a tender place in our hearts that we deplore the slightest change. But when we learn that *so* does not denote the *extent* but the *kind* of love, and *loved* is not a *past* action, but a timeless fact, we soon find ourselves reveling in the new rendering, "*Thus God loves the world.*"

#### HOW TO USE THE VERSION

The CONCORDANT VERSION can be used in two basic ways.

First, of course, it may be read devotionally. In this case the reader may disregard all the various signs and symbols and abbreviations. Even when used in this way, the reader gains a distinct advantage over those using less accurate translations, because all of the basic theological terms are rendered uniformly in the CONCORDANT VERSION, so he sees them in *all* of their inspired contexts and *only* in these contexts. He has the satisfaction of knowing that he is reading a version that uses "a pattern of sound words" (2 Tim. 1: 13).

Second, the CONCORDANT VERSION may be studied microscopically. When used in this way, the reader should familiarize himself with both the *Instructions for Use* (pages 3-8) and this Introduction. He should also fold out the Abbreviation Key found inside the back cover and inspect its features.

This Abbreviation Key has been designed to be as helpful and useful as possible. This is why it is inserted inside the back cover in such a way that it can be *folded out* so that it may be left open while the Version

is in use. It will then be fully visible no matter what page you are reading.

#### THE CONCORDANT GREEK TEXT

In order to understand why it was necessary to form a special Greek text for this version, the following facts must be clear. The actual "Originals" have not been preserved. In ancient times books were copied by hand. In the course of time thousands of copies were made, but they differed slightly among themselves. Early English translators did not have access to the earliest and best of these manuscripts. The latest Greek texts are almost all based upon the judgment of those who compiled them. We desire to present the actual evidence of the most ancient texts, so that our readers may be able to use their own judgment if they wish. Hence the Concordant Greek Text (which has been published as a companion volume to this version) gives every letter of three of the most ancient manuscripts, either in or above the line. These three manuscripts are:

CODEx ALEXANDRINUS (A) was presented to Charles I of England by the Patriarch of Alexandria in 1628. It is now in the British Museum, in London. It was probably written in the fifth century. Each page has two columns of text, as shown on the illustration herewith. It came too late to be used in the making of the Authorized ("King James") Version. Until the middle of the nineteenth century it was the only ancient text accessible to Protestant scholars. It is incomplete in some places. The greater part of Matthew's account is missing.

The page of Codex Alexandrinus which we reproduce contains Romans 2:26 to 3:31. It is written on thin vellum, each page being about  $10\frac{3}{8}$  by  $12\frac{5}{8}$  inches in size. In the nineteenth line of the second column (fourth letter) will be found the added "E" noted in the super-linear of the Concordant Greek Text (Rom. 3:21). A



little lower in the twenty-third line (letters 8 through 13) is the reading "in Christ Jesus" (Rom. 3:22). Note the initial letters. These are sometimes the beginning of a new paragraph. But the break is usually found indicated by a space in the line above and the initial is the letter (even if in the middle of a word) starting the next line.

CODEx VATICANUS (B) seems to have been in the Vatican Library at Rome as far back as is known. It seems to be older than Alexandrinus, and is supposed to be especially exact. The close of Hebrews, Paul's personal epistles and the Apocalypse are lacking. For the last two we substitute Codex Vaticanus 2066 (046) (b) which was probably written in the eighth century, so is not nearly as reliable as the rest. The text seems to agree better than any other manuscript with Codex Sinaiticus. Vaticanus has three columns to the page.

We show a page of this three-column manuscript, which contains Galatians 6:12-18 and Ephesians 1:1-18. This page is hardly a fair specimen of its appearance, as a later hand has added the large initial (the original manuscript had the letter on the line where the blank space now is) and the ornaments. It is written on very fine vellum, nearly square in shape, about 10 by 10½ inches in size. The accents and other marks have been added by a much later hand. At the end of the third line of the center column will be seen the notable addition "in Ephesus." It is mostly in the margin, very evidently not a part of the original manuscript. The subscription to Galatians shows how these were added. The oval stamp between the last few lines of the second and third columns is the stamp of the Vatican Library at Rome. It reads *Bibliotheca Apostolica Vaticana*. It will be noted that this manuscript has three columns to the page, while Alexandrinus has two, and Sinaiticus four. It has no initials and practically no indications of words, sentences or paragraphs.







Codex Sinaiticus (*s*) was discovered in 1859 by Constantin von Tischendorf. In 1844, while seeking ancient manuscripts, he visited the monastery of St. Catherine at Mt. Sinai, and found a few very ancient sheets of vellum, older than any he had seen before. They proved to be pages of the Septuagint, a translation of the Hebrew (Old Testament) Scriptures into Greek. The monks seemed to have no idea of the value of these sheets and were using them in place of firewood! Tischendorf managed to get the monks to give him some pages, but his joy was so great that they became suspicious, and refused to part with any more. No one seemed to know anything of the rest of the volume, whence these pages had come. But the monks at least did not burn any more manuscripts. Tischendorf determined to get the rest of this manuscript if he could, but it was not until he went there the third time that he found the treasure he was after. In the name of the Czar, the head of the Greek Orthodox Catholic Church, he took it to St. Petersburg, where it remained until it was bought by the British Museum at a cost of one hundred thousand pounds (£100,000), and brought to London.

During the work of comparing Sinaiticus with the other manuscripts we were much impressed by the notations of one of the so-called "correctors" of this text, whom we designated by the sign *s*<sup>2</sup>. A critical study of his changes convinced us that he was really a *reviser*. It is probable that he compared it with other, more ancient manuscripts, for he did not merely correct errors, but revised the text according to other evidence. This *revised* Sinaiticus seems to us to be the best of all the ancient texts, hence it is given special weight in forming the Concordant Greek Text.

The four-column page shown contains Romans 6:23 to 8:5. The original of this famous manuscript was written on thin vellum, each page being now about 13½ by 15 inches in size. This allows the letters to be quite

large and clear. This page contains two notable corrections by the later editor we have spoken of (*s*<sup>2</sup>). In the upper right-hand corner will be seen the reading: "Not according to flesh are they walking, but according to spirit" (Rom. 8:1). In the space between the last two columns, a little over an inch from the top, is the word "Grace," which answers the question at the end of the seventh chapter of Romans (Rom. 7:24). In the first line on the page there are three abbreviations. These are indicated by horizontal strokes over the words. The first two letters stand for *Christ*. The second two (the stroke over them is invisible in the photo) are the first and last letters of *Jesus*. The next two are the article *the*. The seventh and eighth letters stand for *Master* or *Lord*. The title *God* is abbreviated in the fifth line from the bottom of the third column, the fifth and sixth letters from the end of the line.

None of these codices nor any other of the older manuscripts contains the incident of the adulterous woman (John 7:53-8:11). It is also absent in some of the Old Latin Versions and not mentioned by some of the prominent Fathers. So the Version puts these verses in brackets.

#### THE FUNCTIONS OF THE GREEK VERB

The principle of consistency, on which a Concordant Version must be based, demands that the grammar be given exclusive and uniform STANDARDS. We cannot translate the Greek "aorist" as well as the "past" both by the past tense in English, as is usually done. We were, therefore, forced to work over all the forms of Greek grammar and classify them according to the facts, assigning to each the nearest English STANDARD. In general, our findings confirm the commonly accepted teachings of grammarians, but in a few important points we were obliged to vary from them. Deviation from the textbooks could not always be avoided in a version which seeks to base all on *evidence*.

In order to determine the proper STANDARD equivalent for each Greek form, a complete card index of every grammatical element occurring in the Scriptures was made. These cards were classified for study, and to each element was assigned an exclusive and uniform equivalent, as established by its occurrences in the Sacred Text. Two forms which were usually rendered by only one English form were examined to discover the difference between them. Thus the *past* tense was found to be correct, but the *aorist* was found to more closely correspond to the English form often miscalled the "present," which is really an English *aorist*, or *indefinite* form, referring to a timeless *fact*.

In segregating we found that the Greek verb as a whole could be divided into three great classes, (1) those which are *Indefinite*, denoting a mere FACT, (2) those which are *Incomplete*, an ACTION going on at the moment, and (3) those which are *Complete*, resulting in a finished STATE. The first function, the indefinite, timeless FACT is best rendered by the misnamed English "present," as God *loves* (John 3:16). When this cannot be used, a small, high horizontal stroke (˘) is used to indicate that the verb has this form in the Greek. The second function, the incomplete ACTION corresponds to the English "incomplete present," as "*I am loving the Father*" (John 14:31). Often, however, this is indicated by a short, high vertical stroke (') because English prefers brevity, and is gradually losing this form. The third verb function, the complete STATE is best carried over by our English "perfect," as, *I have written* (John 19:22), but, in many cases, it is better English to express it by means of a participle, as in "*it is written*" (Matt. 2:5).

The so-called "second aorist" consists of irregular forms, mostly past, which belong to other classifications.

A special pamphlet, *The Greek and English Indefinite*, is available from the publishers free of charge, and this

presents, in a more thorough way, a summary of the evidence in the Scriptures for these adjustments in the grammar of the Greek verb.

#### THE COMPILATION OF THE ENGLISH VOCABULARY

God, in making His revelation, did not merely choose human words to express Himself, but also *purified* them for this purpose (Psalm 12:6). By the *way* in which He has used them He has hallowed them, and formed a divine vocabulary for the transference of His thoughts. The same process recommends itself in making an English version. Hence the Concordant Version strives, first of all, to form a scriptural vocabulary which imitates the inspired Original as closely as possible. The apostle Paul has charged us to *have a pattern of sound words* (2 Timothy 1:13).

It is our desire to distinguish clearly between every word used in God's revelation, and to use the *closest English equivalent* for every expression. It was necessary, therefore, to choose our vocabulary *before* we could begin to translate. It should be clear that this would, at the same time, help to keep us from imposing our opinion on any passage, for, once the vocabulary was determined, we could not easily use another term to suit our own interpretation, but were obliged to use that one which our research had determined would harmonize with the contexts of all the *other* occurrences, as well as the one under consideration.

#### WIGRAM'S ENGLISHMAN'S GREEK CONCORDANCE

Wigram's Englishman's Greek Concordance lists almost every word which occurs in the Original in Greek alphabetical order, followed by the passages in which it appears, as rendered in the Authorized Version. On page 624 we have given several assorted Greek expressions as examples, from Wigram's Concordance, to demonstrate some of the readily apparent inconsistencies among the various King James renderings of the same Greek word.

κεραυνῶν, κεράω, *kerannumi, kerao*.  
 HOLY D- BLEND  
 Rev.14:10. of the wine of the wrath of God, which is  
 poured out without mixture  
 18: 6. the cup which she hath filled fill to her  
 double.

ἄμωμος, *apōmos*. FLAWLESS  
 UN-FLAWED  
 Eph. 1: 4. without blame before him in love:  
 5:27. that it should be holy and without blemish.  
 Col. 1:22. to present you holy and unblameable  
 Heb. 9:14. offered himself without spot to God,  
 1Pet. 1:19. as of a lamb without blemish and  
 Jude 24. to present (you) faultless before the  
 Rev.14: 5. for they are without fault before the

ἀθαρσία, *aphtharsia*. INCORRUPTION  
 UN-CORRUPTION  
 Ro. 2: 7. glory and honour and immortality,  
 1Co. 15:42. It is raised in incorruption:  
 50. doth corruption inherit incorruption.  
 53. must put on incorruption, and  
 54. shall have put on incorruption,  
 Eph. 6:24. love our Lord Jesus Christ in sincerity.  
 2Th. 1:10. brought life and immortality to  
 Tit. 2: 7. uncorruptness, gravity, sincerity,

σώλην ψυχικός, *psukikos*. SPIRITUAL  
 COUL-DE  
 1Co. 2:14. But the natural man receiveth not  
 15:44. It is sown a natural body; it is  
 — There is a natural body, and there  
 46. but that which is natural; and afterward  
 Jas. 3:15. but (is) earthly, sensual, devilish.  
 Jude 19. sensual, having not the Spirit.

FROM-LETTING  
 ἄφεσις, *aphesis*. PARDON  
 CORGIVENESS  
 Mat.26:28. For many for the remission of sins.  
 Mar. 1: 4. repentance for the remission of sins.  
 3:29. hath never forgiveness, but is in  
 Lu. 1:77. by the remission of their sins,  
 3: 3. repentance for the remission of sins;  
 4:18(19). to preach deliverance to the captives,  
 —(—). to set at liberty them that are bruised,  
 24:47. repentance and remission of sins  
 Acts 2:38. for the remission of sins, and ye  
 5:31. repentance to Israel, and forgiveness of sins.  
 10:43. shall receive remission of sins.  
 13:38. unto you the forgiveness of sins:  
 26:18. may receive forgiveness of sins,  
 Eph. 1: 7. the forgiveness of sins, according  
 Col. 1:14. (even) the forgiveness of sins:  
 Heb. 9:22. without shedding of blood is no remission.  
 10:18. Now where remission of these (is),

παρουσία, *parousia*. PRESENCE  
 BE-IDE-GE-CE  
 Mat.24: 3. what (shall be) the sign of thy coming,  
 27. so shall also the coming of the Son of  
 37. so shall also the coming of the Son  
 39. so shall also the coming of the Son  
 1Co.15:23. they that are Christ's at his coming.  
 16:17. glad of the coming of Stephanas  
 2Co. 7: 6. by the coming of Titus;  
 7. And not by his coming only,  
 10:10. but (his) bodily presence (is) weak,  
 Phil. 1:26. by my coming to you again.  
 2:12. not as in my presence only,  
 1Th. 2:19. Christ at his coming?  
 3:13. at the coming of our Lord Jesus  
 4:15. (and) remain unto the coming of  
 5:23. unto the coming of our Lord  
 2Th. 2: 1. by the coming of our Lord  
 8. the brightness of his coming:  
 9. (Even him), whose coming is after  
 Jas. 5: 7. unto the coming of the Lord.  
 8. for the coming of the Lord draweth nigh.  
 2Pet. 1:16. the power and coming of our Lord  
 3: 4. Where is the promise of his coming?  
 12. and hastening unto the coming of the day  
 1Joh.2:23. before him at his coming.

DOWN-CHANGE  
 καταλλάσσω, *katallasso*. RECONCILE  
 Ro. 5:10. we were reconciled to God  
 — being reconciled, we shall  
 1Co. 7:11. let her remain unmarried, or be reconciled  
 to (her) husband:  
 2Co. 5:18. of God, who hath reconciled us to himself  
 by Jesus Christ,  
 19. reconciling the world unto himself,  
 20. be ye reconciled to God.

FROM-  
 DOWN-CHANGE  
 ἀποκαταλλάττω, *apokataallatto*. RECONCILE  
 Eph.2:16. that he might reconcile both unto  
 Col. 1:20. by him to reconcile all things unto  
 21. yet now hath he reconciled

σάββατον, *sabbaton*, &  
 SABBATH sabbata.  
 Mat.12: 1. Jesus went on the sabbath day<sup>2</sup> through  
 2. lawful to do upon the sabbath day.<sup>2</sup>  
 5. on the sabbath days<sup>2</sup> the priests in the  
 temple profane the sabbath.<sup>2</sup>  
 8. is Lord even of the sabbath day.<sup>2</sup>  
 10. lawful to heal on the sabbath days?<sup>2</sup>  
 11. if it fall into a pit on the sabbath day?<sup>2</sup>  
 12. is lawful to do well on the sabbath days.<sup>2</sup>  
 24:20. neither on the sabbath day.<sup>2</sup>  
 28: 1. In the end of the sabbath,<sup>2</sup> as it began to  
 dawn toward the first (day) of the  
 week,<sup>2</sup>

In each listing the King James translation of the Greek word listed at the top is printed in *italic type*. We have added in pen the Concordant uniform renderings at the top of each listing, with the literal STANDARD at the left, and the idiomatic variant (used in the Version) at the right.

The reader who considers carefully the various King James renderings of each word may wonder how one Greek term can be stretched to cover such contradictory thoughts as *pour out* and *fill*. (The Concordant Version consistently renders both occurrences *blend*). He might question the necessity of using six different expressions (*without blame, without blemish, unblameable, without spot, without blemish, faultless, without fault*) when one, *flawless* (used in the Concordant Version), can be used throughout. He will question the use of both *immortality* and *incorruption* for the same Greek word, especially if he is aware that *another* term in the Original actually denotes immortality. He will probably acknowledge that *natural* and *sensual* are too far apart to represent a single Greek word. Furthermore, why use *remission, forgiveness, deliverance, and liberty* when *forgiveness* and *pardon* will cover all cases? Why use *coming* when BESIDE-BEING clearly denotes *presence*? On the other hand, why not use *two* words to distinguish between the occurrences of DOWN-CHANGE (*conciliate*) and FROM-DOWN-CHANGE (*reconcile*)? Finally, how can the word *sabbath*, in the same context, suddenly change to *week*? Such questions as these led to an exhaustive investigation of the whole divine vocabulary in order to find the single *most exact English equivalent* for each Greek word; one which will not only fit each context in which the word appears, but which *is not needed for any other* Greek word.

MORE THAN ONE ENGLISH WORD FOR ONE GREEK WORD

At times English usage does demand that the *same*



come, αναβαινω .....	39
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ενιστημι .....	262
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επιβαινω .....	281
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ερχομαι .....	301
(2 Ti. 4:3), εσομαι ..	308
ιστι .....	310
εφιστημι .....	328
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κατερχομαι .....	417
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παριστημι .....	595
προσερχομαι .....	662
συνερχομαι .....	712
φρω .....	784
φθανω .....	785
χωρειω .....	805
ων .....	810
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αναλυω .....	43
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απαλλασσω .....	59
απερχομαι .....	61
απολυω .....	75
αποχωρειω .....	78
αποχωριζομαι .....	—
αφιστημι .....	98
διαχωριζομαι .....	150
διερχομαι .....	155
εκπορευομαι .....	229
εξειμι .....	266
εισερχομαι .....	—
κατερχομαι .....	417
μεταβαινω .....	487
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παραγω .....	588
πορευομαι .....	646
υπαγω .....	771
χωριζω .....	805

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joy, αγαλλιασις .....	2
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joy, κευχαομαι .....	419
χαιρω .....	795
worship, δοξα .....	161
worship, ευσεβω .....	328
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λατρευω .....	449
προσκυνω .....	665
σεβαζομαι .....	683
σεβομαι .....	—
worship, see will.	
judge, δικαστης .....	157
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judge, ανακρινω .....	43
διακρινω .....	145
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judge (to) (1 Co.6:2), κρι-	
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κριτηριον .....	—
judgment, see righteous.	
land, αγρος .....	10
γη .....	115
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χωρα .....	805
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understand, ακουω .....	22
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νοω .....	516
πυνθανομαι .....	673
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world (beginning of), }	
world standeth, }	αιων 19
world without end, }	
know, γινωσκω .....	122
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δουλον .....	163
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ελω .....	362
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gift, αναθημα .....	42
δομα .....	161
δοσις .....	163
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αγιωτης .....	8
αγιωσυνη .....	—
ευσεβεια .....	326
δοσιωτης .....	539
end, ακρον .....	26
εκβασις .....	223
περας .....	613
συντελεια .....	713
τελος .....	728
end, πληρωω .....	630
συντελειω .....	713
end, see latter, that, to, world.	

*sense* be expressed by *different terms* according to the context. Thus, a pot that is REPLETE (the literal uniform STANDARD equivalent) with water is *full to the brim*, a sponge is *soaked* with vinegar, panniers are *crammed* with fragments, and a temple is *dense* with smoke. We give this example to show that the principle of uniformity is not carried to unreasonable lengths in the Version when our language demands variety and *the sense is not altered*.

Our principles compel the use of a few words in a special sense, as "boy" for a male servant. This usage is recognized by Webster's dictionary. "Doctor" is used for a learned man. Through the years we have failed to find better exclusive terms than these.

#### CONSTANT, EXCLUSIVE EQUIVALENTS

Not only should each Greek word be translated uniformly when practicable, but, to achieve the best results, each English word should be the constant and exclusive representative of only a single Greek word. There are subtle distinctions and instructive nuances which escape us otherwise, and sometimes these are the vital keys to great and precious truths.

The English Index of Wigram's Englishman's Greek Concordance is shown herewith (in a composite page) in order to help the reader to see that the Authorized Version *uses the same English word to represent many entirely different Greek words*. "Come" is used for about thirty separate Greek words in the Authorized Version. The Concordant Version distinguishes these as follows: ascend, come away, step off, become, hither, pass through, be, enter, go out, present (time), come out, come on, mount, go, come, stand by, arrive, attain, come down, come along, be present, come by, come to, come together, carry, outstrip, and contain.

In a similar way the Concordant Version also distinguishes each of the Greek forms listed on this page

by giving them their own standard and distinctive English equivalent. Where "depart" does duty for about twenty Greek words, the Concordant Version uses a special term to distinguish each one. And so on, with each example given.

#### PROBLEMS OF CAPITALIZATION

In the oldest Greek manuscripts, *all* the letters were capitals. Words occurring frequently, such as GOD, CHRIST, JESUS, LORD, SPIRIT, etc. were even abbreviated by showing only two or three letters of the respective Greek term. We are used to giving prominence to certain words by capitalizing the first letter, especially when referring to God or to Christ. When either one of them is in view, we also capitalize the respective pronouns, such as Thou, Thine, He, His, Himself, Who, etc. Thus we are actually going beyond the Original, where no such distinctions were made.

Our Lord was occasionally addressed in an irreverent manner. In such cases, the pronoun "Thou" seems out of place, as in Luke 20:2, where the religious leaders of the Jews ask Him, "By what authority are *you* doing these things, or who is giving *you* this authority?" On the other hand, we *have* capitalized the possessive pronoun in Matthew 7:22 where Jesus is dealing with the workers of lawlessness. Here we say "Your name," since there is no irreverence intended, even though there is no obedient faith. Some other translators have also done this.

The Samaritan woman at the well is an enlightening example, showing the gradual recognition of the Lord as Messiah. She is speaking in unbelief when she says, "Whence, then, have you living water? Not greater are you' than our father Jacob" (John 4:11, 12). A measure of true faith is underlying the reverence which is evident from her confession in verse 19, "Lord, I behold that thou' art a prophet." Her next step toward

recognizing Christ is indicated by capitalizing the pronouns in verse 25, "We are aware that Messiah is coming, Who is termed Christ. Whenever He' should be coming, He will be informing us of all things."

There is a similar difficulty in connection with the word SPIRIT. To this problem, the compiler and his assistants have paid much attention during the past half century. Yet a solution which would be entirely satisfactory to everyone has not presented itself. In the Greek, of course, the equivalent for SPIRIT is always written and abbreviated in capital letters, even when the human spirit or evil spirits are in view.

Anyone who takes the time to go through all the occurrences of SPIRIT in the New Testament will find that, in addition, there is such variety of usage, that the line of demarcation between the DIVINE SPIRIT and the manifestation of spiritual qualities in a believer is not always easily recognizable.

*Pneuma*, the Greek equivalent, is described as "the power of the Most High" (Luke 1:35), and is used of the SPIRIT OF GOD (Matt. 3:16), the HOLY SPIRIT OF GOD (Eph. 4:30), the SPIRIT OF YOUR FATHER (Matt. 10:20), CHRIST'S SPIRIT (Rom. 8:9), the SPIRIT OF JESUS (Matt. 27:50), the SPIRIT OF THE LORD (Luke 4:18), the SPIRIT OF SONSHIP (Rom. 8:15), the SPIRIT OF WISDOM AND REVELATION (Eph. 1:17), FERVENT IN SPIRIT (Acts 18:25; Rom. 12:11), and others.

In our Greek-English Keyword Concordance we have spelled "Holy Spirit" with a capital "S," and the Version has "vivifying Spirit" (1 Cor. 15:45), to match "the second Man" and "the Celestial One." But elsewhere, we would rather leave it to the reader to decide for himself which aspect of SPIRIT is in view at a given occurrence. We cannot imitate the Original and capitalize the whole word in all its occurrences, since such a procedure would give far too much prominence to the human spirit and to evil spirits. On the other hand,

why print "The words...are spirit" (John 6:63), and "fervent in spirit" (Acts 18:25; Rom. 12:11) with a small "s," as has been done in some versions? In Romans 8:10, "The Spirit is life," we find capitalization in the King James Version, while other translators prefer to render it "The spirit is alive." Thus it becomes apparent that there exists no consensus with regard to these borderline cases. Hence we decided to keep our personal concept out of the controversy by not capitalizing the word *spirit* in its various occurrences. This should not be taken as a symptom of irreverence toward GOD'S HOLY SPIRIT but rather as a sign of our own incompetence to deal with the problem in a satisfactory manner, without injecting our own opinion, and thus detracting from the laud of His glory.

#### LAND AND EARTH

A brief glance at the term *gê*, word serial number 1093 in J. B. Smith's statistical "Greek-English Concordance" of 1955 informs us that this Greek word occurs 252 times in the New Testament and that the King James Version rendered it *earth* (188), *land* (42), *ground* (18), *country* (2), *world* (1), and *earthly* (1). These numerical data, along with other pertinent information, will be found listed under the term LAND in our Greek-English Keyword Concordance of 1944, page 171.

Some fifty years ago, the compiler of the Concordant Version made LAND the English standard for *gê*, with *earth* as the only variant. In the English language too, the term LAND has various connotations, such as the solid surface of the *earth*, or the *land* where we live, i.e., a limited portion of the earth, as defined by the context. In most of the occurrences, the context seemingly makes it clear whether *gê* should be rendered *land* or *earth*. This is also true of its Hebrew equivalent, *artz*, which may mean either of the two.

Probably, for a Galilean fisherman, *gê* would be the

*land* of Judah, or the *land* of Israel (Matt. 2:6, 20), even when the descriptive attribute was missing. On the other hand, a cosmopolitan like Paul apparently never used *gê* in this restrictive sense in his writings. Hence, in the Pauline letters, *gê* is always rendered *earth*, both in the King James Version and our own, as well as in many others.

The Greek term *heōs eschatou tês gês*, which occurs twice in the first half of Acts, definitely meant "as far as the limits of the earth" when used in addressing a predominantly Greek audience in Pisidian Antioch (Acts 13:47). For the eleven Galilean disciples, however, the obvious connotation at that time might have been simply "as far as the limits of the *land*" (Acts 1:8-11). But we cannot be positive about it. So the problem was, should we render it as *they* probably understood it, as the writer, Luke, meant it, or as God's Spirit intended it?

Under these circumstances, it seems best to us to translate it *'earth* in some occurrences. The prefixed superior letter <sup>1</sup> (our symbol for LAND) should remind the reader of the fact that we did not find an entirely satisfactory solution to this problem.

#### THE PUNCTUATION IS NOT INSPIRED

The Original contained no conventional marks of punctuation, such as periods, commas, colons, question marks, exclamation points, etc. These are not inspired, but have been added by the translator, hence are *not infallible*. It is not always possible to determine whether a sentence is a question or not. Quotation marks have been used only where there is clear evidence of a citation. All of those taken from the Hebrew have been carefully compared, and *only* those put in quotation marks which agree closely. For instance, in Mark 1:3 the words of *Him* are not quoted because they are not in the Hebrew.

Everyone who writes has the privilege, when referring to his own writings, of adapting them to suit a change of circumstance, though no one else may take that liberty. So it is perfectly fitting for God's Spirit, the real Author of the Sacred Scrolls, to restate previous utterances to accord with later unfoldings, without being open to the charge of looseness. There are also citations which do not appear in God's ancient revelation, which we do not put in quotation marks, for they refer, not to what the prophets wrote, but rather what they *spoke*. If mechanical difficulties had not hindered, all punctuation would have appeared in lightface type.

#### LEXICONS AND CONCORDANCES

Since the Version has been issued, the question has often been asked, Why was not this Greek word translated so-and-so? The answer has always been that the proposed rendering belongs to another Greek word, which it fits more accurately. For years the vocabulary has been under constant scrutiny with a view toward improving it wherever possible and thus eliminating renderings which might be construed to bolster doctrinal bias, or express the personal opinion of the compilers.

With the slight exception of occasional idiomatic usages, each English word in the Concordant Version does exclusive duty for a single Greek word. Hence a word absorbs no false nuances, no deceptive coloring from alien concepts, but stores up the evidence of each passage to enrich the thought in all the others.

We do not depend on our definitions to produce a perfect impression of the signification of words. This will come subconsciously to those who read and study the Version. Every time we read a given word in its proper context, we subconsciously correct any misapprehension we may have, until finally the full force of its inspired thought pervades our mind. The constant use

of a Greek-English concordance will certainly enhance the value of the Concordant Version to its reader and enable him to check the consistency of any given rendering.

WIGRAM's Concordances for the Hebrew, Chaldee, and Greek languages have been published by Samuel Bagster and Sons, Limited, London, England, ever since 1840. They give "a verbal connection between the Original and the English translation" [in the King James Version]. Bagster's "Analytical Greek Lexicon" is another indispensable basic tool.

During the years of this latest revision, the best of modern New Testament lexicons were also consulted, especially in the case of rare words and phrases, when additional information was needed, such as is found in the papyri and other non-literary sources (cf. Moulton and Milligan). For example, since the usual definitions for *eutrapelia* do not seem to fully fit the context of Ephesians 5:4, we have followed the suggestion of a German expositor (Rienecker, "Sprachlicher Schluessel zum Griechischen N.T.") to render this Greek noun by a more comprehensive term which would more or less cover the various meanings of the adjective *eutrapelos*. Hence we have tentatively used "insinuendo" (Webster, 1961 edition) instead of "jesting." Our standard is "WELL-REVERTING." Being dissatisfied with one of our own renderings of *mêpote*, we followed Arndt and Gingrich's suggestion for the occurrence in 2 Timothy 2:25, i.e., "seeing whether."

In our CONCORDANT LEXICAL CONCORDANCE of 1930 (out of print since 1965) the words are grouped in families just as though they were Greek. To each Greek word this Lexicon assigns exclusive English equivalents whose meaning is further defined and guaranteed by consistent usage in the sublinear of the Concordant Greek Text on which this version is based. This comprehensive Lexicon and Concordance gives the



etymological analysis and idiomatic meanings of every Greek word used in the Original. It may still be available on the reference shelves of the larger public libraries where one may also find other concordances such as Young's, Strong's, and Stegenga's. The latter three are based on the King James Version, and thus on the *Textus Receptus* which is, of course, admittedly antiquated in some respects. Stegenga's GREEK-ENGLISH ANALYTICAL CONCORDANCE (Zondervan, 1963) might prove to be a useful tool in the hands of those to whom the Concordant Lexical Concordance is not accessible.\* Those who prefer the Revised Standard Version, should consult Metzger's OXFORD CONCISE CONCORDANCE.

Sir Frederic Kenyon, the late Director and Principal Librarian of the British Museum, when speaking of Vaticanus and Sinaiticus in his book *The Text of the Greek Bible*, states that "these two fourth-century MSS. form the head and main substance of a group which in the opinion of many presents the most authentic text of the N. T. Substantially it is the text represented in our Revised Version" (London: Duckworth's Theology Series, New Edition, 1949), page 81.

This student's handbook can be consulted in public, University or Seminary libraries, or obtained from any bookstore by those who want to know more about the results of the discoveries and researches of others, which have been so plentiful in recent years.

#### A TENTATIVE EDITION

While the Concordant Greek Text has remained practically unchanged since 1926, when it was first published, the English version of it has always been "a tentative translation." Beginning with the first installments (as

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\*For the study of a special Greek word, or a word family, electrostatic copies of the respective page or pages of the Concordant Lexical Concordance are available for a nominal fee from the publishers.

early as 1916) and later in the Complete Edition, the Pocket Edition, and the International Edition of 1944, strenuous efforts have been made to translate even more consistently wherever possible, without making the version unintelligible. Hundreds of suggestions for improving the present edition were considered, others were shelved for later use, D.V. Hence this translation remains tentative. It recognizes the frailties and failures of its compilers, and the deficiencies of our English tongue by using many symbols, abbreviations, and various type faces. These have been changed somewhat from the usage in our 1944 edition, for the sake of clarity and uniformity.

#### THE MEMORIAL EDITION

Over a period of more than fifty years, A. E. Knoch, the compiler of the Concordant Version and his co-workers, labored diligently to perfect and improve this translation. Always their endeavor was to keep it *as literal as possible*, without impairing the sense or doing injustice to the English language. Up until the last two years of his life when failing eyesight prevented such work, practically all of his waking moments were spent at this task. We feel that he has laid a firm, reliable foundation, upon which we can build with confidence. We have made minor alterations in this edition, but it stands substantially as he had it—a monument to his untiring effort.

Somewhere he wrote, with reference to work he had just completed, that he *wished the work were better done*. That was an expression of his humility, and doubtless he would still echo those words with respect to his life's work. Although he was put to repose in March of 1965, his labor of love will live on. Hence we felt that it was appropriate to designate this, the first edition to appear after his death, as the MEMORIAL EDITION.

## OTHER PUBLICATIONS

We have endeavored to incorporate into the Concordant Version all of the advantages and distinctions which should characterize a really readable and yet thoroughly consistent *literal* translation. In the companion volume, the *Concordant Greek Text*, we provide the serious student with the entire manuscript evidence which is the basis of this Version.

### A GENUINE GREEK TEXT

In compiling the Concordant Greek Text, the evidence of the Fathers and the ancient versions, as well as modern editors was given ample consideration. It was found, however, that the ancient texts we use as a compilation contain every letter which modern editors deem genuine! When checking our Greek Text, together with its various readings in the superlinear, against a conventional Greek text, such as Nestle's, his copious footnotes in the apparatus should always be consulted. A specimen page of the Concordant Greek Text is shown at right\*.

### THE OLD TESTAMENT

The Concordant Hebrew Text (not yet published) uses, in addition to the Masoretic manuscripts, the Septuagint, the Syriac, the Samaritan Pentateuch (in Genesis), the Qumran "Dead Sea Scrolls" (in Isaiah), and other manuscripts in order to restore the original Hebrew text wherever possible. The source of any rendering other than Masoretic is indicated by special symbols (see sample pages 638 and 639; \* e.g., <sup>7</sup>for Me<sup>9c</sup> [Isaiah 65:1] is taken from the Septuagint, Qumran, and Syriac).

The publication of the Concordant Version of the Old Testament (both in English and German) is being done by installments, beginning with Genesis and Isaiah.

Your local bookstore can get any of our publications for you, if they do not carry them in stock.

\*Most of the sample pages shown have been reduced in size.



**Famine<sup>66</sup> Jacob sends for food<sup>42</sup> Brothers meet Joseph<sup>6</sup> 41-42**

**1 e u e**  
**Will-be-ing-was 56** And saying is Pharaoh to all 'Egypt, "Go to Joseph, 'and' what he will say to you, be doing." And the famine comes to be on the surface of all the earth.

**87-46 Joseph -66-07**  
**J Joseph Add-er**  
**57** And opening is Joseph 'all 'the cereal' stores which are among them, and is 'retailing' to 'all' 'Egypt. And the 'famine is holding fast in the land of Egypt. And all 'lands' come to<sup>4</sup> Egypt to Joseph to purchase, for fast is the 'famine holding in all the earth.

**381-30 Joseph 421-4528**

**421-9 Commission 431-3 42** And seeing is Jacob that, forsooth, there are victuals in Egypt. And saying is Jacob to his sons, "Why are you staring at one another?" And saying is he, "Behold! I bear, forsooth, that there are victuals in Egypt. Go down there and purchase for us thence 'a little food' 'that we will live, and not die."

**8 Journey 431-3** And down are going ten brothers of Joseph to purchase cereals from Egypt.

**Bn-in-in Son-RIGHT 4** 'Yet 'Benjamin, Joseph's brother, Jacob does not send 'with his brothers, for, says he, "Lest meet will be with a mishap."

**4 Benjamin 431-14**

**8 Arrival 43-15** And coming are the sons of Israel to purchase in the midst of the comers, for the famine comes to be in the land of Canaan.

**Ushu-Al Upright-with-SUBJECTOR**  
**6-24 As Authority 6**  
**4310-34**  
**8 377 8**  
**7 4410-34 7**  
And Joseph, he has 'authority over the 'land. He is the retailer to all the people of the land. And coming are the brothers of Joseph and prostrating to him, nostrils to<sup>4</sup> the earth. And seeing is Joseph 'his brothers, and is recognizing them. 'Yet foreign makes he himself to them, and is speaking 'with them obstinately, and is saying to them, "Whence come you?"

**AKno n SUMMITTER**  
And saying are they, "From the land of Canaan, to purchase food."

**8**  
**8 376 9 9** And recognizing is Joseph 'his brothers, 'yet they do not recognize him. And remembering is Joseph the dreams which he dreamed 'concerning them. And saying is he to them, "Spies are 'you. To see 'the 'nakedness of the land you come."

**10** And saying are they to him, "No, my lord. And your servants come to purchase food. All of us, sons of one man are we. Established are we. Not spies 'are your servants."

**12** And saying is he to them, "No. For the 'nakedness of the land you come to see."

**13** And saying are they, "Your servants, twelve brothers are we, sons of one man in the land of Canaan. And, behold! The smallest is 'with our father 'today, and 'one is not."

**14** And saying to them is Joseph, "It is what I speak to you, 'saying, 'Spies are 'you.' 'By this will you be tested. By the life of Pharaoh, should you fare forth hence, save your 'smallest brother<sup>10</sup> come hither—! Send one 'of you, and he shall take 'your brother here, and 'you shall be bound, and your words shall be tested, whether the truth is 'with you.

**16** And should it not be, by the life of Pharaoh—! For spies are 'you."



**PhPharo 8 UNCOVERED 8**

Is. 65 Promise, Messiah's Mission, Anointing, Victory, Answer Given<sup>1</sup>

628-12=Answer Given 651-662+ 651-7 Characters Contrasted 661-8  
65 "I am inquired of 'by those who had not asked 'for Me.'<sup>2</sup>  
I am found 'by those who did not seek Me.

J Ro1020

I say, 'Behold Me! Behold Me!' to a nation not calling <sup>in</sup> My name.  
2 I 'spread out My 'hands all the day to a stubborn 'and contentious' people,  
Those going the 'way which is not good, after their own devices,  
3 The people who are vexing 'Me <sup>on</sup>to My 'face continually, # Pr124 Ro1021

'They' who are sacrificing in gardens,  
And fuming incense on 'bricks 'to demons,'  
4 'Who dwell in the tombs, 4 6617  
And among the 'rocks' are lodging 'because of dreams,'  
'Who are eating the flesh of 'swine, 4 Lv117  
And the broth of vile 'sacrifices' is 'in' their vessels,

5 'Who are saying, 'Keep near to yourself!  
You must not come close 'to me, for I am holier than you.' # Md911 Lu739  
These are a "smoke in My 'nose,  
A "fire which is glowing all the day.

6 Behold! It is written before Me,  
I will not hush, save I repay.  
7 And I repay <sup>on</sup>into their 'bosoms, 'your depravities 7 Jr1618  
And the depravities of your forefathers together," says Ieue,

"Who fume incense on the mountains, and on the hills defy Me;  
And I measure their 'wage first into their 'bosom."

I e u e  
Will-be-ing-was  
659-10 Seed 667-14

8 Thus says Ieue, # Gn1820  
"As 'when finding the grape juice in the cluster,  
And it is said, 'You must not ruin it, for a blessing is in it,'  
So am I doing on account of My servants,  
To avoid the ruin of the whole.

9 And I 'bring forth from Jacob a 'seed, 7a I oqb Hnm.  
And from Judah a tenant of My 'holy' mountain, 7o feud e Acclaimed  
And tenant it shall My chosen,  
And My servants shall tabernacle there.

10 And 'Sharon shall become a homestead for a flock, Shr un Coat-of-mail  
And the vale of Achar for reclining a herd, 4Okr Thouna  
For My people who inquire of Me. 10 Jt720 Ho210

6511-16 Slaughter Threatened=6615-18- 11-12 Forsakers 18-16

11 And you who are forsaking Ieue, 'Forgetting 'My holy mountain,  
'Arranging for Gad a 'table, And 'filling for Minni a 'blend; Gd Rnd

12 <sup>a</sup> I count 'you for the 'sword, Mn t Cause-count  
And all of you for slaughter shall 'be hacked down.' 12 664 Jr718  
Because I called, <sup>a</sup>yet you did not answer,  
I spoke, <sup>a</sup>yet you did not hearken.

And you are doing 'evil in My 'eyes.  
And <sup>in</sup> 'what I do not desire, that you choose."



## **ABBREVIATION KEY INSIDE**

**FOLD OUT FOR REFERENCE**



## HOW TO USE THIS ABBREVIATION KEY

This insert is bound into the book in such a way that it may be folded out and referred to *while the book is open to any page*. It is not necessary to mark your place, and then turn from the page you are studying back to the Key whenever you wish to learn the meaning of a sign or symbol or abbreviation. Whenever you are reading, simply fold it out to the right of the book and it will always be visible and right at hand when you need it.

The Key is arranged with all the symbols first. Verb forms start the list, followed by the others. The abbreviations are all in alphabetical order. The *usual* meaning of an abbreviation is given first, followed by the *exceptions*, which are indented slightly to the right. For example, <sup>b</sup> on all words but the word "come" means that the literal word in the Greek is *beside*. But the *exception* is when <sup>b</sup> is on the word "come," like this: <sup>b</sup>come. Then it means *become*. Note that <sup>c</sup> on the front of a word always means *concerning*. But on the end of "be" or "been" it means *become*. Likewise <sup>s</sup> on the front of a word means *same*, but on the end of "for" it means *for the sake of*.

Further information about the meaning and use of some of these signs and symbols will be found in the *Instructions for Use*, beginning on page 3, and in the *Explanatory Introduction*, beginning on page 607. The following table indicates where information will be found on specific signs.

Verb forms ....	4-6, 621-623	Connective (AND) .....	7
The plural .....	6	Superior letters .....	7, 8
Emphatic pronouns .....	6	Negatives (NO, NOT) ....	8
Definite Article (THE) ..	7	Punctuation .....	8, 631

## ABBREVIATION KEY

' Act verb form	f from
- Fact verb form	h human
° State verb form	h <sup>v</sup> have
-° Fact-State verb form	i in
° Middle voice form	i <sup>d</sup> instead
≡ plural	i <sup>o</sup> into
' emphatic pronoun	i <sup>s</sup> is
' the (definite article)	l land
+ and	m may
a any	n no (conditional)
a <sup>b</sup> about	n <sup>t</sup> not (unconditional)
a <sup>c</sup> accord(ing)	o out
a <sup>g</sup> against	o <sup>n</sup> on
a <sup>s</sup> as	p perceive
b beside	r rather
b <sup>c</sup> come: become	s same
b <sup>c</sup> because	for <sup>s</sup> : for the sake of
b <sup>cm</sup> become	s <sup>a</sup> say
b <sup>s</sup> besides	s <sup>f</sup> self
b <sup>t</sup> but	s <sup>h</sup> should
b <sup>y</sup> by	s <sup>i</sup> sight of
c concerning	t that
be <sup>c</sup> : become	no <sup>t</sup> : not (uncond'l.)
been <sup>c</sup> : become	t <sup>d</sup> toward
come to be: become	t <sup>g</sup> together
d different	t <sup>h</sup> through
to <sup>d</sup> : toward	no <sup>th</sup> , not <sup>th</sup> : nothing
do	four <sup>th</sup> : fourth
e every	t <sup>s</sup> thus
where <sup>e</sup> : wherever	u <sup>p</sup> up
e <sup>n</sup> entire	w which
e <sup>v</sup> evangelize	w <sup>t</sup> with
	y yet

Superior letters not found in this *Abbreviation Key* are not abbreviations. They supply the omission in full. Examples: *other* means **other**, *first<sup>ly</sup>* means **firstly**, etc.